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(b) For the Committee on Finances, that the money needed for expenses of the Convention may be secured.

(c) For the Hospitality Committee, Dr. T. B. Penfield, Secretary.

That all the homes needed to provide for the entertainment of delegates may be secured at an early date.

(d) For all pastors, Sunday-school teachers, Secretaries of the Young Men's and Young Women's Christian Associations and other Christian leaders, and for all congregations in Kansas City.

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That the results of the Kansas City Convention may bring encouragement and refreshment to all Christians and the needed reinforcement for the different mission fields.

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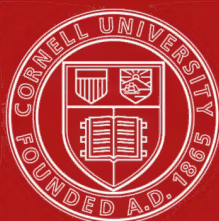
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**STUDENTS AND THE WORLD-WIDE
EXPANSION OF CHRISTIANITY**

STUDENTS AND THE WORLD-WIDE EXPANSION OF CHRISTIANITY

ADDRESSES DELIVERED BEFORE THE SEVENTH INTERNATIONAL CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS, KANSAS CITY, MISSOURI, DECEMBER 31, 1913, to JANUARY 4, 1914.

EDITED BY
FENNELL P. TURNER
GENERAL SECRETARY

NEW YORK
STUDENT VOLUNTEER MOVEMENT
FOR FOREIGN MISSIONS

1914

4

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FOR FOREIGN MISSIONS

INTRODUCTORY NOTE

THE SERIES of conventions, of which the one here reported is the seventh, constitutes one of the agencies employed by the Student Volunteer Movement for Foreign Missions. The purpose of these gatherings is to bring together carefully selected delegations of students and professors from the important institutions of the United States and Canada, and the leaders of the missionary enterprise, both at home and abroad, to consider the great problem of the evangelization of the world and unitedly to resolve to undertake, in His strength, greater things for the extension of the Kingdom of Christ. A fuller statement concerning the Student Volunteer Movement is found on pages 17 to 47 of this volume, to which the reader is referred.

In the present volume the addresses are reported substantially as they were uttered, though with such emendations by the speakers and by the editor as seemed necessary in the interest of clearness and profitable abridgment. Condensation has been somewhat more conspicuous in the case of the afternoon sectional conferences. The introductory statements of the chairmen of the various meetings are omitted, as being of only temporary interest. The reports of conferences of the different foreign mission Boards and Societies are not included, for obvious reasons.

To render the volume as helpful as possible as a book of reference, a list of the books that were shown in the Exhibit is included. In order to make the contents easily accessible, a full index has been added.

Thanks are due to Mrs. Dora Knowlton Ranous for editing the manuscript of the Report and for reading all the proofs; to Miss Martha B. Hixson and Miss Clara Ella Lang for compiling the list of Sailed Student Volunteers in Appendix A, the Honor Roll, and the table of gifts for missions by students; and to Mr. William P. McCulloch for his untiring labors in putting the volume through the press.

FENNELL P. TURNER, *General Secretary.*

CONTENTS

	PAGE
OPENING SESSION	1-14
Possibilities of the Kansas City Convention. John R. Mott, M.A., LL.D.	3
The Lordship of Christ. The Rev. Robert F. Horton, D.D.	6
What is God's Will? Robert E. Speer, M.A., D.D.	10
STUDENTS IN RELATION TO THE WORLD-WIDE EXPANSION OF CHRISTIANITY	15-61
Report of the Executive Committee of the Student Volunteer Movement for Foreign Missions. Presented by John R. Mott, M.A., LL.D.	17
The Student Volunteer Movement in Great Britain and Ireland. William H. Brodie, M.D.	47
The Challenge of Latin America. Charles D. Hurrey	49
Japanese Students and Christianity. Katsuji Kato, A.M., Ph.D.	52
The Chinese Students' Christian Association. I. Hsuan Si	55
The Call of India. Archibald C. Harte	58
THE PRESENT WORLD-SITUATION	63-98
The Advance of Islam in Africa. The Rev. Charles R. Watson, D.D.	65
The Fulness of Time in the Moslem World. The Rev. Samuel M. Zwemer, D.D.	70
To-day's Challenge from Latin America. The Rt. Rev. Lucien Lee Kinsolving, D.D.	78
An Unprecedented World-Situation. John R. Mott, M.A., LL.D.	85
THE EVANGELIZATION OF THE WORLD IN THIS GENERATION	99-111
Robert E. Speer, M.A., D.D.	
FORCES TO BE WIELDED IN BEHALF OF THE WORLD'S EVANGELIZATION	113-136
Missionary Statesmanship. The Rev. James L. Barton, D.D.	115
Unity and Coöperation. The Rev. James H. Franklin, D.D.	119
The Money Power. J. Campbell White, M.A.	124
The Power of Sacrifice. The Rev. Samuel M. Zwemer, D.D.	128
Intercession as a Missionary Force. The Rev. Robert F. Horton, D.D.	132
THE PREPARATION DEMANDED FOR THE MODERN MISSIONARY CAREER	137-155
The Necessary Intellectual Equipment for Missionary Work. President W. Douglas Mackenzie, D.D.	139
Social Study and Social Service Indispensable in the Preparation of the Modern Missionary. Prof. Charles R. Henderson, Ph.D.	143
The Springs of Spiritual Life. President Wilbert W. White, Ph.D.	147
Soul-Winning in Student Days Essential in Preparing for a Fruitful Missionary Career. Sherwood Eddy, M.A.	151

CONTENTS

	PAGE
THE WORLD-STRATEGY OF THE CHRISTIAN CONQUEST OF NORTH AMERICA	157-178
Evangelization of the Constructive Forces of Civilization in America. Dean Shailer Mathews, Ph.D.	159
The Vocation of North America. James A. Macdonald, LL.D.	163
The Importance of Foreign Missionary Work. The Hon. William Jennings Bryan, Secretary of State of the United States	169
CONVENTION SERMONS	179-191
The Message. The Rev. Robert F. Horton, D.D.	181
The Messenger. Robert E. Speer, M.A., D.D.	185
THE NEED AND OUR RESPONSIBILITY	193-215
The Awakening of Asia. Sherwood Eddy, M.A.	195
Our Trusteeship. The Hon. Henry B. F. Macfarland	200
The Spiritual Destitution of Non-Christian Lands. J. Campbell White, M.A.	206
AFRICA	217-238
The Destiny of a Continent. The Rev. Samuel M. Zwemer, D.D.	219
Industrial Storm-Centers in Africa. The Rev. Cornelius H. Patton, D.D.	223
Points to Emphasize in Carrying the Gospel to Primitive Peoples in the Light of Experience in the Indies. Prof. Johannes Warneck, Ph.D., D.D.	225
Evangelistic Harvestings in Africa. The Rev. Stephen J. Corey	230
The Continent of Opportunity. The Rev. Charles R. Watson, D.D.	236
CHINA	239-261
The Chinese Republic a Prepared Field. The Rev. Murdoch Mackenzie, D.D.	241
China's Desire to Retain the Best in Her Own Civilization. Peng Chun Chang, B.A.	244
China's Desire to Acquire the Best from Other Civilizations. Wing Kwong Chung, LL.D.	246
Aspirations of New China to Promote the Progress of Humanity. H. J. Fei, B.A.	248
Christian Education a Powerful Factor in China's Renaissance. The Rev. John W. Cline, D.D.	250
The Opportunity for Educational Work Among Women in China To-day. Miss Edna Jones	252
Evangelization Fundamental in China's Regeneration. The Rev. William N. Brewster, D.D.	253
Our Present Responsibility in China. The Rev. Abram E. Cory	258
INDIA AND SOUTHEASTERN ASIA	263-290
Malaysia and the Next Great Migration. The Rev. Harry B. Mansell	265
Mission Work in Malaysia. Miss Ary J. Holland	267
Christian Missions in Burma. The Rev. H. H. Tilbe, Ph.D.	269
The Tai Race. The Rev. Marion Boyd Palmer	271
Carrying the Light of the World to India. Jesse C. Fisher	272
Work Among the Outcasts of India. A. G. McGaw	274
The Work of the Medical Missionary in India. Miss Mary E. Stephenson, M.D.	276
Evangelistic Work in India. Mrs. R. Reed McClure	277
Mission Work Among the Lepers. Miss Bertha G. Johnson	279
Work Among the Farming People of Southern India. Miss Elizabeth J. Wells	282
The Training of Native Leaders for India. John Grafton McGavran, M.A.	283
India's Fourfold Awakening. Sherwood Eddy, M.A.	285

CONTENTS

	PAGE
JAPAN AND KOREA	291-316
Japan's Moral and Intellectual Need of Christianity. Prof. Sidney L. Gulick, A.M., Ph.D.	293
Christianization of the Students of Japan. Galen M. Fisher, M.A.	296
Christian North America and Japan. Prof. G. Sakamoto	299
The Call of Our Japanese Sisters. Miss Sallie Alexander	300
The Need and Call for Evangelistic Workers in the Rural Districts of Japan. Frederick W. Heckelman, M.D.	304
The Progress of Christianity in Korea. The Rev. George S. McCune	307
Need for the Speedy Evangelization of Korea. The Rev. J. L. Jerdine	313
LATIN AMERICA	317-339
South America: A Brief Survey. The Rev. William E. Doughty	319
Religious Conditions in Mexico. The Rev. John W. Butler, D.D.	320
Religious Conditions in Brazil. The Rev. E. F. Cook, D.D.	323
The Situation in the Philippines. The Rev. Joseph C. Robbins	326
Student Conventions in Latin America. Charles D. Hurrey	329
A Student Conference in South America. P. Arthur Conard	331
The Demand for an Interdenominational Movement for Higher Education in South America. The Rev. Silas D. Daugherty, M.A.	333
The Demand for Missionaries Qualified to Train Men for Ministry in Latin America. The Rev. William C. Brown, D.D.	335
An Appeal for Service in Latin Lands. The Rev. T. Bronson Ray, D.D.	337
TURKISH EMPIRE, PERSIA, AND ARABIA	341-366
The Present Outlook in Turkey. The Rev. Charles C. Tracy, D.D.	343
Conditions in Albania. The Rev. Charles T. Erickson, D.D.	345
The Situation in Persia. John Davidson Frame, M.D.	350
The Condition of Women in Mohammedan Lands. Mrs. Benjamin W. Labaree	355
Present Situation in Arabia. The Rev. Samuel M. Zwemer, D.D.	360
MEDICAL MISSIONS	367-389
The Medical Missionary as a Pioneer in Missionary Service. Wilmer S. Lehman, M.D.	369
Work of the Medical Missionary in Tibet. Mrs. John R. Muir	372
The Medical Missionary as a Teacher of Medicine. William H. Jefferys, M.D.	376
The Evangelistic Opportunity of Medical Missions. George B. Archer, M.B.	379
The Preparation Necessary for Successful Service as a Medical Missionary. The Rev. Fred P. Haggard, D.D.	383
PROFESSORS AND FOREIGN MISSIONS	391-413
Missionary Professorship in the German Universities. Prof. Johannes Warneck, Ph.D., D.D.	393
The Apologetic Value of Christian Missions. President W. Douglas Mackenzie, D.D.	397
The Demand for Men and Women of Education in the Orient. Prof. Ernest D. Burton, Ph.D.	400
A Professor's Responsibility to Call and Prepare Students for Foreign Missionary Service. Prof. Oswald E. Brown, D.D.	405
Claims of Foreign Students upon Professors. Charles D. Hurrey	409
The Christian Woman Student's Duty to Her Oriental Sister. Miss Margaret E. Burton, A.B.	410

CONTENTS

	PAGE
THE TRAINING NECESSARY FOR MISSIONARY CANDIDATES	415-447
Present Demand for More Thorough Training of Missionaries. Prof. Edward W. Capen, Ph.D.	417
Importance of Being Thoroughly Prepared in Doctrine and Es- tablished in Character Before Going to the Mission Field. Prof. Johannes Warneck, Ph.D., D.D.	422
Advantages to a Woman Missionary Candidate of Taking a Course of Special Study in a Residential School. Mrs. Ben- jamin W. Labaree	427
Social Service as a Necessary Preparation of Missionaries. Prof. A. M. Trawick	430
Bible-Study Essential in Missionary Preparation. President Wilbert W. White, Ph.D.	437
THE DEMAND ON STUDENTS FOR LEADERSHIP IN THE MISSIONARY ORGANIZATIONS OF THE CHURCH AT HOME	445-451
The Call on Students for Leadership in the Missionary Organi- zations of the Church at Home. Miss Bertha Condé.	451
The Demand for Leadership in the Missionary Organizations of the Church at Home. Miss Helen B. Calder	453
Importance of Leadership in the Home Church. Wellington H. Tinker, A.B.	455
EDUCATIONAL VALUE OF AN ADEQUATE PROGRAM OF MISSIONARY GIV- ING FOR AN INSTITUTION	459-466
Educational Value of an Adequate Program of Missionary Giv- ing. The Rev. D. Brewer Eddy	461
The Recent Experience at One University. Miss Geraldine Brown	463
Michigan and Arabia. Frank Olmstead	464
FACTORS THAT OVERCOME PROVINCIALISM	467-488
The Friendship of Foreign Students. John R. Hart, Jr., B.A.	469
The Influence of Oriental Students in Our Colleges. Miss Helen Hutchcraft	470
The Influence of Addresses on Missions. Gordon Poteat, A.B.	471
The Influence of Addresses by Missionaries, Travelers, and Pub- licists. Howard Y. Williams	473
Mission-Study as a Factor. James C. Manry	474
The Influence of Mission-Study. Miss Dorothy Kilpatrick.	477
Missionary Literature as a Factor. Elmer B. Whitcomb	479
The Promotion of Missionary Intelligence Among Students in Normal Schools. Miss Eleanor Richardson	482
Experiences in the British Movement. William H. Brodie, M.D.	484
THEOLOGICAL INSTITUTIONS AND FOREIGN MISSIONS	489-501
Contributions Our Theological Schools Should Be Making to the Evangelization of the World. The Rev. Samuel M. Zwemer, D.D.	491
Enlisting Theological Men for Foreign Service. Gordon Poteat, A.B.	495
Is Missionary Intelligence Demanded of the Minister by the Modern Church? The Rev. Harlan P. Beach, A.M., F.R.G.S.	497
CHINESE STUDENTS AND CHINA'S RELIGIOUS AWAKENING	503-564
Purpose of the Conference. W. P. Wei, Ph.D.	505
Does China Need Christianity? Prof. Oswald E. Brown, D.D.	507
China's Need of Christianity in Political Life. Cheng-fu Wang, M.A.	511
China's Need of Christianity in Social Life. I. Hsuan Si, B.A.	514

	PAGE
The Need of Christianity in Personal Life. Y. C. Mei.	516
The Gospel in China. Peng Chun Chang, B.A.	517
The Progress of Christianity in China. D. Willard Lyon, M.A.	521
The Missionary in China as an Educationist. The Rev. John W. Cline, D.D.	528
The Missionary in China as an Evangelist. The Rev. Abram E. Cory	530
The Objective of the Missionary in China. The Rev. W. N. Brewster, D.D.	531
The Chinese Christian Church. Tien Lu Li, M.A.	533
Religious Education. H. J. Fei, B.A.	536
The Chinese Young Men's Christian Association as a Force. Y. T. Chiu	537
Our Unprecedented Opportunity and Responsibility. Prof. Wing Kwong Chung, LL.D.	538
What Factors Are Doing the Most to Christianize America? The Hon. H. B. F. Macfarland	540
What Shall the Chinese Student Study to Prepare Him to Help in the Christianization of His Country? Prof. Ernest D. Burton, Ph.D.	542
The Call to the Ministry. Jung Fang Li, M.A.	545
The Call to Lay Christian Work. John Wong	546
The Call to the Association Secretaryship. Ko Seng Zee	547
The Call to Christian Woman-Leadership in Educational Work. Miss Mali Lee	551
Opportunities for Service for Educated Women in China. Miss Margaret E. Burton, A.B.	552
Practical Application of Christian Ideals. The Hon. William Jennings Bryan	554
Obligation Resting on the Chinese Students for the Evangelization of China. John R. Mott, M.A., LL.D.	556
How Can We Do Most for China's Evangelization? Sherwood Eddy, M.A.	559
 LAYMEN AND MISSIONS	 565-596
The Call to Laymen. J. Campbell White, M.A.	567
A Business Man's Testimony to the Value of Foreign Missions. Hanford Crawford	569
The Blessing of Giving: A Testimony. R. A. Long	572
Evangelistic Work by Laymen. William C. Coleman	575
Christian Stewardship: A Personal Testimony. H. A. Etheridge	579
God's Working in One Denomination. The Rev. Abram E. Cory	581
How One Business Man's Interest in Missions Began and Deepened. Charles A. Rowland	584
Lay Not Up for Yourselves Treasures on Earth. A. A. Hyde	587
The Reflex Influence of Missionary Giving upon the Churches. The Hon. Henry B. F. Macfarland	590
Faithful Stewardship. Sherwood Eddy, M.A.	594
 CALLS TO SERVICE	 597-621
Freedom Through Surrender to God. Archibald C. Harte	599
Overcoming Obstacles. Wilbert B. Smith	602
The Influence of Christian Women on the Foreign Mission Field. Mrs. Benjamin W. Labaree	605
What Constitutes a Call to a Woman Student? Miss Una Saunders	607
The Consciousness of God in One's Life. The Rev. Joseph C. Robbins	614
The Will of God for the Individual. The Rev. Samuel M. Zwemer, D.D.	617

CONTENTS

	PAGE
CLOSING MESSAGES OF THE CONVENTION	623-637
Daily Communion with God. John R. Mott, M.A., LL.D.	625
Greetings by Cable and Telegraph	628
Honor Roll	631
Our Responsibility as We Go from this Convention. Sherwood Eddy, M.A.	633
APPENDICES	639
A. List of Sailed Volunteers	641-670
B. A Bibliography of Missionary Literature	671-696
C. Contributions to Missions by Students	697-704
D. Organization of the Convention	705-709
E. Statistics of the Convention	710
INDEX	713

IN PREPARATION FOR THE CONVENTION

Calls to Prayer and Articles on Prayer Sent in
Advance of the Convention to Student Volun-
teers, Missionaries, and Friends of the Student
Volunteer Movement in All Parts of the World

A Plea for Prayer

The Student Volunteer Convention to be held in Kansas City, Mo., December 31, 1913-January 4, 1914, brings to the Lord's Remembrancers an earnest appeal for united and definite intercession:

1. Because of great fields white with the harvest for which the laborers are needed at once.

—Matt. ix: 38.

2. Because of our large Christian student population, which can only be saved by meeting the challenge of Christ's call.

—Mark x: 21.

3. Because of stored-up spiritual life and missionary interest which need to be turned into channels of definite service.

—Acts i: 8.

4. Because of the abounding resources of the Church which need the consecrating touch of our great Commander.

—Matt. xxviii: 18-20.

A Call to Prayer

The Seventh Quadrennial Convention of the Student Volunteer Movement will be held at Kansas City, Missouri, beginning Wednesday afternoon, December 31st, 1913, and closing Sunday night, January 4th, 1914.

The Executive Committee invite Christians of every name and in all parts of the world to pray for this great gathering, that its great and worthy ends may be realized.

Suggestions for Those Who Pray for the Convention

1. Pray for the Program Committee.

That they may have divine wisdom in the selection of speakers and topics, as well as leaders for the various sectional meetings.

2. Pray that every speaker and leader may be helped by the Holy Spirit in the work of preparation; that the addresses delivered and the results of the Convention may be such that the Evangelization of the World may be hastened.

3. Pray for the Committee on Arrangements, Secretaries, and other workers.

That nothing may be left undone which will increase the power of the Convention.

That nothing may be done which will hinder the workings of God's Spirit.

For the secretaries, stenographers, and clerks in the offices in New York and in Kansas City, who will work under heavy pressure during the period of preparation—that their health may be conserved and that no one may break under the strain.

For the traveling secretaries and others who are working in the colleges to secure delegates.

That they may have the strength needed to stand the physical strain; that they may have divine wisdom in planning and carrying out their plans for each institution visited.

4. Pray for the delegates selected by all classes of institutions.

That students and professors may be sent as delegates who will receive and take back to their institutions the greatest inspiration and blessing, as well as enlarged plans.

That those chosen may be prepared for their responsibility as delegates representing their institutions.

That the money needed to defray expenses of the delegations may be secured.

That the very sacrifice involved in sending delegates may prove a blessing.

That the delegates may hear the message of the Convention with open minds and obedient hearts.

That the men and women whom God calls to foreign missionary service may not be disobedient to the vision.

That all delegates may make the journey in safety.

5. Pray for the students and professors who do not go to the Convention.

That they may be in a receptive attitude as they listen to the reports of the Convention brought back by their delegates, and that they may enter heartily into the enlarged plans which should be undertaken in every institution, and that they may yield to God's call for service, whatever that call may be.

6. Pray for the Board Secretaries and other leaders of the Church who will attend.

That there may come to them an enlarged vision of the resources of the Church and an increased sense of responsibility, and faith that God will use them in turning resources into channels which will most speedily accomplish His will for the evangelization of the world.

7. Pray for missionaries who attend.

That they may be quickened spiritually, and encouraged, and that they will use opportunities which come to them.

8. Pray for the Exhibit.

That the material of the Exhibit may be so displayed and so expounded by the workers (more than 100 students and missionaries) as to arrest attention and lead to personal convictions.

That it may greatly expand policies of missionary committees, suggesting improved methods and new lines of effort.

That it may be particularly stimulating to the intensive development of mission study among students.

That the Courts of Religions may succeed in presenting vividly the inadequacy of the non-Christian religions and the supremacy and sufficiency of the Christian faith for all mankind.

9. Pray that the financial offering may be sufficient for the Movement's needs for the next four years. The Movement is supported by voluntary gifts, and the extent of the work to be undertaken during the next four years will depend in great measure upon the offering made by those in attendance on the Convention.

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For Mr. J. M. Clinton, Executive Secretary.

(b) For the Committee on Finances, that the money needed for expenses of the Convention may be secured.

(c) For the Hospitality Committee, Dr. T. B. Penfield, Secretary.

That all the homes needed to provide for the entertainment of delegates may be secured at an early date.

(d) For all pastors, Sunday-school teachers, Secretaries of the Young Men's and Young Women's Christian Associations and other Christian leaders, and for all congregations in Kansas City.

That the Holy Spirit may guide, inspire, and give needed strength to all, that God's will for Kansas City may be done.

That there may come to the whole city a mighty spiritual uplift which will be felt in every congregation and in every home in the city.

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That a definite revival of religion may come to the universities and colleges of North America because of the outpouring of God's Spirit at the Convention.

12. Pray that the plans for following up the Convention in the colleges, universities, etc., may be made and carried out in accordance with God's will.

That the men and women needed for the follow-up campaign may be secured.

That the colleges may be prepared for the coming of those who visit them after the Convention.

13. Pray for the influence of the Convention on the Mission Field.

That the results of the Kansas City Convention may bring encouragement and refreshment to all Christians and the needed reinforcement for the different mission fields.

"Not by an army, nor by power, but by my Spirit."

Student Volunteer Movement for Foreign Missions

NEW YORK CITY

To Those Who Pray:

With The Call to Prayer for the Convention at Kansas City, I am sending you Mr. Mott's recent address on "Intercessors—the Primary Need." This address and the accompanying conclusions of three Commissions of the World's Missionary Conference at Edinburgh are making a profound impression. They set forth with striking unanimity the absolute necessity for prayer as the one indispensable and irresistible force at the disposal of the Church in her great undertaking for the world.

I hope you will find these not only helpful to yourself but an effective aid in enlisting the prayers of others. We shall be glad to supply other copies of the suggestions for prayer so far as they can be used to advantage in personal dealing or in correspondence.

Is there any more far-reaching work than to pray and to encourage the prayers of others for the great issues involved in this Convention?

Sincerely yours,

FENNELL P. TURNER,
General Secretary

A Call to Those Who Pray

**Seventh Quadrennial Convention of the
Student Volunteer Movement, Kansas
City, December 31, 1913, to January 4,
1914**

“The call that is most urgent and most insistent is that Christian men and women should deeply resolve to venture out and make trial of the unexplored depths of the character and the resources of God.”

“When the Church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort, it will see the Kingdom of God come with power.”

This Convention brings together students and professors from more than seven hundred colleges, and Christian leaders from almost every nation. No assembly like this has met in America since the World Conference at Edinburgh in 1910 gave its great deliverances to the Church. These deliberate conclusions of representative and scholarly commissions reiterate the "necessity for prayer as the one victorious force" in the great emergency, and the immediate responsibility of Christians "to put to the proof the availability of God for faith."

Therefore let us pray.

That over the whole world an increasing multitude of earnest souls may meet face to face with God, to fulfil persistently the exacting conditions of effective prayer, that their faith may prevent otherwise devastating failure, and bring a transforming Gospel to nations in transition.

That under the guidance of the Holy Spirit all speakers, leaders, and workers, both in the Convention and in the work which should precede and follow it, may be given the courage of the Master Himself, and the persuasive power of His love.

That those whose hospitality makes possible this Convention, and all who come

under its influence, may be impelled by the vision of a "holy city coming down out of heaven from God" to help Him show what His plan would mean for a community.

That all delegates may be so filled with the love and joy of Christ as to share His breadth of vision and depth of insight, and give themselves unconditionally to Him.

That His call to special tasks may lead each one to undertake with radiant faith the greater works which He expects of them, and thus bring, wherever the advance of His Kingdom falters, the victories that wait for reënforcements.

That students who cannot attend the Convention may be inspired to new discoveries of the meaning for character and service of their Master's self-sacrifice.

That all returning from the Convention may bring their convictions so convincingly into their relations with students, faculty, and community, that everyone may realize the sufficiency of Christ for every human need, and the completeness of His program for the world.

That the leaders of the Church, both ministers and laymen, by the utter extremity of the world's need and of human insufficiency, may be cast upon God, and in unity of

faith may lead His Church to make available without delay the unused wealth of His exhaustless resources.

That with decisive obedience and daring faith we may literally give ourselves to praying as our Lord commands: "Our Father, Thy Kingdom come. Thy will be done on earth as it is in heaven."

"The primary need is . . . that individual Christians should *learn* to pray. If this work is to be taken seriously, the hour of prayer must be definitely set apart and jealously guarded in spite of weariness and many distractions."

"If the Conference . . . should lead some resolutely and irrevocably to enter into the school of prayer, the spiritual power of the Church for the accomplishment of its great task would be immeasurably increased."

"The supplication of a righteous man availeth much in its working."

"The harvest indeed is plenteous, but the laborers are few. Pray ye therefore."

INTERCESSORS—THE PRIMARY NEED

AN ADDRESS BY JOHN R. MOTT, M.A., LL.D.

In the Book of Isaiah there is a striking passage which represents God as wondering that there was no intercessor. Be the interpretation of these words what it may, there can be no question that they suggest a most necessary and profitable reflection for Christians to-day. In view of all that we know about the character of God as revealed in Christ, and in view of the countless lessons from the experience of those who have given themselves to intercessory prayer, it must be the occasion of real wonder to Him that among His many children there are not more and better intercessors. With reference to how many places and causes in His world-wide Kingdom might it not be said, with truth and aptness, there is no intercessor? Remembering who He is and what His ways and resources are, should we think it strange that He is amazed at the paucity of intercessors? It is well that we try to answer the question, Why would God wonder that there is no intercessor? Why would He be surprised that those who profess to believe in Him and who desire to do His will fail in this highest work to which He calls them?

Must not God wonder at the lack of intercessors in view of the fact that His mightiest works are manifested only in the pathway of unselfish and persevering intercession? The history of the Church and Christian experience show conclusively that the workers and leaders who have accomplished most in extending and building up the Kingdom of God have been those who gave to prayer for others and for interests outside of their own lives the foremost place in the use of their time and strength. Nor can we recall authentic instances of exceptions to this rule. For many years it has been my practice in traveling among the nations to make a study of the sources of the spiritual movements which are doing most to vitalize and transform individuals and communities. At times it has been difficult to discover the hidden spring, but invariably, where I have had the time and patience to do so, I have found it in an intercessory prayer-life of great reality.

Must it not be a ground for wonder on the part of God that there are not more intercessors in view of the imperative need for

the exercise of this potent ministry? The fundamental need of the Church to-day, and of its various auxiliary agencies, is not that of money—desirable as it is that the money power be more largely related to the plans of the expanding Kingdom. Nor is the chief need that of better organization, although any one can see the waste, friction, and comparatively meager fruitage resulting from the want of better coördination and distribution of the forces. Moreover, our greatest need is not that of better plans—insistent as are the demands of the modern age for the exercise of a truer statesmanship and an abler leadership in the activities of applied Christianity. Neither is the primary need that of more workers, although at first glance that might seem paramount. No, back of this and other unquestioned needs is the fundamental need of more Christ-like intercessors. This, if adequately supplied, will carry with it the meeting of the other clamant requirements of our day.

The limitless possibilities of the life of intercession suggest another reason why an omniscient God might wonder that there are so few who are worthy of the name of intercessors. Indeed, the evident possibilities cause amazement at this lack to those of merely human insight; for conversation with men who have furthest explored the life of intercession will show them most ready to concede that they have but begun to work this marvelous vein. It is my belief that two hundred men—yes, one hundred men—of pure heart, unselfish motive, and unwavering faith in the integrity, omnipotence, love, and present-day working of the Living God, could through intercession usher in an era like unto that vital age, the age of Apostolic Christianity.

Our Lord's unequivocal teaching about prayer should occasion surprise that more of his professed followers do not rise up and follow Him in the life of prayer. His clear and penetrating commands about intercession may well deepen the sense of amazement that more do not give heed to His obvious wish. But what can express the degree of wonder which should be felt at the scarcity of intercessors when we remember that Christ Himself while on earth was an intercessor and that He still lives to make intercession for us? Here and there are Christians who doubt whether prayer has any power beyond its reflex influence on the one who prays. Such doubt should give way when one observes the practice of Christ. We recall His words to Peter, "I have prayed for thee." We remember His prayer on the Cross, "Father, forgive them!" The marvelous objective sweep and content of His high-priestly prayer, as recorded in the seventeenth chapter of St. John, should convince anyone that Christ believed in the power of prayer to accomplish results outside the life of the one who prays. If we accept Christ, therefore, as our perfect example as well as Teacher in other things, logically we should follow Him in this most vital practice. Does not the reality of our faith in His divine character

stand or fall with our obedience or failure in this wider outreach of prayer?

One other cause for wonder on the part of God must surely be that so many know that they should be intercessors and that they could be intercessors, and yet are not. If His children were obliged to live under some fatal limitation which precluded their knowing the reasonableness and practicability of unselfish prayer, or which made it impossible for them to become acquainted with the character and resources of God, then it might not cause special surprise that there were few intercessors; but with the overwhelming flood of light shed by the records which tell of God and His ways, and by the rich and instructive history of Christian experience, it is nothing less than a marvel that in so many Christian churches, societies, and homes there are literally no intercessors.

Well may we, therefore, press on to the question, Why are there not more intercessors, and why are we ourselves not more faithful in intercession? In the case of many Christians this is due to a lack of meditation upon God and His ways of working. I challenge anyone who honestly desires to be Christlike, to think thoroughly and conclusively upon prayer in its relation to the resources of God, and also upon the deepest and most pressing needs of men, and not have the purpose take shape within him to imitate Christ in intercession as in other things.

The reason some do not give themselves to intercessory prayer is that they have fallen under the spell of insidious unbelief. This is due on the one hand to the scientific temper which emphasizes exclusively a certain order of nature, and, on the other, to the idea that the infinite goodness, omniscience, and omnipotence of God make intercessory prayer needless. We do well to remind ourselves that if the Bible teaching and record about prayer be true, then, no matter with how much mystery its practice and achievements may be surrounded, it is a central reality in human experience. At times in my own life I have had grave doubts as to the objective power of prayer. To help remove these I have read possibly forty treatises on the subject; but, while many of these were helpful, they did not of themselves dissolve my doubts. Among other aids to faith,⁽¹⁾ I might mention two which have helped to carry me through my difficulties into a sense of certainty as to the achieving power of prayer for others. The first is the practice of intercession. The more one reflects upon it the more strongly will one come to believe that this form of prayer can be verified only by employing it. The other thing which has invariably helped me in moments of doubt or perplexity is the simple reflection—Jesus Christ prayed for others. Then I have said to myself, if He found this practice necessary or even desirable, what presumption

(1) See also "Can Prayer Accomplish Anything Apart from the Man Who Prays?" An address by Dean Bosworth.

to assume that I can do without it! Let us face the fact that not to intercede for others implies a fundamental lack of faith in God as revealed in Christ, whereas to forget ourselves in intense prayer for others is an absolute proof that we believe in God as a living God who is actually presiding over the affairs of men.

It is painful but necessary to add that some Christians do not devote themselves to prayer for others because they are living on a plane which violates the conditions of effective intercession. It passes comprehension how some men can expect to believe in intercession as the mightiest force wielded on earth, in view of what they tolerate within the chambers of their imagery, in their motive life, in their attitude and spirit toward others—not to mention out-breaking sins and practices.

Without doubt, many are kept from the immeasurable possibilities of the life of intercession because of the difficulties which beset the path. It is not easy to forget ourselves and become absorbed in unselfish thought and prayer for others. It requires energy to exercise the imagination to such an extent that we are able to put ourselves so sympathetically in the place of the man for whom we pray that we literally give ourselves to prayer in his behalf. It requires an exercise of the imagination to realize so vividly that our very soul is moved, the mind of Christ concerning any man or cause for which we pray. David said, "I give myself unto prayer"—not simply his words or thoughts, but himself. Professor George Adam Smith once preached at Yale University a remarkable sermon on Christ's intercession in the Garden. You will find it rewarding to read that sermon, noticing the point he makes about the nervous energy which Christ expended in His intercession. While this kind of prayer, like everything else of most value, costs vitality, it is equally and happily true that under the gracious influence of the Holy Spirit, who helps our infirmity, it may be free from all anxious striving and strain. Yes, more than this, "They that wait upon the Lord shall renew their strength." All the more, therefore, should we avoid drifting into slothfulness in habits of prayer. I know of no way to make intercession easy. It will ever remain true that while the spirit may be willing the flesh is weak. We do well, therefore, to give no cause for the well-merited complaint of the prophet in the ancient time. "There is none that stirreth up himself to take hold of Thee."

There are some Christians who do not spend more time in intercession because of discouragement incident to many futile resolutions. Time after time they have heard addresses or have read persuasive writings on the subject, but their larger knowledge and quickened emotions have been given no expression in effective resolution. Should I be speaking now to anyone who is thus depressed, I would remind him that his failure should be utilized to bring him to such humility and genuine sympathy for others and such yearn-

ing to fulfil the desire of our Lord that this very day he may step out into a new and victorious experience in intercession. If I am speaking to someone who for any cause has given up the habit of regular prayer for others, may it not be that God Himself has sent me to call you into deeper fellowship in this sacrificial service with Him "Who is able to save to the uttermost, seeing"—we are prone to overlook the sequence—"He ever liveth to make intercession."

Christ's concern for man, associated with His life of unbroken prayer to God in behalf of others, suggests a root reason why many otherwise loyal Christians are not more faithful in intercession; it is because they do not sufficiently care for men, and their hearts are not sufficiently responsive to the solicitude of God in behalf of men. Think of those who are being captivated by the luxurious life of our day without realizing its consequences, of others who are already slaves of body and soul-destroying habits, of still others who are suffering from serious doubt or subtle pride or selfish and overmastering ambition. How shall a Christlike sympathy in prayer for individuals like these take the place of our selfish indifference or undue absorption in other things? Our own recollection and experience of temptation or failure must be used to impress upon us the needs of tempted and discouraged men. Every victory or achievement accomplished with a true sense of Christ's sufficiency and our own insufficiency must impel us to exercise faith for others also. To have the most helpful relations with our fellow men, and the closest fellowship with our Lord, who prayed for tempted Peter, we must share at any cost His present work of intercession.

The fact should not be overlooked that intercession does not have a larger place in the lives of Christians because of their failure to master the conditions in which they find themselves. This leads me to give a few suggestions. Have a stated and unhurried time for intercession. Our most profitable employment should not be crowded into a corner. The words of the Apostle, "That ye may give yourselves unto prayer," are rendered by Dean Alford, "That ye may have undisturbed leisure for prayer." This emphasis is especially needed in these days because of the impetuosity and restlessness of our times. One of the chief reasons, apparently, why Christ went apart for prolonged prayer is the very reason why many busy Christians excuse themselves—the fact that He had so much to do and that the issues at stake were so great. How much better for those of us who can control the time of going to our accustomed place of labor to go perchance one-half hour later, or for those of us who cannot, to retire at night a half-hour later, or, better, to rise a half-hour earlier, that we may help others by prayer—the most effective way known among men—rather than be slaves to our present schedule and rob men of that which can be given to them only through our intercession. Let us not labor under the delusion that there will come a leisure time for unhurried

retreat with God in behalf of men; for if ever that time comes, many of the occasions which demand our intercession will have passed. Moreover, days of special retreat invariably mean most to those who have faithfully observed from day to day the requirements of true intercession.

Let us learn to utilize many unrecognized opportunities for intercession. What are some of these lost opportunities which might be transmuted into the most profitable experiences of life? On street-cars, even when standing in the press of strangers and holding to the swaying strap; waiting at stations for trains, or in parlors or outer offices for appointments or interviews; before the beginning of a religious service; or perchance during addresses, sermons, or debates—sometimes when our souls are especially moved, or quite as much when there seems to be nothing to stir us to this highest calling; these are times and places for “buying up the opportunity.”

Let me illustrate what I mean by a fact of recent observation. In the conferences with Christian leaders in India conducted in the name of the Continuation Committee of the Edinburgh World Missionary Conference, it was a special satisfaction to have with us at three of the gatherings one of the most prominent Christian leaders in the life and thought of Great Britain. Noticing that he had his hands before his eyes much of the time, I thought at first that it must be because he was seated where the light was troubling him. Then I thought that he was occupied in meditation. But later I discovered that he was giving himself almost constantly to intercession on behalf of those participating in the discussions and on behalf of the momentous interests which they were seeking to serve. Nor shall I forget how he came to some of the evangelistic meetings with Mohammedan, Hindu and Buddhist students, and from the beginning to the close, sat bowed in prayer while I sought to proclaim the vital message. It is my belief that to such prayer on the part of this friend and others like him are traceable the otherwise inexplicable results of these conferences and evangelistic meetings.

To nearly every person there come periods when he is set aside for a season from the activities of his regular vocation. It is a tragic fact that this experience has marked the undoing of some Christians; but what an inspiring fact, on the other hand, that it has been an open door to many another, ushering him into the most productive period of his life. One of my associates was thus laid aside by a serious illness two years ago, and I believe that on his bed of pain and in the long period of convalescence, by seizing this greatest opportunity which can come to a man, he has done more, perhaps, than any other member of our company to make possible the releasing of the power of God in this Movement.

Each person must evolve the plan which experience shows to

be most workable in his particular case for using lists of objects for intercession. We should not slavishly follow the plans of others, although presumably we may learn something from the methods of every genuine man of prayer. A plan which is the product of our own faith and experimentation should not be irksome. You may have heard of that wonderful Chinese Christian, Ding Li-mei, famous as an evangelist and even more as a man whose attractive character and conduct constitute a convincing evidence of the life of Christ in man. In recent years he has influenced the largest number of students to devote their lives to the Christian ministry ever secured by one man during the history of the Church in Asia. Those who know him best will tell you that the dynamic secret of his life is the central place which he gives to intercession. The last time I saw him he had recorded in a book the names of many hundreds of individual Christians from all parts of the world for whom he prayed day by day. In traveling with him from Shanghai to Darien on our way to the conference in Mukden, I observed that he spent hours alone, either walking on the deck, or seated with this book open in his hand. Mr. Brockman says that the Student Volunteer Movement of China is the product of this man's prayers.

Some find it useful to employ mechanical devices to help keep before them the needs and opportunities for intercession. Photographs of friends and workers for whom we should pray may serve as prayer reminders. The map of the world on my work-table has often helped extend the range and make more concrete the world-embracing sphere of prayer. If experience shows that a card index or other system is useful in bringing to mind our duties in executive work or financial solicitation, why not avail ourselves of similar helps on this highest level of personal responsibility? We should be on our guard, however, lest such devices fetter our prayer-life or make it mechanical.

In view of the alarmingly small number of intercessors, and the insistent need for the work which they can do, the most important question of all to consider is, How multiply the number of intercessors? This work of increasing the volume of intercession has not received the attention it deserves, although the experience of all the centuries clearly points the path. Ministers and laymen who can speak with reality and from actual experience should give addresses and talks on the subject of intercessory prayer. Here we have in mind not dissertations on the ground of prayer, nor on the reflex benefits of prayer, important as are these phases of the subject, but on that aspect of prayer which occupies itself with bringing definite help to other men and enterprises. Addresses on this subject born out of sincere efforts to practise what is enjoined upon others, will have contagious power.

Wide but careful use should be made of the best literature on

the subject. Pamphlets and books by such men as Andrew Murray, Dean Bosworth, Robert E. Speer, H. C. MacGregor and the late Professor Gustav Warneck should be pressed upon the attention of each succeeding generation. Extracts bearing on this vital subject from the reports of Commission I, Commission IV, and Commission VI of the World Missionary Conference at Edinburgh should be printed in pamphlet form.⁽¹⁾

Christians as they meet from time to time should interchange experiences concerning the habits and conditions most favorable for intercession and the achievements of intercessory prayer. Perhaps the most impressive meeting at the Northfield Student Convention last summer was the one in which a group of speakers from many lands gave from personal knowledge examples of answered prayer. Great care should be exercised to limit the speaking at such a meeting to those who will present the subject with that reasonableness, sanity, and restraint which characterize those who are reflecting real experience.

One of the best means of promoting intercession is that of laying before men objects which are so important and so immediate in their claims that men will realize that they must pray. This can be accomplished by writing letters devoted exclusively to the subject. An even better plan, where practicable, is an interview for the express purpose of enlisting prayer. If time is well spent in personally asking for gifts of money and service, is it not even more important to follow this plan in order to call forth intercession?

Group meetings of Christians during religious conventions or in everyday life for the sole purpose of united prayer for objects of common concern will serve as training-schools and propagating centers of intercession. This has been illustrated in times of actual crisis in all parts of the world. One time when visiting a Scandinavian university a most serious situation confronted us in a series of special religious meetings. During the meeting on which apparently everything hinged, a number of earnest Christians quietly withdrew and devoted themselves the entire evening to special prayer. It was, therefore, no surprise to me to see the walls of opposition fall before our eyes.

One of the encouraging facts of our day is the increasing use of the word "retreat," and the practice which has occasioned the larger use of the word. There is incalculable value in the going apart of men to whom have been entrusted responsibilities beyond their own strength, that they may cultivate a larger acquaintance with God and yield themselves more fully to the ways of Christ for bringing to bear the power of God upon human life.

We need to study the methods of Christ in training men; and,

(1) See pages 21 to 48. These pointed passages, representing the conclusions of three independent Commissions, become even more impressive as one appreciates the representative character of each Commission, and the thoroughness and wide range of its investigations both at home and abroad.

in this connection, there are no more impressive lessons than those which He taught His disciples by precept and by example in relation to prayer. It is a matter of regret that the book by Andrew Murray "With Christ in the School of Prayer," is not so widely studied now as a few years ago. The truths there expounded are worthy the closest study. It would be even better to go, as he did, to the sources—the teaching and example of Christ Himself. No man can do this persistently and obediently without going forth a changed man. We often say that one of the most far-reaching things Christ ever did was to train a little band of men, but we do not act as if we believe what we say. If we did believe it more of us would be sharing our thought and experiences with others and associating ourselves with them in actual intercession. This would multiply the number of intercessors in a truly Christlike way.

Above all, we ourselves must be burdened with a sense of the transcendent importance of increasing the number of men who will seek to release the power of God by prayer. The sufficient proof that we are thus burdened is what we do in our own secret hour of intercession. Mr. Moody used to say, "A man is what he is in the dark." We may test the strength and the purity of our desire and motive by what we do where God alone sees us. If there be genuineness and reality there, God will have His opportunity to break out through us, and our experience as intercessors will become truly contagious. Are men moved to pray as a result of conscious or unconscious touch with our lives? No more searching question could be addressed to us. By the answer we give in our inmost souls, and by the steps which we take as a result of that answer, will be measured not only the quality but also the outreach of our lives.

THE SUPERHUMAN FACTOR ⁽¹⁾

As we complete the survey of the enormous task involved in making Christ known to all the non-Christian world, and realize as never before the inadequacy of human agents and agencies as well as of human policy and strategy, the first impression made upon us is that the Church is totally unable by itself to discharge its overwhelming responsibility. The next and dominant impression is that Almighty God is able, and that the Church must be led to avail itself of His limitless resources to a degree hitherto unknown since that vital age—the first generation of Christianity. Hundreds of correspondents, including missionaries, native Christian workers and leaders of the missionary activities on the home field, while they have differed on nearly all questions pertaining to plans, means,

⁽¹⁾ From Part III, Factors in Carrying the Gospel, Report of Commission I, "Carrying the Gospel to all the Non-Christian World," World Missionary Conference, 1910. F. H. Revell Co., New York.

and methods, have been absolutely united in the expressed conviction that the world's evangelization is a Divine enterprise, that the Spirit of God is the great Missioner, and that only as He dominates the work and workers can we hope for success in the undertaking to carry the knowledge of Christ to all people. They believe that He gave the missionary impulse to the early Church, and that to-day all true mission work must be inaugurated, directed, and sustained by Him.

No lesson of missionary experience has been more fully, impressively, and convincingly taught than that apart from the Divine working all else is inadequate. . . .

THE HUMAN CONDITIONS

What are the conditions required for the forthputting of Divine power? A mighty, almost irresistible power is conveyed in an ordinary-looking wire cable on the two main conditions, proper insulation and perfect contact. If those abroad and at home who are seeking to make Christ known to all the non-Christian world can be saved from selfishness, and at the same time preserve their connection with the abounding and never-failing Source of superhuman power, they will accomplish what He surely wills—the making of Christ known to all people. Granted a sufficient number of workers, with lives dominated by Christ, we may expect that He will put forth mightily His living power. Unless they surrender themselves to Christ and are controlled by His Spirit, unless they work in His power, they had better turn from this service; for unyielded lives and unspiritual work will only be a hindrance to the enterprise.

The superhuman must be emphasized as never before since the days of the Early Church. Christians need a fuller, more constant and more commanding realization of the personal presence of Christ. Conferences have been held, not infrequently, both on the home field and on the mission fields, at which the problems, methods, and opportunities of the work of world evangelization have received careful consideration, but there has been alarming neglect to face the great central problem, namely, how to translate into actual experience the word of Christ, "He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing." Wherever even small groups of Christians have faced this question, and have been responsive to the truth as God has revealed it to them, they have received new accessions of His power, and have then gone forth to achieve triumphs in His Name. The new visions, the new plans, the new movements, the new power, will undoubtedly follow when Christ is given His rightful place in His united Church.

Prayer is the method which relates the irresistible might of God to the missionary enterprise. According to the teaching of

Christ and the experience of the Church, both in the early centuries and in recent times, the greatest manifestations of Divine power is in the pathway of the intercession of His true followers. Every marked advance in the missionary enterprise has been preceded by prayer. Every fresh accession of power which has come upon the workers has been associated with prayer for the Kingdom. Every visitation of the Spirit of God resulting in spiritual awakenings in the Home Church and on the mission fields, has been in itself a convincing evidence of the reality of prayer. Every grave crisis in the expansion of Christianity which has been successfully met has been met by the faithfulness of Christ's disciples in the secret place. That there is a necessary connection between the prayers of Christians on the one hand, and, on the other hand, the revealing of Christ's plan, the raising up of workers, and the releasing of the great spiritual forces of the Kingdom, is a fact as clearly established as any fact can be established. That God has conditioned so largely the extension, the progress, and the fruitfulness of His Kingdom upon the faithfulness and loyalty of His children in prayer, is at the same time one of the deepest mysteries and one of the most wonderful realities.

The Church has not yet discovered, still less begun to realize, the limitless possibilities of intercession. How to multiply the number of Christians who with truthful lives, and with clear, unshakeable faith in the character and ability of God, will, individually and collectively or corporately as a Church, wield this force for the conversion and transformation of men, for the inauguration and energizing of spiritual movements, and for the breaking down of all that exalts itself against Christ and His purposes—that is the supreme question of foreign missions. From first to last this task, the making of Christ known to all men, is a superhuman work. Every other consideration and plan and emphasis is secondary to that of wielding the forces of prayer. May the call go forth from this Conference to the Christian Churches throughout the world to give themselves as never before to intercession, for this alone will bring to bear upon the sublime work of carrying the Gospel to all the non-Christian world the all-sufficient forces of the Ever-living One to whom all power is given in heaven and on earth—the Lord Jesus Christ.

THE SPIRITUAL RESOURCES OF THE CHURCH ⁽¹⁾

In dealing with the Home Base of Missions, the Commission is concerned with the whole subject of the means by which the Church at home may adequately discharge its responsibility for the

⁽¹⁾ From Chapter I, Report of Commission VI, "The Home Base of Missions," World Missionary Conference, 1910. F. H. Revell Co., New York.

evangelization of the world. It is evident that this problem is not one of machinery but of life. The mere multiplication of machinery does not necessarily increase power. The subject which has been entrusted to the Commission to investigate drives us back at every turn to the question of the spiritual condition of the home Church. Has that Church sufficient vitality for the tremendous task to which it is called? Wherever a belief is intensely and passionately held it naturally and inevitably propagates itself. It does not need wealth or numbers to cause it to spread. Repeatedly in history one man with a conviction has been more powerful than a mighty host. The Christian Church, if it were possessed, mastered, and dominated by the faith which it professes, could easily evangelize the world. When, therefore, we direct our attention to the Home Base of Missions, we realize that the fundamental problem is that of the depth and sincerity of the religious experience of the Church, the quality of its obedience, the intensity and daring of its faith.

It is certain that the spiritual resources of the Church are more than sufficient for the accomplishment of the work if the Church will avail itself of them. To be convinced of this we have only to take time to reflect upon what we mean when we speak of God. Can God be defeated? Can His purpose fail? Nineteen centuries have passed, yet the Church has not put fully to the test of experience the words of Christ: "Have faith in God. Verily I say unto you, whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it." . . .

While it would be outside the scope of this Report to dwell at length on the means by which the Christian Church may learn to avail itself more fully of the spiritual resources open to it, one aspect of the subject demands our special consideration, viz., the promotion of prayer for missions. This is not the place to enter into the grounds for believing that prayer is an irresistible force. It is sufficient to say that any view of the conduct of the work of the Church that does not place supreme reliance upon prayer is at variance with the entire teaching of the New Testament. No thoughtful reader of the Gospels can fail to recognize the preëminent place which Jesus Christ gave to prayer both in His teaching and in the practice of His own life. The greatest leaders of the missionary enterprise have been men of prayer. The volume of testimony is overwhelmingly that "Prayer is power; the place of prayer is the place of power; the man of prayer is the man of power."

The need of prayer for missions is evident when we give thought to the circumstances under which missionary work is carried on. Were missionaries to go forth, a company of strangers and foreigners, to ask the peoples of Asia and Africa to change some habit of dress or social custom, their task might seem

almost impossible. How infinitely more difficult it is to ask these peoples to accept a teaching that will revolutionize their whole life! There is nothing magical in the crossing of the seas that renders missionaries immune from the temptations, the weaknesses of character, the unbelief that deadens the life of the Church that sends them forth. The project might well seem hopeless, unless we believed in the spiritual resource of prayer. The neglect of prayer by the Church at home means defeat at the front of the battle. "We know not," it has been truly said, "when the missionary stands before his greatest opportunity. We know not when fierce temptation may sweep in upon him like a flood." If he is to be victorious in his great adventure, he needs the prayers of the Church at home. Not less great is the need of the native Church for prayer. The battle with the world, the flesh and the devil is at least as stern and difficult for the members of that Church as it is for those who live in Christian lands. They are without the traditions and sacred associations and Christian atmosphere that aid the building of character in western countries. In many instances their lives have been wrenched from their old moorings and from social supports on which men naturally lean. Beset by difficulties without and within, the Christians of these lands are called to the gigantic and humanly impossible task of winning their own nation for Christ. Without the help of prayer, how can they be sufficient for these things? . . .

Experience would seem to show that if prayer cycles and calendars are to be of the greatest service to those who use them, they should contain, in addition to the suggestion of special subjects for prayer, explanatory notes designed to make prayer more intelligent and to help prayer by making the subjects appeal more vividly and powerfully to the imagination. . . . We would, moreover, emphasize the fact that the encouragement and direction of the prayers of Christian people is one of the highest and most difficult forms of Christian service, and constitutes a special vocation. It is important that those to whom this work is entrusted should be chosen on account of their special gifts and aptitudes, as those are who are called to organizing, administrative, or editorial work in connection with the missionary enterprise. It may be doubted whether the whole subject of the best and most helpful means of promoting systematic prayer for missions has yet received the careful thought and serious investigation that its importance deserves. . . .

EDUCATION IN PRAYER

It needs to be borne in mind that, after all, the issue of aids to prayer, however numerous, and of incentives, however excellent, does not thereby create a body of praying men and women. The free distribution of musical instruments does not create a body of musicians, nor can the free circulation of missionary prayer man-

uals and cycles make missionary interceders. These are only aids to those who can and who desire to intercede, and only those will experience this desire and power who have learned something, not only of value, but also of the art of prayer. This leads to a final conviction that none can pray his best—few can pray with any fulness of effect—who has not received some careful training in the practice of prayer, and who has not acquired as well the grace of holy perseverance in it. Professor Gustav Warneck, of Halle, reminds us in his paper on "Prayer for Missions," of a truth which we are in constant danger of overlooking, viz., that "it is much more difficult to pray for missions than to give to them. We can only really pray for missions, if we habitually lead a life of prayer, and a life of prayer can only be led if we have entered into a life of communion with God."

The question then which calls for the serious attention of the Church seems to be how best to develop and train in the Christian soul the desire and capacity for prayer. The Commission would lay special emphasis on the fact that the real problem is not the increase or the improvement of aids to prayer or the multiplication of exhortations to prayer, but the securing of a body of Christian people who by earnest and sustained effort have become proficient in the practice of prayer. . . .

It is the experience of many pastors that a genuine missionary spirit in their people can be cultivated by directing their thoughts in prayer to the great missionary task of the Church more than in any other way. If this education is to be successfully carried out, the pastor himself must be possessed of a missionary spirit, and must give special thought to the preparation of his prayers so that he may avoid mere formal petitions and make his people feel that he is giving utterance to a deep and real and urgent need. Whether the form of service be liturgical or follows no prescribed form, there should be, Sunday by Sunday, definite remembrance in prayer of the missionary work of the Christian Church.

Prayer gatherings for intercession in behalf of the missionary work of the Church, whether held monthly or weekly, or at more frequent intervals, serve an invaluable purpose. They are useful occasions for the regular use of the missionary prayer cycles and prayer topics which are now so numerous issued. But more than this, they are the training-schools of prayer, where prayer habits may be fostered, prayer exercises may be practised and prayer lessons may be learned. . . .

The growing conviction of the necessity of prayer as the one victorious force in the great campaign, the daily calls which come from the advance guards for the reinforcements of prayer, the extreme difficulty and many obstacles which are experienced by all who seek to advance in the holy art, and the inspiration and incentive to be derived from such united acts—all these point to the

pressing importance of maintaining, developing, and enlarging as occasion offers, these prayer meetings of the Church. Prayer Conventions, whole-day prayer gatherings, annual weeks of prayer, all these are possible enlargements and outgrowths which have already been tried, and already proved fruitful in blessing.

It is often forgotten by those who are responsible for the conduct of prayer meetings for missions that careful preparation is needed on the part of those in charge. Prayer is never easy, and cannot be entered into without definite preparation of mind and heart. This is necessary not only for the leader of the meeting, but for all present, if they are to participate in the ministry of intercession. The whole plan of the meetings needs careful thought. The subjects for prayer must be explained and set before the people, so that they feel inwardly stirred to pray, and preparatory exercises are necessary to make vivid to the mind the privilege of prayer and to awaken a sense of God's presence. Pains need to be taken to make all realize that it is a serious business in which they are engaged, and that in Christ's teaching prayer is not the utterance of vague aspirations, but has been divinely ordained to receive definite and unmistakable answers. . . .

A special opportunity for remembering the world-wide work of the Church is afforded by daily family worship. The use of a missionary prayer cycle at family prayers will daily bring the needs of the world before the household, and will both prove a spiritual education to those who assemble for worship, and afford help and strength to those who are toiling at the front.

That those who love this work and bear it upon their hands and hearts will follow the Scriptural injunction to pray unceasingly for its triumph, we take for granted. To such, not only the morning watch and the hours of stated devotions, but all times and seasons will witness an attitude of intercession that refuses to let God go until He crown His workers with victory. Such praying souls impart their life of faith to those with whom they come into contact, and thus the circle of devout and faithful disciples will widen until all who believe and labor and wait will also pray.

For the accomplishment of the evangelization of the world the supremely important thing is not a great number of missionaries, nor an unlimited amount of financial support, but spiritual power in the Church. The Church is not straitened in God. It is implied in our very thought of Him that with Him all things are possible. What paralyzes the energies of the Church and allows it to suffer defeat is its own unbelief. The work of evangelizing the non-Christian world cannot be done until the Church learns again to believe in the living God—to believe with childlike simplicity and unfaltering trust.

Therefore, as in this Conference the Christian Church looks with a greater seriousness than ever before at the problem of the

non-Christian world, the call that is most urgent and most insistent is that Christian men and women should deeply resolve to venture out and make trial of the unexplored depths of the character and the resources of God. The missionary enterprise has led many adventurous spirits to explore unknown territories and tread unbeaten paths. The same spirit of adventure is needed to discover the wealth and resources of life in God. The work of evangelization must wait until Christian people resolutely set themselves to put to the proof the availability of God for faith. Many who cannot go to the mission field may have a real share in the missionary labors of the Church if they will give themselves to the mighty ministry of prayer.

It is not sufficient in an hour of vision and aspiration to dedicate ourselves to the work of intercession. Prayer is the putting forth of vital energy. It is the highest effort of which the human spirit is capable. Proficiency and power in prayer cannot be attained without patient continuance and much practice. As has already been urged, the primary need is not the multiplication of prayer meetings or the more extensive circulation of prayer calendars, but that individual Christians should *learn* to pray. If this work is to be taken seriously, the hour of prayer must be definitely set apart and jealously guarded in spite of weariness and many distractions. The secret and art of prayer can be learned only from the teaching of the Master Himself, and by patient study of the best books on the subject.⁽¹⁾ If the Conference in Edinburgh should lead some resolutely and irrevocably to enter into the school of prayer, the spiritual power of the Church for the accomplishment of its great task would be immeasurably increased.

When the Church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort, it will see the Kingdom of God come with power.

HOW CAN THE LIVING FORCES OF CHRISTIANITY BE STRENGTHENED? ⁽²⁾

The Apostles were driven back on their memories of the Lord, they were driven into closer fellowship with Him, they were cast upon the undiscovered riches of the Divine power and wisdom of love, because the opportunities and the dangers of their task taught

⁽¹⁾ Special reference may be made to: Andrew Murray, "With Christ in the School of Prayer," (30 cents); McClure, "A Mighty Means of Usefulness"; Austin Phelps, "The Still Hour"; Moule, "Secret Prayer." Three pamphlets also deserve attention: Warneck, "Prayer for Missions"; Speer, "Prayer and Missions"; Wright, "Secret Prayer a Great Reality," which may be ordered from the Student Volunteer Movement, 5 cents each.

⁽²⁾ From Chapter VII, General Conclusions of Commission IV, "The Missionary Message in Relation to Non-Christian Religions." World Missionary Conference, 1910. F. H. Revell Co., New York.

them the insufficiency of all their past discoveries of Him. New faith is always born out of new emergencies, and it was simply because the Apostles faced the great emergency, and were driven back by it upon the undiscovered in God, that we have a Christian theology at all, that we have those great discoveries of God in Christ which mark out the broad outlines of truth within which all vital and progressive Christian faith must move.

The historic peculiarity of the present situation is that, after long neglect, the Church is once again facing the emergency. The ages which flinched from facing that emergency were necessarily shut off from the full privileges which in the Divine order come from facing a world task which is a duty, and which is yet utterly beyond the power of the Church in herself to fulfil. This failure to face that task saved them from the pressure of that extremity of need which is God's opportunity of revelation. To-day we stand in that extremity once more, and it is that fact which gives so pregnant a meaning to the testimonies which it has been our privilege to study. They disclose in all its depth the spiritual needs of the human soul, just as the apostolic writings disclose the spiritual needs of Jew and Greek. The same tremendous discipline of life and death, the same pressure of the world on the soul of a man that produced Judaism and Hellenism, has produced the religions of the animistic races of China and Japan, of Islam and of India. Different as they all are in so many ways they are one in this, that they all seek to surmount the pressure of the world around them by union with the higher though dimly known spiritual world. . . .

But if the general spiritual situation and the special historical conditions of the missionary of to-day are so closely akin to those in which the Apostles and the Fathers labored, the conclusion is inevitable that the thoughts of either period must have much light to cast on the other. . . .

With all their deficiencies the ancient religions have maintained the vast structure of Chinese society for five thousand years. All history shows that without religion no civilization can live. No man can tell the evils and sorrows to China, and not to China alone but to the whole human race, that must follow the decay of religion throughout this great empire. It would be far better for China to keep the religion that she has than to discard it for materialism and atheism. There is only one force that can prevent this disaster, and that is the power of Jesus Christ. Have we not in Him that Divine reconciling Word which can reunite and vivify all the divided elements of truth in the religious consciousness of China, that heavenly light which can kindle the smoking flax of need and of feeble aspiration into a burning flame of faith to God and love to man? . . . Is not the whole Confucian morality fulfilled and superseded in the new law? . . . Shall all this wealth of fulfilling

truth in Christ Jesus be lost for want of faith to receive it? Does not that depend in large measure on whether the Church has faith enough to present it with convincing power? Here is the very core of the problem of the future in China. It has been truly said by a distinguished modern thinker (Eucken) that the real strength of naturalism lies, not in the argumentative case for it, but in the weakness of the spiritual life in the hearts of mankind. The converse truth is that the one great foe of naturalism is faith, its undying antagonist in the great duel of time. When faith fails, naturalism is the one alternative theory and practice, and when faith triumphs there is no place left for naturalism. Is it not then the conclusion of the whole matter that what this great race needs above all else is that elemental faith which is surer of eternity than of time and which draws from those exhaustless fountains so great a vitality of love for men that morality ceases to be a law because it is the very breath of life? But how shall such a faith come to her unless it be reawakened in the Church? Elsewhere there is no hope whatever. No man can say that the policy of Christendom toward China has been inspired by faith working through love. Nor can we look to Governments, or to the mere contact of East and West through industry or commerce or literature or science for the spiritual force which the emergency requires. Such contact may despiritualize the life of Christendom instead of spiritualizing the life of China. It is the Christian Church alone that can meet the emergency. The one gleam of Christian idealism which has come to China from the West through all the rapacity and violence of national policy has been the missionary enterprise. Here she has at least seen something of the faith that can remove mountains and the love that never faileth. But has there as yet been that demonstration of the supreme might and reality of the Eternal which can alone break the slumber of her past ages? Who can say that even yet we have within the Church the spiritual force for which the present emergency calls?

If the views which have been above expressed are sound, we have before this present generation one of the greatest perils and one of the greatest opportunities of human history. Early Christianity faced a similar hour when it came out of its mountain home in Judæa into a world in which the old faiths were dying or dead, and from the first it grasped the truth that its mission was to preach the Gospel to all that world of dying faiths and decadent moralities, and so to live its own life in Christ that through the Church the Spirit might have free course to fashion a new humanity. As compared with the numbers, the resources and the organization of the Church to-day, the Church of old was but a feeble thing when it adventured forth into the great arena of the Empire to win it for God. But in quality, in its faith in God, in Christ, in the Spirit, in the power of prayer, in its love and in its unity, its life was of

a nobler tone. It was able, therefore, to believe in victory and so victory came, however partial that victory might be. The force which will win China cannot be different from the force which won the ancient empire. Hence the key to the problem must lie in some change in the quality of the spirit of the Church, some deeper understanding of the Father, some closer union with Him through the Son, some more intimate fellowship with one another through the power of the Spirit. History tells how the ancient emergency was faced, and how in new discoveries of God the Church rose above its impotence, and laid the foundations of Christendom. So only can the Church of to-day rise out of its divisions and comparative impotence, and deliver this great race from taking the path of tragedy across the unknown seas.

Never surely was richer freight derelict on the great waters of time. . . .

The ultimate danger here [in Japan], as in China, is that the naturalism of the West may here find a congenial soil. That which makes the coming conflict in Japan of such incalculable importance is the intellectual lead which she has deservedly won in the Far East. The mere fact that thousands of Chinese students are to-day at work in Tokio is of profound significance. . . .

Sooner or later the issues here, as in China, must be fought out between naturalism and Christianity. It is clear from the evidence that naturalism has already obtained a strong vantage ground. One of our correspondents tells us:—"Most educated Japanese are agnostics." And in a recent authoritative volume Count Okuma tells us that "the old religions and old morals are steadily losing their hold, and nothing has yet arisen to take their place." . . .

Can materialistic thought supply anything to take their place, which can sustain the order and the progress essential to society? The evidence of history is against this view, however loudly it may be asserted. It is no answer to point to individuals who have shown a lofty public spirit without faith in the unseen. In such a matter we have to look at masses rather than individuals, and at centuries and millenniums rather than decades. And we look in vain for great national histories in which the common life has not been schooled and sustained by religion. But if it be so, and if the truth that it is so can be demonstrated to Japan, may it not be that the very patriotism which leads her now to cling with such loyalty to her ancient religion may lead her on to the faith which can alone meet her true necessity? For, again, it is matter of history that the free institutions of the West which Japan has adopted are the creation of the Spirit of Jesus. They may be shown to have their deep historic roots in the Christian conception of personality, which, again, is rooted in the Christian conception of God and man's primary relation and free right of access to Him. In the end of the day the only power which can use free institutions for

noble issues is the power which has created them, the only power which can sustain nations in the arduous path of true progress is the power of the Spirit. "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty." . . .

That so great a prize as the Island Empire may be won for Christ, it behooves us to ask carefully what can be done to win it. As the Apostles of old set their minds to the winning of Asia, of Greece, and of Rome, so should the mind of the Church be set to this problem. . . . In view of the large element of religion which is common to China and Japan much of what has been said with reference to China applies also to the spiritual situation in the Island Empire. This is especially true of what has been said as regards the need of a re-birth of elemental faith in the unseen. The mind of the farther Orient, unlike the mind of the nearer East and of Southern Asia, seems to tend to positive and realistic habits of thought. Belief in the unseen came more easily to the Hebrew and the Arab, and comes more easily to India, than it comes to China and Japan.

Hence, as we forecast the future and ask what is the first need of all, we must say it is the new birth, the being born into the ever present, though unrealized, eternal world by the power of the Spirit of Truth. The more we realize this need for these great races, the more we shall realize our own need of it, and of "the transformation of values" which it will bring with it. In other words they and we alike need a new discovery of God. . . .

There is assuredly more in God and in truth, and in that Gospel which is the truth of God, than we have yet attained. It is out of the "residual phenomena" in science that all the new discoveries come. So in the world of faith it is out of the problems of to-day that the Church of to-morrow will win the hidden treasures of life and victory to the honor of the Name which is above every name. . . .

By the very fact that the Church is once more facing its duty to the whole world, it has been led by the providence and the Spirit of God into circumstances which are taxing its resources to the uttermost. Hitherto the work has been advancing gradually, and slowly and imperfectly the resources of the Church have been developed to meet that need. But suddenly the whole situation abroad has been changed, and almost without warning we find ourselves in a new world of incalculable peril and opportunity. . . . We are being compelled to reconsider the whole question of our resources and the possibilities of their development. We need more men and women missionaries, and we need more money, and we need better organization, and we need many other things. Everywhere the question of our resources is coming to the front. But there is surely common agreement that behind all these things there is an incomparably deeper need. Behind all questions of quantity lies the

incomparably more momentous question of quality. Nor is it simply the spiritual quality of our missionaries that is the crucial point; it is the spiritual quality of the Church which is behind them, the spiritual temper of the great masses of the Christian commonalty, their faith, their love, their hopes, their enduement with the Spirit of God. The question arises and presses for an answer, whether at this moment the Church possesses the spiritual resources for the emergency which has so suddenly risen upon her, or whether, like Israel in the days of the prophets, her existing spiritual attainment is not sufficient for the great world emergency which has broken upon her. If it be so, the whole question of the latent resources which await her in God must needs speedily become a matter of absolutely vital moment. . . . We are therefore back once more in the ancient condition. Duty has led us into extremity, and extremity casts us upon God. The whole course of events is thus leading us back to Him in whom is the absolute revelation of the Father, and through whom alone we can realize that union with God through the Spirit which the nobler thought of India has sought with such desperate resolution for three thousand tragic years.⁽²⁾

(2) The entire chapter, or, better, the report of each Commission, should be read to get the full force of these stimulating conclusions.

**SUGGESTIONS FOR MEDITATION USED BY
DELEGATES DURING THE CONVENTION**

How May We Ensure the Largest Success

of the

Kansas City Convention?

Let each delegate, in this Quiet Session, on the very threshold of the Convention, place himself in a right attitude toward God and toward others.

PERSONAL SUGGESTIONS

Let us pray as we enter upon each session, and frequently during the meeting, for speakers and hearers that the Spirit of God may dominate all. Such a spirit of prayer will lift the Convention as the tides lift the ships.

Let us with genuine friendliness seek to enter into fellowship with the delegates of other colleges, other sections and other nationalities, that the spirit of Christian brotherhood and love may be manifested here and that many new and lasting friendships may be formed.

Let us be ingenious to discover ways of being helpful to others, especially by showing thoughtful consideration for those who extend us their hospitality, for members of Committees, for ushers and for all others who are bearing the strain of the Convention arrangements.

Let us diligently seek and confidently expect to receive light on our own life problem, that the one life we have to give may be so placed that it will be most useful in furthering the world-plan of Jesus Christ.

Let the members of each delegation, day by day, bear in mind their own college, that on their return they may impart to their fellow students, so far as possible, the great benefits which they themselves have received.

DANGERS TO BE AVOIDED

The spirit of criticism and fault-finding. Such an attitude will cause one to miss completely the meaning of the Convention, and will also prevent others from receiving its greatest benefits.

Failure to keep the Morning Watch. Without the habit of going alone with God each day the soul cannot be kept attuned to Him and His truth.

Neglect to keep in physical condition. At a time which makes such demands upon the mental and emotional nature it is essential that one safeguard his sleep and daily exercise. There is a physical basis for highest spiritual efficiency.

A disposition not to take seriously the messages of the Convention. May God Himself give us that sensitiveness and responsiveness to reality that alone will save us from this deadening peril!

Tolerating any known sin. Even a so-called little sin, if unconfessed and unforsaken, will keep turned from one's life the mighty current of God's truth and power.

Inconclusive thinking. Truth bearing upon a man's duty is intended not only to be contemplated, but also to be obeyed.

Disobedience to the Divine vision and the Divine voice. This inevitably results in a contracted life.

A PRAYER FOR DIVINE GUIDANCE AND HELP

Direct us, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continual help; that in all our works, begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally, by Thy mercy, obtain everlasting life; through Jesus Christ, our Lord. Amen.

Morning Watch

Thursday, January First

Scripture

"He took with Him Peter and John and James, and went up into the mountain to pray. And as He was praying, the fashion of His countenance was altered. . . .

"On the next day, when they were come down from the mountain, a great multitude met Him. And behold, a man from the multitude cried, saying, 'Teacher, I beseech Thee to look upon my son; for he is mine only child: and behold, a spirit taketh him. . . . I besought thy disciples to cast it out; and they could not.' . . . But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father."

"When He was come into the house, His disciples asked Him privately, 'How is it that we could not cast it out?' And He said unto them, 'This kind can come out by nothing, save by prayer.'" Luke 9. Mark 9.

Meditation

"'A talent shapes itself in stillness, but a character in the tumult of the world.' This is Christ's balance between solitude and society. Each makes the other necessary. With us they often lose this value, because they are not set in any relation to each other. Solitude is barren, and so society is frivolous. Solitude creates no consciousness for society to ripen. . . .

"I think there is something exquisitely beautiful in the unerring play of this balance in the life of Jesus. . . . Once and again He goes apart into a mountain and prays by Himself all night. . . . But as the morning comes a new need certainly comes with it. . . . and so the earliest light finds Him among the crowd of His disciples choosing His twelve apostles, or walking across the boisterous waters of Gennesaret to join His toiling servants in their boat. Everybody must have felt how the two needs tremble in response to one another in their intense atmosphere of that vivid night before His crucifixion. . . . Every moment of deepening communion with His Father has its corresponding moment of sympathy with His brother men. . . .

"We debate whether self-culture or our brethren's service is the true purpose of our life. . . . The two so often have no connection with each other. We are so apt to live two lives. But Jesus knows but one. All culture of His soul is part of our salvation. All doing of His work is ripening his nature. . . . Not until the apostle of self-culture knows that no man can come to his best by selfishness, and the apostle of usefulness knows that no man can do much for other men who is not much himself,—not until then shall men have fairly started on the broad road to the completeness of God their Father in the footsteps of the Son of Man."—Phillips Brooks, "The Influence of Jesus."

Objects for Intercession

Pray that the spirit of unity, mutual consideration and unselfishness may possess all the delegates of the Convention.

Pray for more missionaries of heroic spirit for the Moslem worlds and for pioneers to enter unoccupied fields.

Prayer

O Lord, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot Thou hast cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means, to extend to others what we so richly enjoy; and as we have entered in the labors of other men; so to labor that in their turn other men may enter into ours, to the fulfilling of Thy Holy Will and our everlasting salvation. Amen.

Morning Watch

Friday, January Second

Scripture

"Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." Philippians 2:4-5.

"He opened the book, and found the place where it was written, 'The Spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.'" Luke 4:17-19.

Meditation

"There is reason for calling God in some vital sense a personal being. It is necessary, therefore, to conclude that God can do what other persons can do, namely, put a thought into the mind of a man. The Heavenly Father can produce not only a feeling in the heart, but also an idea in the mind of His human child. This opens a wide door for answer to prayer, for it involves not only the power of God to put a thought into the mind of the man who prays, but also into the mind of some third person, or into the minds of many persons.

"Jesus Christ is an expression in terms of human life of the fundamental ambition of God. . . . In His own person, He represents invincible good-will expressing itself in efficient action. . . . The loving power of God welled up in Him and shrank from none. It overflowed tenderly on little children. It laid strengthening hands upon the sick. It came with inspiration to the poor and miserable. It came with comfort to the sorrowing. It came with hopeful rebuke and sharp incentive to the bad and with instant forgiveness to the penitent. . . . He has set for evermore in human thought a vision of that civilization which shall one day be administered by a race of wise, forceful men of invincible good-will. It is the vision of a civilization in which each man in every nation shall wish for all men

in all nations such a fair chance at all good things as a man would like his brothers to have. . . . The civilization of the world will be a civilization of friendly workmen advancing to such forceful mastery of nature as all past achievements but dimly foreshadow. . . . Through the personality of Jesus in His life and death, and everlasting vision, God laid open His heart and revealed its fundamental ambition. . . .

"Persons become vitally acquainted only by working together. . . . Men must know and have fellowship with God by working together with Him for the realization of His infinitely friendly ambition—His ambition to fill the earth with a race of wise, forceful men of invincible good-will."—E. I. Bosworth, "Addresses at Constantinople Conference."

Objects for Intercession

Pray that with open-mindedness and courage the delegates may consider the claims upon them presented by the world-program of Christ.

Pray that the Christians of North America may press the present unprecedented advantage which is now ours in China, and that the door of opportunity may not be closed.

Prayer

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen.

Morning Watch

Saturday, January Third

Scripture

"I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall act of the Father in my name, He may give it you."—John 15:16.

"If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."—John 15:7.

"If any man is in Christ, there is a new creation."—II Cor. 5:17.

Meditation

"Nothing gives us personality like true prayer. Nothing makes a man so original. We cannot be true Christians without being original. Living faith destroys the commonplaceness, the monotony of life. . . . The most original spirit in history was the man who said, 'I live, yet not I, but Christ liveth in me.' . . . Private prayer, when it is real action, is the greatest forge of personality. It places a man in direct and effective contact with God the Creator, the source of originality, and especially with God the Redeemer as the source of our new creation. . . .

"Prayer is for the religious life what original research is for science—by it we get direct contact with reality. The soul is brought into union with its own vaster nature—God. Therefore, also, we must use the Bible as an original; for indeed the Bible is the most copious spring of prayer, and of power, and of range. If we learn to pray from the Bible, and avoid a mere cento of its phrases, we shall cultivate, in our prayer, the large, humane note of a universal gospel. Let us nurse our prayer on our study of our Bible. . . . Unfortunately there are signs in the religious world to show that prayer and piety alone do not save men from pettiness of interest, thinness of soul, spiritual volatility, the note of insincerity, or foolishness of judgment. The remedy is not prayer alone, but prayer on the scale of the whole gospel and on the range of searching faith. . . .

"And yet, with all its range, it is prayer with concentration. It has not only thought but will in it. . . . The concentration, moreover, should correspond to the positivity of the gospel and the Bible. Prayer should rise more out of God's word and concern for His Kingdom than even out of our personal needs, trials, or desires. That is implied in prayer in Christ's name or for Christ's sake. . . . Do not use Christ simply to countersign your petition by a closing formula, but to create, inspire, and shape it."—P. J. Forsyth, "The Power of Prayer."

Objects for Intercession

Pray that the spirit of true prayer may lay hold mightily upon all the members of the Convention.

Pray for all Oriental and other foreign students now attending the universities and colleges of North America.

Pray that the missionary propaganda in the colleges of the United States and Canada may be greatly enlarged in order that the demands of the Boards and of the mission fields for more volunteers may be met.

Prayer

Almighty God, who callest men to diverse forms of service in the world, reveal to me the path in which Thou dost will me to walk. I place my life and all that I am in Thy hand. Dispose of me and of all that belongs to me as seems best to Thee. Attune my ear to Thy Voice that I may hear Thy Call. Strengthen my will that, hearing the Call, I may forthwith obey it. Let me know no service but the service of Thy dear Son. Amen.

Morning Watch

Sunday, January Fourth

Scripture

"Many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and said, Call ye him. . . . And he, casting away his garment, sprang up, and came to Jesus. And Jesus answered him, and said, What wilt thou that I should do unto thee?"—Mark 10:48-51.

Meditation

"Our prayers must not be a vague appeal to His mercy, an indefinite cry for blessing, but the distinct expression of definite need. Not that His loving heart does not understand our cry, or is not ready to hear. But He desires it for our own sakes. Such definite prayer teaches us to know our own needs better. It demands time, and thought, and self-scrutiny to find out what really is our greatest need. It searches us and puts us to the test as to whether our desires are honest and real, such as we are ready to persevere in. It leads us to judge whether our desires are according to God's Word, and whether we really believe that we shall receive the things we ask. It helps us to wait for the special answer, and to mark it when it comes. . . .

"Every Christian has but limited powers, and as he must have his own special field of labor in which he works, so with his prayers, too. Each believer has his own circle, his family, his friends, his neighbors. If he were to take one or more of these by name, he would find that this really brings him into the training-school of faith, and leads to personal and pointed dealing with his God. It is when in such distinct matters we have in faith claimed and received answers, that our more general prayers will be believing and effectual. . . .

"He does not say, What dost thou wish? but, What dost thou will? . . . The will is the highest power in the soul.

"It is often spiritual sloth that, under the appearance of humility, professes to have no will, because it fears

the trouble of searching out the will of God, or, when found, the struggle of claiming it in faith. True humility is ever in company with strong faith, which only seeks to know what is according to the will of God, and then boldly claims the fulfilment of the promise: 'Ye shall ask what ye will, and it shall be done unto you.'"—Andrew Murray, "With Christ in the School of Prayer."

Objects for Intercession

Pray that the delegates may think conclusively upon what God would have them do in the light of the new facts regarding opportunities brought before them during the Convention.

Pray that the national and social life of the United States and Canada and their relations with other lands and races may be so dominated by the principles and Spirit of Christ that the impact of these two nations upon the non-Christian world may be a truly Christian impact.

Prayer

Almighty God, Who hast the hearts of all men in Thy keeping, and Who canst turn them as the rivers of waters; move the hearts of many of Thy servants, who are duly qualified in body and soul, to offer themselves for the work of Thy Church abroad. The fields are white to the harvest; Oh, send forth reapers into them! Call forth and separate to Thyself many a one, as Thou didst Paul and Barnabas, for this great work. O God, give Thou the word, and great shall be the company of preachers. Make Thy voice reach to the inmost soul of many. Make the love of Christ constrain them. Breathe by Thy Holy Spirit, fresh life into the Church, and Thy missionaries shall arise an exceeding great army. Hear us for the sake of Him Who is the Church's head, our Lord and God and Saviour, Jesus Christ. Amen.

Morning Watch

Monday, January Fifth

Scripture

"And when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them. . . . And in the morning, a great while before day, He rose up and went out, and departed into a desert place and there prayed."—Luke 4:40. Mark 1:35.

"So much the more went abroad the report concerning Him: and great multitudes came together to hear, and to be healed of their infirmities. But He withdrew Himself in the deserts, and prayed."—Luke 5:15-16.

Meditation

"Many in our day know what this congestion of occupation is. . . . We make this a reason for not praying; Jesus made it a reason for praying. . . . Many of the wisest have in this respect done as Jesus did. When Luther had a specially busy and exciting day, he allowed himself longer time than usual for prayer beforehand. . . . There is nothing like prayer for producing this calm self-possession. . . .

"When Jesus had a day of crisis or of difficult duty before Him, He gave Himself specially to prayer. Would it not simplify our difficulties if we attacked them in the same way? It would infinitely increase the intellectual insight with which we try to penetrate a problem and the power of the hand we lay upon duty. The wheels of existence would move far more smoothly and our purposes travel more surely to their aims, if every morning we reviewed beforehand the duties of the day with God. . . .

"Jesus Christ not only prayed before great and decisive act, but He also prayed after them. . . . This teaches us much which it is easy but fatal to miss. When we have done some great work by immense expenditure of force, we are tempted to say our part is done,—we cannot accomplish more. . . . Another temptation is to pride. We are lifted above the sim-

plicity and humility in which we lived before. . . . Nothing will avail more effectually to allay and silence our pride than prayer. In communion with our Father our pride is chilled and destroyed. A kindred temptation after great achievements is the temptation to profound depression. When one has done one's utmost, and put forth the whole force of life, one feels completely spent, as if work were over. . . . That is natural, and we may learn from Jesus Christ how it is to be met. Let us pray that by prayer and service we may be taught to feel that our well-springs are in God and that He who strengthened and filled us for that achievement, which we fear we can never repeat, can gird us, if He will, for new and nobler work."—James Stalker, "Imago Christi."

Objects for Intercession

Pray that all the delegates may be true to the new visions which they have received and to the new purposes which they have formed.

Pray for the workers who are to visit the colleges in the Post-Convention Campaign, that the influence of the Convention may be widely extended.

Prayer

Preserve our colleges, O Lord, as the bulwarks of Thy Church, and root out from them whatever is contrary to faith and morals; but chiefly revive in them such a spirit of devotion that they may send forth many to the work of Thy Church at home and abroad, loving Thee with a pure love and resolved to offer themselves a sacrifice to Thee in winning others to Thy love; through Jesus Christ. Amen.

FOR DELEGATES
of the
KANSAS CITY CONVENTION
on their Homeward Journey
UNITED THANKSGIVING

For the wonderful unity, spiritual power and practical helpfulness of the Convention.

For the unprecedented attendance, and especially for the presence of the large and representative Oriental delegation.

For many new personal friendships formed, and for a realization of the spiritual solidarity of the Christian students of North America.

For the flood of light thrown on our personal life-work problem.

For a new vision of the great possibilities of our own college as a missionary force in the world.

UNITED INTERCESSION

For each delegate, that he may be obedient to the truth that laid hold of him at the highest inspiration points of the Convention and fulfil the solemn vows which he made before God.

For each delegation, that on the homeward journey they may plan unitedly and resolutely to enter into the larger opportunities in their respective colleges.

For the friends in Kansas City who received us so graciously and generously, that the vital forces released during the Convention may profoundly influence the religious life of the community.

For the secretaries of the Mission Boards and for the missionaries and native teachers throughout the

world, that under their leadership the Church may press her present unparalleled advantage.

For the leaders and special workers of the Volunteer Movement during the Post-Convention Campaign, that it may result in large accessions to the roll of volunteers.

UNITED PLANNING

For large and representative meetings in the colleges, at which adequate and inspiring reports may be made of the Convention and its messages.

For a campaign in the Churches and young people's societies of the college neighborhood and outlying country, to impart the most telling facts as well as the spirit of the Convention.

For such a thorough mission-study canvass as will result in the enrollment of a far larger number of students than have ever before been enlisted.

For making the Volunteer Band a recognized and more efficient factor in facilitating the preparation of intending missionaries and in the enlistment of new volunteers.

For the promotion of more intercessory prayer among the Christian students. To this end make use of the new pamphlet "Intercessors—the Primary Need."

For nothing less than such a revival of the Christian religion as will cause students to give Christ His rightful central place in their lives and as will make His Gospel seem to them indispensable to all men, and therefore something to be propagated by themselves among all nations.

OPENING SESSION

The Possibilities of the Kansas City Convention
The Lordship of Christ
What Is God's Will?

POSSIBILITIES OF THE KANSAS CITY CONVENTION

JOHN R. MOTT, M. A., LL.D., NEW YORK

IT IS WELL, as we enter upon this wonderful Convention, that we pause to remind ourselves of the purposes that have brought us together.

Why have we traveled from virtually every State and every province of North America to come here? Why have fraternal delegates from the nations of Europe come among us? Why have we with us those who have been warriors on nearly all the battle-fields of the Christian Church? Why have the responsible leaders of the aggressive forces of the Christian religion laid aside their work to come and sit with us and to counsel with us? Why have the editors of the religious press and the representatives of the secular press identified themselves with this great Convention?

We have come here to face in its entirety the task that confronts the forces of Christianity as they look into the non-Christian world. Necessarily, each one of us has been largely occupied with a fraction of the work that lies before us. It is well that we should have an opportunity, which, like no other in North America, enables us to come into one another's presence, and to view the great task in its complexity, in its entirety,—in some measure as Jesus Christ, the founder of our religion, must view it. This will necessarily enlarge us, widen our vision, expand our hearts, enrich our characters, send us away with fuller purposes and with higher ideals.

We have come here also not only to view the wholeness of the undertaking, but to remind ourselves that we who acknowledge Jesus Christ as our Lord—honestly desiring to become more and more like Him, and having the ambition to make His reign coextensive with the inhabited earth—are all one; and that, no matter how we may feel or think about other things, being one in those essentials we are one actually.

We are here also to realize the spiritual solidarity of the Christian students of North America, and to remind ourselves of a large unity, the one that binds us to the Christian students of other lands and other races. Happily, you and I live in a generation in which there is a world-wide Christian student movement. Our generation is one of the first of which this can be said. Our situation is enviable indeed, in that our lines have been cast in a time

when this spiritual solidarity takes on a larger meaning than at any time in the past. Not at Northfield, not at Silver Bay, not at Lake Geneva, not at Black Mountain, not at Asheville, not in California or the Northwest—not in any other gathering in the United States or in Canada is it possible to realize this vast spiritual solidarity as it is realized here. This Convention, which comes only once in each student generation, which draws into one great assemblage the representatives of all the divisions and movements of the Christian student organizations of the United States and Canada, with delegates from the student movements of other nations, enables us to catch the spirit and feel the pulse of those wonderful uprisings to make Christ King of Christian students and professors throughout the nations of the world.

We are here to demonstrate the reality, the vitality, and the conquering power of our religion. Nothing emphasizes this so strongly as the assembling of the leaders of the aggressive forces of Christianity from every continent on earth to discuss the program of our work for Christ. Here we shall find that our cause is not a losing one, but one of victory. The genuineness, the abounding vitality and the conquering power of our Lord and Master, will be borne in upon us, and through us upon others throughout this continent and the world.

Fellow delegates, we are here to send out the call to the present generation of students of North America to face an absolutely unprecedented world-situation. In other words, the significance of this Convention takes on intensity in reminding us that we must serve our generation by following the will of God. We shall consider later another definition of the word *generation*, in which we shall have in mind the whole life that you and I are to live; but this Convention is concerned primarily with the generation to which you as students belong. It would concentrate its rays, its energies, that is, its light and its power, upon the few years—how few they are!—that you are to spend in this college, in that university, in this theological seminary or in that medical school, that you may leave stamped upon your own life and upon the life of your student generation the wonderful vision that will be revealed to us during these days.

My friends, the possibilities of this particular Convention are simply boundless. Where shall we find a limitation? Surely not in the purposes that have brought us together; as we have doubtless already seen, these purposes are sufficiently vast, deep, far-reaching, to take in not only every delegate of this Convention, but the colleges and societies that we represent, the nations to which we belong—yes, and those other nations to which some day a multitude of us will belong. There is no limitation that will compress this Convention so far as our objects are concerned, nor do I find one when I think of the part of the world in which we are meeting

this year. For the first time, this International Convention meets in the Upper Mississippi Valley. It may be because I have spent so much of my life in this part of North America, but I think it is for other reasons, that I recognize in the atmosphere, in the environment, in the tides of life and power of this region, conditions that will help us to realize the sublime purposes of this Convention. Not to speak of other things that one always associates with the Upper Mississippi Valley—there is here a spaciousness that has ever given men power of vision to see things in the large. That power is greatly needed just now, as we go back to our homes in all parts of this continent.

We find in this part of our country not only spaciousness—great open plains and vast reaches—but the pioneer spirit, the spirit of adventure, the spirit that not only sees visions but is not afraid of them, that makes effective what it sees. To my mind, this is one of the reasons why a larger proportion of volunteers has come from the Upper Mississippi Valley than from any other part of the United States, a proportion almost the same as in that other spacious realm, the Dominion of Canada, which is an integral part of this vision-forming and vision-sharing Convention. I see no limit, therefore, in the part of the world where we are meeting.

Nor do I see a limitation in the outreach of this Convention, as I think of the particular time at which we have assembled, not only on the threshold of a new year, but on what some of us believe in our souls to be the threshold of a new era of the world-expansion of Christianity. Since the Rochester Convention, I have visited the principal battle-fields of Christianity, and I wish to state my conviction now, and possibly again, that the students of to-day are facing the most wonderful world-situation that ever has confronted any generation of students, and I cannot imagine, even if we live to be very old, a time when students will have a larger situation to face.

We do not find in God, do we, a limitation to the possibilities of this Convention? Are there not undiscovered, unexplored, and unassimilated resources in God, the like of which we never have dreamed? We are summoned in this Convention to enter upon these marvelous possessions.

Where, then, shall we find a limitation to the far-reaching power of this Convention? There is only one place, and that is a place where we do not need to find it, thank God! What is that place? It is in the life of each delegate. My friends, I remind you now—and you will be reminded in every hour of this Convention—that in your life are latent capacities; capacities for adventure, capacities for sacrifice, capacities for heroism, unselfishness, and faith, which, if realized, will make your future *transcend* your past so far that this Convention will be to you the most wonderful experience of your life.

God forbid that any delegate should let a limitation be placed

upon the influence of this Convention in his own life! Rather, let us in this first hour reverently gather around the supreme, the only figure around which we may gather, our Lord Jesus Christ; and let Him revise our plans, and if need be our lives. Let us fall down before Him; let Him dominate us individually and corporately, and then what a Convention this will be!

THE LORDSHIP OF CHRIST

THE REVEREND ROBERT FORMAN HORTON, D. D., LONDON

ONLY A VERY few weeks ago, your Chairman summoned me to undertake this journey in order to address this unique assembly on the subject of the Lordship of Christ, and I have traveled fifteen hundred leagues over the ocean and over the continent to speak to you, my dear young brothers and sisters, upon this greatest of themes.

Indeed, it is an instance of the Lordship of Christ that I am here at all. I confessed that I was very reluctant to come; it seemed to me an arduous and almost impossible undertaking; but Dr. Mott spoke to me, as he has just spoken to you, of the significance of this Convention, and I seemed to hear the command of Jesus Christ Himself to go across the sea to speak on this theme. I was obliged to obey, and here I stand before you, as an illustration of obedience to the will of Christ when it runs straight against your own inclination.

When we speak of Christ as the Lord, that is not something different from speaking of God as Lord. Christ is the way by which God establishes His throne in the heart of humanity, just as when we speak of the Holy Spirit dwelling in us, that is not something different from Jesus Christ dwelling in us; the Holy Spirit is simply the means by which Christ enters and abides in the human heart. But this point is the great contention, the great conflict of this Convention, and we had better face it at the beginning, to get the Lordship of God established over us. That is what Christ means when He speaks of the Kingdom of God—that God should reign supreme and absolute in every human heart, in this Convention, as finally He will reign in every heart throughout the world. I read the other day a very beautiful remark made by a missionary in China, who reported the extraordinary change in attitude that can be discerned in the students at Tientsin, as a result of the change of government from an autocracy to a republic. He said, "The change of the seat of government in a young man's life from self to God is far slower and harder to make; but we see it in the making and rejoice in it when it is made."

We are engaged this afternoon in a revolution, a change of government in every heart present, from self to God, and I would remind you of something that, it seems to me, could not be more appropriately mentioned than here—looking at the stars and stripes before me—that God is not the autocrat of the human heart, but the elected president of the soul's republic; and it is necessary to elect Him and reelect Him, quadrennially or annually, because He will not stay and preside over unwilling hearts.

I have to remind you that that reign of God over the human heart has been, and is, accomplished by our blessed Lord and Saviour Jesus Christ, and He accomplishes it in four ways: (1) because He died for you; (2) because He lived and lives for you; (3) because He teaches you the wisdom of God; (4) and because He lives, or would live, in you, here and hereafter forever.

Let me lay a little stress upon these points. In the first place, He establishes His reign over your heart because He died for you. The throne from which Christ reigns over a man is the cross. You never realize the Lordship of Christ until you find it on the cross, and for this reason: it is the cross and its redemptive work that turns the usurper, Self, from the throne of the human life; it is when sin is vanquished that Christ reigns over you.

The next point is that He lived and lives for you. He lived a life which, though it is reported in so fragmentary a way, is recognized at once by every true human heart as the ideal life, and He stood before us, and stands before us now, as the example of all perfection. He claims the Lordship over us, not as other people do, merely because they tell us how to live, but because He showed us how to live. He lives, and ever lives making intercession for us; and while His Lordship rests upon the life He lived on earth, it is supported by the life He lives above, where He pleads above with God for us, because He, too, was man, and entered into all the straits and difficulties of human life, understanding all the temptations and sorrows that life in a sinful world entailed.

Again, He establishes His Lordship over us supremely by the words He spoke to us, and ever speaks, the words that are Spirit and Life, the unfathomable words of the Gospel story. Let a man read these day by day; let him, according to the beautiful exclamation of Thomas à Kempis—*Exerceatur servus tuus in vita tua*—study that record of the life of Jesus, paragraph by paragraph, through and through, year after year, all the days of his life, and those words of Jesus Christ, ever fresh, ever deeper, ever loftier, shall establish a supreme authority over the life that is thus submitted to Him. You know you are in the presence of the Master, and while He teaches you from the Mount, and reaches you from the cross, you bow in submission to His holy will and desire that He should reign over you, and He alone.

But, after all, the final and complete way in which Christ

establishes His Lordship over the human heart is by dwelling in it. He lives in you. His great thought is to live in you until at last you say quite simply, not in a spirit of mysticism, but as a statement of religious experience, "*It is no longer I that live, but Christ that liveth in me.*" It is that dwelling of Christ in the human heart, that actual life lived there through you, taking your personality, your unique personality, and transforming it into Christ-personality by His in-dwelling, that represents the supreme Lordship of Christ in human lives, in the human heart.

This work of Christ, of establishing His Lordship over us is accomplished by the Holy Ghost, because we never realize it till we understand that it is the work of the Holy Ghost to bring this life of Christ, this work of Christ, into a real, vitalizing experience of our own souls. It is the Holy Spirit that changes the intellectual doctrine of Christianity into the spiritual reality of a life, and we must not look for that result from any source, or by any other way, than through the in-dwelling, the filling, the fulfilling of the Holy Ghost in our lives, in my life, in your life.

Let me give you a simple illustration that came to me from one of the gentlemen on this platform when I was crossing the sea. He told me that his little boy was waiting for him over here in America. The father had been far away in the East, and over the cot in which the child slept hung his father's portrait. Every morning the child looked lovingly at it, and one day said to his mother: "Mother, I wish father would come out from the frame." Now, if we speak of Jesus as the portrait of the Father, the Holy Spirit is that portrait coming out of the frame and entering the heart, becoming a vital reality there, making the things of Christ, which at first were simple outward, objective, inward, and subjective, the life of God in the soul, the life of God in Jesus Christ our Lord.

The question, therefore, for us in this Convention—and I would ask you to face it at once—is whether you will receive the Holy Spirit in His fulness to dwell within you and make your life, for these five days of the Convention—we will not speak beyond that for the moment—the very life of Christ in the world, that as Christ was in Jerusalem you shall be amid these surroundings, and He living in you.

I will suggest to you a very simple thought that will help us all in this. There was a saintly master of Harrow School, whose name has recently become widely known through the little record of his life that has been printed—the plain name of John Smith—and who used to teach the lads that came under him at Harrow a little prayer which, he said, had changed the lives of many persons he had known by the constant use of it day by day. It is a simple prayer—"O Lord God, for Jesus Christ's sake, give me the Holy Spirit"—a very simple prayer indeed, but, as John Smith saw, it transformed

the lives of those boys, and it will transform yours. Not once a day, but many times a day breathe it, and the breath of the Spirit will come into you, and the life of Christ will be lived in you.

We want this Convention to be controlled absolutely by our invisible Lord. We want Jesus Christ to direct every speaker and to touch every hearer. We want Him to conduct the sessions so that the Convention from first to last may become a clear, definite utterance of His will and His authority. It cannot be done, my friends, by any power on earth except by the submission of each one of us to His authority here and now. Let us here bow before Him, let us here receive Him, and the whole Convention will be controlled by His wisdom, His authority, and His love.

Long ago, in the old city of Florence, under the preaching of Savonarola, the people were swept by a great religious enthusiasm; they made a bonfire of their vanities, and threw upon it the instruments of their pleasure, the gewgaws of their dress; then they paraded the streets of the city in a holy fervor, and thronged the Duomo day after day, with the one chanted cry, *Gesù e rè* ("Jesus is King"). And in this Convention we desire that the same spirit may sweep over us, and through us, and that involuntarily every lip will repeat that word, "Jesus is King!" We want that sense of His presence and His authority to become so real and living to us that we no longer desire to see the face, knowing that what we see is better seen through the Spirit. As I realize what this Convention means, when I think of this assembly of the young manhood and young womanhood of the New World, the thought comes to me, where else would Jesus wish to be raised to the throne rather than here? Where else could be assembled a company of people whose enthroning of Him would mean more for the world? If you enthrone Him king, His scepter will reach to the uttermost parts of the earth. I will close by reminding you of the unspeakable blessings that come with the establishing of the Lordship of Christ over your own hearts. You young men have a battle to fight which I know well from long experience, and I know only one way of victory. The Bishop of Durham, in a book recently published, mentions a young man who, in London life, had kept himself unstained; in a conversation with his companions, one turned to him and asked how he managed it, surrounded by the allurements and defilements of the great city. He gave this beautiful answer: "Directly temptation comes, I shut my eyes close, and I say, 'Jesus Christ, Jesus Christ!' and victory follows." It is true; if, directly temptation comes, you will close your eyes, close your senses to the world, and open your soul to Him, He will be there within you as the power that vanquishes sin, and He gives the victory. Not only is it victory over sin, but, oh, the unspeakable blessing of a personal fellowship with Jesus Christ!

I wonder whether you are familiar with the story told about

Phillips Brooks, surely the greatest man of the past generation in America, the manliest of men, the least sentimental, the strongest, and the most effective of workers in every field of activity. It is told that one day on the Atlantic, when he was in his stateroom, alone, with the curtains drawn, some one going down the passage overheard him in prayer, and, happily for us, caught the words and recorded them. This was what that great man was saying: "O Lord Jesus, Thou hast filled my life with joy and peace, and to look into Thy face is earth's most exquisite delight." You must not rest, any of you, until you know Jesus Christ in that way, as the personal friend in intimate communion with whom all the sorrows of life pass away and all difficulties are triumphantly faced.

Our object in the Convention is, first of all, to reach the world, and to send the Gospel of life to its uttermost limits; but, secondly, to fill your personal life with the unutterable peace and joy of believing, to make each one a Christian indeed, in whom Christ can dwell.

"If you at home may bide,
Call Jesus Lord!
If you must cross the tide,
Call Jesus Lord!
When you confront the foe,
Call Jesus Lord!
When joy and comfort flow,
Call Jesus Lord!
If you are strong and brave,
Call Jesus Lord!
When you approach the grave,
Call Jesus Lord!
As from the grave you rise,
Call Jesus Lord!
Your purged, enraptured eyes
Entering Paradise,
Shall see Jesus Lord."

WHAT IS GOD'S WILL?

ROBERT E. SPEER, M.A., D.D., NEW YORK

WHAT HAS been said to us already this afternoon brings clearly before us the two simple but fundamental needs with which we gather in this Convention: the need of a right mind, and the need of a right will. Some of us may have thought that our great need was for larger power; but the power is of God, and it will come when we comply with the conditions of its coming, which are a right understanding of God's purpose and a right submission of our lives to our Lord's will.

Perhaps it is of only one of these two needs that some of us who have come here to-day are really conscious. We may know

clearly enough what God would have us do, and may be needing that surrender of our wills to His clearly discerned purpose, which will be the beginning of our lives. Or it may be we have been eager to do His will, but have been wrapped in great perplexity with regard to His purpose for us, and have come here with all the doors of our lives open, eager only to have our Lord reveal to us the work that He would have us do.

But surely, deep in the heart of each of us, there must be now at least, if there was not at the beginning, a clearer consciousness of the existence of both of these needs in every life that is here. We need the larger understanding, the clearer discernment; we need the firmer strength, the more unwithholding devotion. If the great achieving saints of God have felt their need of these things, we have felt it yet more. You remember that word in General Armstrong's memorandum, found among his papers after his death, when, mentioning first his own prayer as the greatest work he had ever done, he acknowledges also how feeble and inconstant that best work of one of our best workmen had been; and you recall the prayer which David Livingstone wrote on one of his birthdays in his journal, toward the close of his life, when he, a man who to the eye of the world had loved Jesus Christ without withholding, wrote down the expression of his own consciousness of his shortcoming: "Oh, Divine Love, I have not loved Thee deeply, warmly, fully enough." If these men, so far beyond us in their clear discerning of God's purpose, so far beyond us in their brave acceptance of His will, felt these deep needs, we must believe that that Holy Spirit, of whom we have just been thinking, has not been allowed to do His complete work in our own lives if He has not brought us here in this opening moment face to face with these two great needs.

We need the clear and right judgment as to what God's purpose for our lives is, His valuation of life and its ends and its uses—not in any general construction only, but in His definite and personal unveiling of His will for every individual life. We are a great throng, gathered from the four quarters of this continent, and many among us feel lost in the midst of the multitude; but One in whose name we are gathered knows us one by one, and He has brought us here, not as a throng but as single souls, that He may reveal to us by the accepted Lordship of His Son, and by the vivid revealing of His living Spirit, what His single will and purpose is for each of us.

You know the way Horace Bushnell put it, in what many regard as the greatest sermon ever preached on this side of the sea: "Every man's life a plan of God." There is the comfort of a great fellowship in the thought of this separate assigning of a work of God to each of us, and the assurance of an adequate power. There is the warning also of a great peril, the peril lest, here in the days of this Convention, a voice may be speaking to us—the voice of

One who knows what went before and what is to follow, the voice of One who knows us as no man of us can know himself, who is trying to make clear to us His one perfect purpose for our lives—and that that voice may fail to get a hearing in our hearts. We need now, each one of us as we wait upon the threshold of this Convention, to find out clearly what is the purpose of God for our lives. How may we do so?

I remember twenty-six years ago, at the very beginning of these movings which have gathered us here this afternoon, how our friend, Professor Drummond, put it to us when he was asked: "How may a man know the will of God?" Many of you may recall the prescription he gave. He said: "Think. Pray. Talk to wise people, but do not regard their decision as final. Beware of the bias of your own will, but do not be afraid of it. When decision and action are necessary, go ahead, and be assured that He whose spirit led you in this choice will vindicate the choice at the end." I never have ceased to be thankful that he laid the emphasis where he did, that he laid it on no dream, on no irrational emotion; that he bade men, just as God has ever bidden them, to face the facts of their life, to think and then act, to consult the guidances of God's providence in human history, to look out on the world, to face the fields white to harvest, and in the face of facts and, by the intelligent acceptance of the intelligible will of God, to make up their minds as to what God's purpose for their lives is.

But each one of us knows well that the only way he can test these judgments of his life as to what God's purpose for him may be is to apply to them yet other judgments, judgments which, the moment he begins to scrutinize them, he finds are not uncolored and impartial, but tinged and determined by the attitude and atmosphere of his inner will. Our Lord laid emphasis on this again and again as He talked with men. He revealed the fact that men's judgments were determined by their moral proximity to Himself; He pointed out that it was in proportion as they were ready to submit their wills to Him that the light of knowledge could break across their lives. He applied that principle to His own life: "As I hear I judge. I speak nothing of myself; what I have seen with my Father, that I say." And if only here to-day we could come close enough to His cross and His life, could lay ourselves down unwithholdingly enough upon the great generous warmth and assurance of His Word, we should understand how, past all misleading judgments, we may go by the road of a right will and a true surrender into a clear and undeceived assurance as to what God's will for the life of every one of us must be.

For how did our Lord know that His judgments were right? How could He be sure as He made His way through His work that this was the path for Him to tread, that these were the deeds for

Him to do? Is there any way by which, here at the very beginning, we can discover His method of securing His judgments against all mistake? I found the other day, in some of the opening chapters of John's gospel, our Lord's secret in this matter, the grounds of His confidence in the veracity of His judgments, the basis of His assurance that in what He did and said He was right.

"My judgment," He said, "is just, because I seek not mine own will." . . . "I came down from heaven not to do mine own will, but the will of Him that sent me."

The poison of a selfish will obscures the light of the purpose of God for the life of a man. Our Lord knew that His path was clear, that He was working out His Father's purpose for Him, because He sought not His own will. I put the question to your lives, to my life, here to-day. Will you put it also to yourselves? Is there any quest still of low ambition, of unworthy end; any taint of self, making it impossible for us to be sure that our judgments regarding our lives are just? Our Lord gave us His criterion: "He that seeketh the glory of Him that sent him, the same is true."

Turn to John viii:16, and there our Lord gives us the second ground of His assurance: "My judgment is true, for I am not alone, but I and the Father that sent me." "He that sent me is with me, the Father hath not left me alone, for I do always the things that will please Him." . . . "He that sent me is true, and I speak to you the things that I heard with Him." . . . "The words that I speak unto you I speak not of myself: but the Father that dwelleth within me, He doeth the works."

How many a time companionship has clarified judgment for us. I had two dear friends in my schooldays, who went to college together, and their lives were interbound as the heart of David was knit to the heart of Jonathan. In the second college year one of the two, one of the finest, most sensitive souls, finished his short course on earth. Not long afterward I met the other, a man of unexpressed religious faith, though of clean and upright character, and he said as we talked of our common friend who had slipped out of our sight for a time: "I do not know where to go now, or where to turn; my light has been taken from my eyes. It was in his companionship that I saw." Here in this gathering to-day, how many of us are beginning to judge not alone, but we and the Father together! If ever there was a safe hour in a man's life for him to close with the judgment that shines before his eyes, that hour is now, when he and his Father are together—he and his brothers who, from all the length and breadth of the land, are met with him and with their Father. Here we may say: My judgment is right, for I am not alone, but I and my Father who sent me, and I and my brother whom also He sent.

Side by side with this is a third ground, that of our Lord's confidence. "If I judge, my judgment is just, because I know whence

I came and whither I go." Our steps falter here, and we look in deep places where we fear to go. "My judgment is just, because I know whence I came and whither I go." Do we? It was not only great and veracious judgments that Jesus Christ was enabled to form in that clear knowledge of what lay behind and before Him, but also the power, and the new principles of action, and the new ideals which came out of His life sprang from the same great fountain. "And Jesus, knowing that His hour was come and that He came from God and that He went to God, and that the Father had given all things into His hands, rose up from supper and girded Himself with a towel and washed the feet of the disciples." The new spirit that will stoop to the lowest and that will include all is a spirit that springs from no shallow soil but comes out of the deeps of the knowledge of Him who knew that His judgments of life and duty and ministry were just because He came from God and went to God.

Oh, that to-day we might pass into the holy place where He was and is, and come to those right judgments which only those can possess who seek not their own wills, but the will of their Father who sent them, who are not alone but with their Father, and who know whence they came and whither they go! How plain to our open conscience to-day does this lay bare for us the things that bar from us the understanding of God's will! Any carnal ambition or selfish aim, any sin that mars the fulness of our communion with God, anything that conceals or disrupts the reality of our eternal relationships, and shuts us up in our thoughts and purposes into time, will keep us away to-day from that right understanding of God's purpose, and that right will toward His will for us which He has gathered us at this Convention to receive at His hands—not to-morrow, nor next Sunday morning, nor next Sunday evening, but right here before we leave to-day.

Not a man or a woman that has come here needs to wait another moment before he or she shall receive that which God has brought us here to give us, if only now we will just forget ourselves, will forget everything roundabout us except the deep under-joy of our common fellowship, and will remember God, and in that great and absorbing remembrance of Him rest upon St. John's word that is carved in part on Mr. Moody's gravestone: "And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." That will is not in to-night's session, nor to-morrow's, nor some other day's; it is now. That will is nearer to us now than our neighbor is, as near as our own soul, and it is waiting this moment to be given the mastery.

STUDENTS IN RELATION TO THE WORLD-WIDE EXPANSION OF CHRISTIANITY.

Report of the Executive Committee of the Student Volunteer
Movement for Foreign Missions

The Student Volunteer Movement in Great Britain and Ire-
land

The Challenge of Latin America

Japanese Students and Christianity

The Chinese Students' Christian Association

The Call of India

THE REPORT OF THE EXECUTIVE COMMITTEE OF THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS

PRESENTED BY JOHN R. MOTT, M.A., LL.D., CHAIRMAN

"It is a holy sight," said Disraeli, "to see a nation saved by its youth." Is it not a more inspiring sight to see the students of the North American Continent dedicating themselves to the sublime undertaking of making Jesus Christ known, loved, and obeyed throughout the entire non-Christian world? The Student Volunteer Movement for Foreign Missions, called into being nearly a generation ago under the influence of the mighty working of the Spirit of God, has already profoundly impressed the religious life of the colleges of the United States and Canada, widely influenced the missionary life of the Churches, and furnished to the Mission Boards the greatest offering of lives ever made in one generation by two Christian nations. The simple but highly significant purpose of this Movement is, in the first place, to furnish the Mission Boards of the United States and Canada with a supply of capable student volunteers sufficient to meet the demands made upon them in the effort to give all living men the opportunity to know the living Christ; and, secondly, to lead the students whom God does not call to become missionaries to make their lives count most as clergymen and laymen in developing in North America a strong home base for world-wide missions and in backing up that enterprise in all ways within their power.

While related organically to the Student Young Men's and Young Women's Christian Associations, the Volunteer Movement exists primarily to serve the Foreign Missionary Societies of the North American Churches. In carrying out its twofold object it has developed methods and agencies which have enabled it to render increasingly valuable service. Among these means one of the most potent is the Quadrennial Volunteer Convention. These Conventions, which are the largest and most representative gatherings of Christian students held anywhere in the world, have literally marked epochs in the missionary life of the American and Canadian colleges. They afford the one opportunity we have to realize and to accentuate the spiritual solidarity of the complex and varied Christian forces of the wide student field of this continent. They make it possible also to review together the progress made during the pre-

ceding student generation of four years and to set before ourselves tasks to engage us in the years to come. As we now let pass before us the outstanding facts of progress during the last quadrennium, we shall recognize clearly that it has surpassed in fruitfulness any corresponding period in the life of the Movement.

I. PROGRESS MADE DURING THE LAST QUADRENNIUM

The distinctive purpose of the Student Volunteer Movement is to secure student volunteers who will actually go forth from the United States and Canada and spend their lives in non-Christian lands in the work of establishing Christ's Kingdom. The supreme and only sufficient test by which it should be tried and judged is its efficiency in this vital respect. It is a ground for sincere gratitude, therefore, that within the lifetime of the Movement 5,882 of its members have sailed. They have gone out to the foreign field under the auspices of more than seventy missionary agencies, virtually all being connected with the recognized Missionary Societies of the various Christian Communions of the United States and Canada. They are distributed throughout the non-Christian world as follows:

Africa	638
Arabia	26
Central America	40
China	1,739
India, Burma and Ceylon.....	1,133
Japan and Korea.....	743
Latin and Greek Countries of Europe.....	28
Mexico	168
Oceania	67
Persia	51
Philippine Islands	163
Siam, Laos, and Straits Settlements.....	104
South America	359
Turkish Empire	221
West Indies	177
Other Countries	225
	5,882

Most gratifying is the fact that during the four years that have elapsed since the Rochester Convention 1,489 volunteers have sailed. This is a far larger number than have gone out during any preceding quadrennium. It exceeds the number who sailed during the first twelve years of the life of the Movement. It is interesting to note that nearly twice as many student volunteers have gone out from the United States and Canada during the last four years as from the universities and colleges of all the other Christian nations combined. A study of the record-blanks of these sailed volunteers, as well as conversations and correspondence with many of them, reveals that in nearly every case the Volunteer Movement was an important, if not the principal, factor in influencing them to become missionaries.

Not a few volunteers are hindered from pressing to the front: some owing to personal responsibilities with reference to their families; some owing to their inability to comply with the physical, intellectual, and other requirements of the Boards; some owing to

personal debts or other financial problems, and some to lack of consecration and force of character. On the whole, however, the strongest appreciation should be expressed with reference to the determination and persistence of so many volunteers, who in the face of serious opposition and discouragement have persevered until they have realized their volunteer purpose. It is this spirit of steadfastness and heroism that constitutes the real glory of the Movement. It would be difficult to overstate the value of the many obstacles that confront volunteers, viewing these as means of purifying their motives, solidifying their purpose, developing their character, strengthening their faith, calling out their latent energies, and thus preparing them to grapple more successfully with the most serious difficulties and problems which await them on the mission field.

Without doubt one of the secrets of the going forth of this continuous and expanding stream of volunteers is the fact that the leaders of the Movement, its recruiting officers, continue to press to the front. At Rochester we were able to state that of the volunteers who had been traveling secretaries sixty-four had sailed, four only had been rejected by the boards because they lacked necessary qualifications, three were still in course of preparation, and two were detained by the boards for special service. Of the twenty-nine different traveling secretaries who have served the Movement since the Convention at Rochester, twelve have sailed; one is under appointment; four are detained temporarily on account of health; two are still carrying on preparatory studies, and ten are members of the present staff of the Movement, and on completing their preparation will proceed to the field.

The Candidate Department of the Movement, established under the inspiring leadership of Dr. Samuel M. Zwemer, has been carried forward by Mr. Wilbert B. Smith during the last four years to a stage of very high efficiency. Now that he lays down this work to press out to India in fulfilment of his life purpose, we wish to express appreciation of the masterly way in which he has conducted this part of the work. The purpose of this department is to bring the qualified candidate, whether he be a volunteer or non-volunteer, in touch with the position to be filled on the mission field. It seeks to present concrete or definite calls to students who are now actually qualified to go to the front. It serves, therefore, as an indispensable clearing-house between the source of supply—that is, the prepared students—and the demand—that is, the needs on the various fields as known and emphasized by the Mission Boards. It has enabled the Movement to become more and more of practical service to the boards. Of this fact they have borne recent emphatic testimony. Its helpful relationship to the boards has been greatly facilitated by the coöperation of the candidate secretaries of the various General and Women's Boards, who come together from time to time to discuss with the Movement this side of its work.

General bulletins or lists of calls, setting forth in a clear and orderly way the requirements of the different societies, are issued at least twice a year, and are circulated widely among the institutions of North America. Besides these, certain special denominational lists are published, and also circulars calling attention to certain specific openings on the foreign field. Wide use is made of periodicals that will help to bring the needs of the boards to the attention of students and graduates. The hundreds of secretaries of the Student Young Men's and Young Women's Christian Associations, as well as more than six hundred other trusted correspondents, are used to help discover men and women required to meet the specific needs of the different boards. The many student conferences are also utilized as opportunities for the discovery of suitable candidates. An extensive correspondence is conducted from the central office. Last year the candidate secretary communicated with eight thousand different persons, and as a result was able to submit to the Missionary Societies the names of more than five hundred suitable candidates. This work is of the greatest possible value to the Mission Boards. It has greatly increased the number of persons from whom they can choose candidates. It influences many to decide to become missionaries, because some of the strongest young men and women are most influenced by a call to some definite post. Moreover, it helps to hold many volunteers to their life purpose who might otherwise become lost to the missionary movement. Above all, and through all, it makes possible the much more prompt manning of critically important positions.

During the last four years a larger number of new volunteers has been enrolled than during any corresponding period in the history of the colleges of North America. This is all the more remarkable because the recruiting methods of the Movement have become more conservative from year to year; and because experience has shown that it has become more difficult in recent years to secure candidates, owing to the multiplying demands and attractions for workers on the home field. It should be a source of encouragement and thanksgiving for all to know that the present student generation is not lacking in willingness to respond to the heroic appeal and to the stern requirements of missionary service.

Next to the persistent personal work of the volunteers themselves, the principal agency for securing new recruits has been that of the traveling secretaries of the Movement. As a result of the larger vision and larger initiative of the Nashville and Rochester Conventions, we have been enabled during the last eight years to double the number of traveling secretaries. This, in turn, has made possible the reaching of many more colleges and universities and of laying more effective siege to the principal student centers. With our present staff we are able to make each year more than five hundred visits to about four hundred different institutions. We can-

not speak too highly of the wonderful influence that has been exerted by these devoted and able workers who have come with their deeply moving message, pressing upon successive generations of students the surpassing claims of Christ and His world-wide plans. Where the conditions have been favorable for the manifestation of the Divine Presence and working, these occasions have frequently marked the beginning of new epochs in the spiritual life as well as the missionary fruitfulness of the colleges.

In this immediate connection emphatic reference should be made to the invaluable service rendered to the missionary work of the Church by the traveling and local student secretaries of the Young Men's Christian Associations and Young Women's Christian Associations. Under their leadership these agencies have become increasingly fruitful missionary auxiliaries. In view of their unique opportunity it is not surprising that some of these workers, who are dominated by the missionary purpose, have been able to accomplish results second only to those of the recruiting officers of the Volunteer Movement.

The many conferences held in the student field of North America have also been tributary to the expanding missionary interest and consecration of the present student generation. The Rochester Convention, which ushered in the last quadrennium, exerted an even more profound influence on the student field of North America than any of its predecessors, and this is saying much, for we have not yet begun to see the end of the influence exerted by the conventions at Nashville, Toronto, Cleveland, and Detroit. Besides these great international official gatherings of the Movement, many State, provincial, or district volunteer conferences have been established in different parts of the field, under the initiative of the volunteers themselves. Last year, for example, as many as thirty-two such gatherings were held, attended by an aggregate of 4,415 student delegates from 468 institutions. When wisely planned, ably led, and properly correlated with the other Christian activities in the student field, these more informal meetings have often furnished the occasion for demonstrations of spiritual power and have kindled missionary fires in many places.

Without doubt, however, far more productive in permanent missionary results have been the various summer and winter conferences of the Christian Association Movements of North America. At least sixteen gatherings of this kind are held every year, attended by more than 6,000 carefully selected student delegates. As a rule these conferences continue for ten days. This makes intensive work possible. More than seventy-five per cent. of the delegates from year to year receive systematic training for the leadership of the mission-study classes and for the other missionary activities of the colleges. Moreover, experience shows that these conferences yield a surprisingly large number of the strongest volunteers.

A most fundamental activity of the Volunteer Movement is the promotion of mission study. This underlies and makes possible the largest and most satisfactory achievements in other directions, such as enlisting new recruits, training missionary candidates, the preparation of intelligent readers for the home base, the promotion of missionary giving, and the multiplying of missionary intercessors. It means much, therefore, to be able to state that within the last four years there has been an increase in the number of young men and young women in mission-study classes in the colleges from 29,300 to 40,400. This addition of 11,000, or of nearly forty per cent., represents one of the greatest advances ever made. It equals the expansion made during the first twelve years of the history of the Mission-Study Department of the Movement. When we remember that at the time this feature of the work was introduced, in the year 1894, there were not more than 200 students enlisted in the thirty mission-study groups then in existence, the fact that we now have about 2,700 mission study circles in more than 700 different institutions is indeed highly significant. The increase of the recent years has been shared by all classes of institutions; but the most encouraging advance has been made in the theological seminaries, where there has been an increase of sixty per cent., and in the medical schools, which report an increase of one hundred per cent. It should be pointed out that of the 40,000 students thus engaged in the investigation and discussion of missionary subjects, fully seven eighths are non-volunteers. This fact in itself is indicative of a great change which has taken place in recent years, and gives promise of a leadership of the Christian forces that will be intelligently sympathetic with the missionary program of Christianity.

Satisfactory progress has been made in the production of new courses of mission study. Among the most helpful and most widely used courses recently issued by the Movement are "The Unoccupied Mission Fields" by Zwemer, "South American Problems" by Speer, "The Chinese Revolution" by Brown, "Educational Missions" by Barton (the first of a series of works to deal with the main branches of missionary service), and "The Decisive Hour of Christian Missions." In this connection attention should be called to the most notable book published by the Movement, the one issued in connection with Commission I of the Edinburgh Missionary Conference, "The World Atlas of Christian Missions."

Even more important than the marked increase in the number engaged in mission study, and the advance recorded in the production of new courses, has been the steady improvement in the quality of the mission-study work. This is due primarily to the strong emphasis placed upon the qualitative aspect of the work by the leaders of the Mission-Study Department. More attention has been given to the selection and training of teachers for study groups, especially at the summer conferences. The literature on the subject

has been enriched. The coöperation of college and seminary professors has become more general and helpful. The attention paid to such subjects in the curriculum of our institutions has also had an indirect but strong influence. Moreover, the closer correlation of mission study and the Bible study and social problems study has contributed in a marked degree to the improvements of all these activities.

On an occasion like this it is fitting that attention should be called to the remarkable development of mission study throughout the Churches as a result of the wise and aggressive propaganda of the Missionary Education Movement, of the Central Committee of United Study of Missions of Women's Boards, and also of the Laymen's Missionary Movement. It will be recalled that the Volunteer Movement was the principal contributory cause leading to the establishing of these three beneficent enterprises. In any true estimate, therefore, of the influence of the Volunteer Movement one should not lose sight of its great indirect services to the missionary enterprise.

From its earliest days the Volunteer Movement has emphasized the financial responsibility of undergraduates. It has believed that it is literally true that where one's treasure is there one's heart is also. During the last year the colleges and seminaries secured \$220,804 for missionary objects, of which about one half was contributed by the students themselves, and the rest was secured by them from the professors and immediate friends. This is of course in addition to what the students and professors give in connection with the Churches they attend. It represents an increase of more than sixty per cent. in the gifts reported for the year preceding the Rochester Convention. More than one hundred institutions are each subscribing \$300 or more. Among the institutions that are giving most largely are Yale, Princeton, the University of Toronto, the University of Pennsylvania, Oberlin, the University of Michigan, and the Southern Baptist Theological Seminary. The institutions whose members are giving most per capita are The Misses Masters' School, where the gifts last year averaged \$15; the Groton School, where the average was \$17, and Auburn Theological Seminary, where the average was \$8. The institutions that have had a mission station, a college, a missionary, or some other special object to support, have kept up their giving steadily, and, as a rule, have increased their annual gifts; but those that have not had such special objects have been more spasmodic in their giving, and in several cases have even ceased to make missionary gifts. It is gratifying to know that by far the larger part of the student contributions is given through the regular Mission Boards.

The chief value of missionary giving in the colleges and seminaries is seen not so much in the amount of money which is thus obtained for the missionary cause, although this now represents

the equivalent of the support of possibly one hundred and fifty missionaries, as in the influence which this practice exerts upon the future attitude and activities of the students. Among their number are not a few of the sons and daughters of the wealthy. These will some day inherit and administer vast sums of money which, if related to the plans of the expanding Kingdom of Christ, may accomplish untold good. Others will some day through their own efforts be in a position to wield large financial power, and, as a result of the habit formed in student days, will use this power in furthering the missionary work of the Church. Thousands of those now giving will some day be pastors in charge of churches and will then apply the same principles with reference to the support of missionaries and missionary institutions as those which they have become accustomed to use in their student days. Tens of thousands of the present student givers to missions will later become leaders of the lay forces of the Church, and, with their practical missionary interest, will be in a position to augment greatly the financial support of the missionary enterprise.

While concentrating all its attention and energy upon its direct propaganda, the Student Volunteer Movement has had a profound reflex influence on the religious life of the students of the universities and colleges of North America. In summoning successive generations of Christian students to consider the world claims of Christianity, it has indirectly promoted among them conclusive thinking with reference to their life-work problem. In influencing thousands to dedicate themselves to foreign missionary service, it has at the same time indirectly influenced even greater numbers to devote their lives to some other form of Christian service as a life work. Countless young men and young women, who have felt that they could not go abroad, have resolved that they would devote themselves to Christian service at home. It is the very genius of the Movement to bring students into right relation to Jesus Christ as Lord. Nearly all Christian students had come to know Christ as Saviour, but many had not been led to recognize Him as the Lord or Master of their lives. The Volunteer Movement has been even more concerned in influencing them to acknowledge His sovereign sway than in urging them to decide to serve Him in any particular part of His world-wide Kingdom. It has thus afforded a challenge for every Christian student for testing his devotion to Christ. Nothing could be more valuable to a man than to be obliged to answer the question whether his loyalty to Christ is limited and fractional or thorough-going, complete, and absolute. Whether he becomes a student volunteer or not, the experience of facing this question fearlessly and honestly is of the greatest possible help. The Movement in sounding out the missionary call has promoted reality in Christian experience in every college it has touched. Its appeal

tries men's motives as by fire and exposes relentlessly all sham and hypocrisy.

Through all the years, and never more than in the recent past, the Movement has emphasized the vital process. Some think that it has done more than any other one factor to develop the prayer-life of the colleges. All over the field it has raised up and trained intelligent and faithful intercessors. It has widened and intensified the prayer-life of every student who has come under its direct influence. The wide observance of the Morning Watch is traceable in large part to the constant emphasis placed upon this life-expanding habit by the secretaries and members of the Movement. The study of inspiring Christian biographies and of the most dynamic devotional literature has also been widely promoted in the same way.

Who can estimate the influence of the Movement in maintaining and extending the influence of the Christian faith in our universities? Without doubt it has exerted a profound apologetic influence. This it has done through acquainting men with Christianity as a present-day, vital, world-wide, triumphant force. It has done so also by showing through its missionary studies not only the total inadequacy of the non-Christian religions, but also the absolute sufficiency of pure Christianity. It is well to remember that only a Christianity powerful enough to conquer the minds and hearts of the followers of the non-Christian religions in Asia and Africa can show itself able to meet the deepest needs in the lives of the students of North America. Moreover, the influence of the example of the volunteers thinking enough of their own religion to go forth with conviction to propagate it in the very homes of the non-Christian religions, is in itself an apologetic of the very highest order and has been used by God to lead many an open-minded and honest unbelieving student to investigate afresh the claims of Christianity and to yield to these claims.

The student missionary uprising has been a mighty help in the direction of counteracting the perils of our modern college life. At a time when growing luxury, self-indulgence, and the tendency to softness are manifesting themselves in our colleges, it is well that we have a Movement which makes such an appeal to the heroic, which summons men to self-discipline so stern and rugged, and which assigns to them such stupendous tasks.

The influence of the Movement on the home Church has also been both wide and deep. It has inspired thousands of young men, who are to lead the home Churches, with the world-vision and the world-passion, and influenced them to make their lives tell for the realization of Christ's world-program. In giving to the Mission Boards year after year such a priceless offering of lives dedicated to the missionary career, the Movement has presented to the Christian Church a most compelling appeal or challenge for its generosity,

sacrifice, and fellowship in prayer. In doing so much also to bind together in true friendship the future leaders of all our Christian Communions, the Movement has become one of the greatest, if not the greatest, factors in realizing the prayer of our Lord that we all may be one.

The statement that once a student volunteer always a student volunteer should be emphasized. It is a striking fact that the students who under the spell of this Movement are led to offer themselves for missionary service and go out to the foreign field never lose the original impulse. The ideals, principles, and spirit that did so much to determine their life-purpose continue to dominate in a remarkable degree their attitude and practice. The discerning traveler in mission lands to-day is impressed by the fact that the old volunteers have become a tremendous force in nearly all these fields. There are now on the foreign field approximately seven thousand five hundred volunteers who have gone out from North America, the British Isles, the Continent of Europe and the Christian lands of the Southern Hemisphere. On only one mission field, that is, Japan, are they organized; but in many other fields they assemble each year in greater or fewer numbers at hill stations and in conferences. Nearly all of them during their furloughs renew their touch with the Movement at home, and by means of periodicals, correspondence and intercession preserve a more or less intimate relation to it.

One is conscious in meeting these volunteers, even in the most isolated places, that there is a spiritual solidarity among them. They seem to understand one another, and from widely differing angles are working together toward certain great common goals. A careful study of the missionary conferences held on the different fields as well as at home shows clearly that the volunteers have become a recognized factor in the development of missionary policy. Their influence is thrown strongly on the side of increasing the efficiency of the missionary enterprise in all its parts. From their ranks have risen some of the outstanding missionary statesmen of our day. They have had a leading part in nearly every notable movement on the foreign field for more than a decade. By life-practices as well as by word they have stood for the spiritual emphasis in mission work. On every field can be seen the influence which the watchword had had upon them and through them upon others. It is observable in the way in which they have sought to communicate this ideal and motive to the native Christian students. It is recognized in the way in which they have emphasized the importance of the adequate occupation of the field, a good illustration being the initiative given to the recent remarkable study made in Japan on the distribution of the forces. It is seen again in the countless appeals which they have individually and collectively sent back to the students and Churches at the home base emphasizing the urgency of the situation.

The volunteers now at the front have also become the greatest single human force in the promotion of coöperation and unity. It would be strange were this not the case. Here are more than seven thousand able men and women who during their student days, though belonging to different Christian communions and nationalities, worked together as members of a common Movement, animated with a common objective. In that plastic, vision-forming period they learned to respect, trust and love one another. Now they stand face to face with a task so stupendous, so difficult and so urgent, that they are convinced that they are necessary to one another, that nothing less than a policy and practice of coöperation and a spirit of Christlike oneness will prevail. On every field, therefore, they may be found in the forefront in all wise, constructive efforts to draw together the Christian forces. Moreover, their indirect influence on the cause of unity at the home base is destined to be both extensive and profound.

For a number of years the Student Volunteer Movement of the United States and Canada was the only organization of its kind in all the student world. Under the influence of one of its founders a similar Movement was later developed as an organized force in the British universities. Still later the volunteer idea was transplanted, either from North America or from the British Isles, to many other lands, such as the Scandinavian countries, Germany, Holland, Switzerland, Australasia, and South Africa. The North American Movement has never lost its deep interest in these sister Movements, but continues to follow their development with keen and prayerful interest. It is appropriate, therefore, on this occasion that attention be called to some of the more recent facts bearing upon their activities and influence.

The Student Volunteer Missionary Union of Great Britain and Ireland has from the beginning been a mighty factor in the missionary life of the British universities and of the British Empire. More than eighteen hundred of its members have sailed, this being a larger proportion of the total number than in the case of our own Movement. Every year between two and three hundred new volunteers are enrolled, although it is reported that there has recently been a slight falling-off. Every year about one hundred complete their preparation and sail. The number in mission-study circles ranges between 1,600 and 2,000. Among the most effective textbooks recently produced and most widely used are "The Renaissance in India," by Andrews; "The Outcast's Hope," by Phillips, and "The Missionary Motive." The Fifth Quadrennial Conference of the Union was held just two years ago at Liverpool. It differed from the preceding gatherings in that it dealt with the social problems of the home field as well as with the needs and opportunities of the foreign field, thus emphasizing the solidarity and interdependence of the work of Christ at home and abroad. In the recent

reorganization of their work, steps have been taken to make the general Christian Student Movement of the British Isles responsible for promoting missionary interest and intelligence among all classes of students, and to have the Volunteer Union concentrate on recruiting volunteers and facilitating their preparation. This union has rendered unique service in promoting unity among the Christian forces of the British Isles. Through its quadrennial conferences it has also greatly stimulated the missionary and general religious life and activity of the universities of the continent.

The Student Missionary Movement in Germany, in the face of very great difficulties, has continued to carry forward its helpful activities. It has thus far enrolled about 110 volunteers, of whom over sixty have already sailed, nine going out during the last year. It has about 400 students in mission-study circles. Last April it held its Fifth Triennial Conference at Halle. There were present more than 900 delegates, or twice as many as ever before. This conference made a profound impression upon all who were present and has greatly quickened the missionary interest in a number of the leading universities. The recent visit by Dr. Zwemer and many addresses given by other missionary authorities have helped to develop the interest. In view of the fact that so very small a fraction of the candidates sent out by the German Missionary Societies have been students, the development of this Student Missionary Movement is of the greatest possible importance to the future of German missions and the German Churches.

Within the last four years the Volunteer Movement has been organized in the Swiss universities. It has enrolled more than thirty volunteers, a few of whom have already sailed. It is confined largely to French-speaking Switzerland, but it is hoped that it will soon spread more widely among the German-speaking universities of the country. A few scores have been enlisted in mission study. A most important missionary conference, which will deal also with the social problems, is now being organized and will be the first of its kind ever held in this field.

In Holland a Student Missionary Movement has been established which includes not only those who plan to go to the mission field, but others who are especially interested in missionary questions. It has fewer than one hundred members in all. It is reported that fourteen of the Dutch students have sailed since the beginning of their Student Movement. Encouraging results in mission study are being secured.

The universities of Norway, Sweden, Denmark, and Finland have for years been centers of missionary interest. In recent years much more attention has been given to the study and discussion of missionary questions. Although the Volunteer Movement in an organized form exists in only part of the universities, especially those of Denmark and Finland, the number of students who have

sailed from Scandinavian universities has been greater during the last decade or two than during earlier periods. The most notable event of the past year was the Student Missionary Conference at Gothenburg, Sweden, attended by nearly 200 students from different Scandinavian countries.

In the French universities a promising force known as the Volunteers of Christ has recently been developed. Those who belong to this Movement seek to develop and express the missionary spirit in whatever career they may undertake, or in whatever field they may be called to work. While it is not an extensive Movement, it has already exerted a deep influence. In Hungary and also in Austria there are the beginnings of Missionary Movements. The students are interesting themselves chiefly in the Mohammedan problem in the Near East.

The Student Volunteer Movement of Australasia is one of the most promising in the world. Although its student field is not extensive, it has up to the present time enrolled between three and four hundred volunteers, of whom 106 have already sailed. Last year more new volunteers were enrolled than in any preceding year. There is growing interest in mission study, there being a total enrollment last year of 734. Largely under the influence of this Movement the Laymen's Missionary Movement was introduced into Australasia. The two organizations work in the closest possible coöperation and actually join in deputation work in the Churches. The Volunteer Movement of Australasia is doing more than any other in the world to promote the missionary spirit in the Churches of the country. Its activity is a splendid illustration of how a comparatively small company of earnest students can impress the spirit and policy of the Church throughout an entire nation.

The Volunteer Movement in South Africa also has accomplished a work in some respects quite as remarkable as the one in Australasia and New Zealand. It was established in the same year (1896). It has enrolled more than 300 volunteers, of whom nearly 100 have already gone to the mission field. It has recently appointed a Candidate Secretary with reference to meeting more fully the demands of the Missionary Societies. The missionary conference held recently at Worcester was a gathering of great power. The students of the native colleges and schools of South Africa also are being summoned to devote themselves more largely to the work of Christ among their own people. A burden of responsibility is being placed upon the Movement of South Africa to have a larger part in meeting and resisting the Moslem advance.

One of the most remarkable developments among the students of foreign lands during the last four years has been the organization in China of the Chinese Student Volunteer Movement for the Ministry. This Movement has been raised up in answer to prayer to help solve the greatest problem of the Church in China, that of

securing a sufficient number of well-qualified native students for the Christian ministry. Without such able leaders the Church cannot minister successfully to the educated classes of China. In view of the special difficulty involved in securing this kind of men for the leadership of the Churches, it was decided to limit this Movement to those who would volunteer to become Christian ministers. The declaration therefore reads, "It is my purpose, if God permit, to become a minister." The Watchword of the Movement is "The evangelization of our mother country and the world in this generation." From the beginning, the principal traveling secretary has been Pastor Ding Li-mei, in whose wonderful work in some of the colleges of North China the Movement may be said to have originated. He has gone as a flame of fire among the students of ten or more of the provinces. As a rule he has remained in a college long enough for an unhurried visit—long enough for the fires to kindle and burn. Each year, during the past three years, from 150 to 250 volunteers have been secured. Never before in a non-Christian land has there been such an offering of strong students for the Christian ministry. In some of the colleges the volunteers include a majority of the ablest students of the upper classes.

Among the score of volunteer bands already established in China are some which in size, character of personnel, and spiritual power are the equal of any of the student volunteer bands which have ever existed in our North American colleges. Although these Chinese volunteers are subjected to the strongest possible pressure to enter lucrative callings in government or commercial pursuits, virtually none of them has turned his back upon the missionary purpose. The indirect influence of their example has been such as to lead many of the Chinese students who are to enter other callings to do so with a genuinely unselfish spirit and with a determination to make their lives also count in the evangelization of China. The Chinese Volunteer Movement, as an organic department of the Student Young Men's Christian Association, exists primarily to serve the Christian Church. It emphasizes the absolute necessity of securing the most thorough preparation in order that the leaders of the Church may be qualified to meet the unprecedented opportunities now presented in all parts of China. The Christian students in North America should remember with special intercession this uprising of Chinese Christian students. We should also pray that in the not distant future there may be developed similar Movements among the students of India, Japan, and other parts of the non-Christian world. The remarkable Conference of Indian Christian students held last winter at Serampore, a gathering which did so much to Indianize the Christian Student movement in that vast field, the activities of the Indian National Missionary Association, and the recent consecration of Mr. Azariah as the first Indian bishop, have done much to inspire the Christian students of India with the

spirit of service and to facilitate the development of a Volunteer Movement in that part of the world.

The World's Student Christian Federation, which embraces not only the Volunteer Movements, but the more comprehensive Christian Student Movements of all lands, has continued to go from strength to strength. Through its name and world-wide field, through its missionary objective and activities it serves as a constant reminder to the students of all lands of the world-relations of Christianity. More than any other influence, unless it be possibly the advocacy of the Watchword, the Federation has helped to hold in prominence in the thought of the students of our generation their responsibility to make the reign of Christ coextensive with the inhabited earth. During the last quadrennium 300 Student Associations with more than 20,000 members have been added to the constituent Movements of the Federation, until now the Federation embraces more than 2,300 Christian Associations, with a total membership of 156,000 students and professors.

During this period the Federation has held two of its most notable conferences—the one in 1911 at Constantinople, within the gates of the Moslem world, which opened the way to a wonderful expansion of the Student Movement in the Near East, both within and outside the Oriental Churches; the other last June at Lake Mohonk, which through its personnel, representing more than forty nations, did so much to make the Federation and its world-mission vivid and real to the students of North America. In binding together the Christian students of all lands and races, and in concentrating their attention and activities on bringing the power of the universities and colleges to bear upon the problem of the evangelization and Christianization of the whole world, the Federation is rendering a service to Christian missions which is of so great importance that discerning leaders of the Church speak of it as one of the most remarkable facts of modern times.

II. POINTS TO BE EMPHASIZED DURING THE NEXT YEAR

The greatest demand made upon the Volunteer Movement to-day is that of furnishing a much larger number of well-qualified volunteers. In fact, this demand is more insistent than ever before. The appeal comes from every mission field and is supported by virtually every Missionary Society. Why are many more volunteers required? They are needed in order to fill the vacant places in the missionary staff occasioned by death, or by permanent withdrawal from the field owing to illness or other providential reasons. They are needed in order to relieve from impossible strain the present missionary force, which in all quarters of the world is so fearfully undermanned. The strain is owing not so much to impending failure as to recent remarkable triumphs. This suggests that more volunteers are demanded in order that the Church may safeguard

the great expansion of its missionary work which has taken place recently in so many countries. More missionaries should be sent out at once in order to make more productive the colleges, hospitals, and other departments of the missionary enterprise. A careful study of the missionary movement to-day gives one the impression that a relatively small addition to the existing staff would result in greatly augmenting the spiritual results.

It is inspiring to add that many more volunteers should be forthcoming to press the present unparalleled advantage which the Christian Church now has in the Far East and in the Near East, in Southern Asia and in Africa, and in other regions. Without doubt it is true that never before has Christianity had such a combination of opportunities among both primitive and cultured races. It must be remembered also that the era of higher specialization on which the missionary movement has entered demands in itself a great increase in the number of missionaries. There is so much to do in the non-Christian world to-day that the task cannot be accomplished save by a vast enlargement of the native Christian forces. This in turn calls for an increase in the number of missionaries in order that there may be raised up and trained in the immediate future the necessary staff of capable native Christian workers. The very enlargement of the native Christian community requires an enlargement of the missionary staff, that these rising, plastic, native Churches may be wisely developed at this most critical stage in their life.

No Convention like this, moreover, should overlook the fact that there are still many totally unoccupied fields. We would sound out the call for students of heroic spirit to become pioneers in these lands where Christ has not been named. Our Watchword demands a vast consecration of the lives of the students of our day to the work of world evangelization; because it is our fixed and unalterable purpose to give all men now living an adequate opportunity to know the Living Christ. To accomplish this calls for nothing less than an uprising far surpassing that wonderful offering in the first two years of the life of the Movement. What event could take place that would do so much to quicken the life and faith of our colleges and universities—in fact, of all the Churches of the United States and Canada—as the dedication of an unprecedented number of the choicest men and women to the carrying out of the sublime purposes of our Lord and Saviour for all mankind? At a time like this, when the facts and forces of our material world are presenting such a colossal and dazzling appeal to the student class, it is necessary for the spiritual welfare of the colleges that the world-claims of Christ be pressed as never before.

Our student centers are well able to supply this great increase in the number of volunteers so imperatively needed. We have not yet begun to realize the missionary possibilities of the institutions of

higher learning in North America. The complete and convincing proof of this is the example of what certain universities and theological seminaries have done and are doing. If other institutions similarly situated would do as well we should have far more than enough volunteers forthcoming to meet every requirement. In one sense, therefore, this matter of securing a sufficient number of suitable volunteers reduces itself on the human side to a matter of mathematics. It involves, possibly, a doubling of the present force of traveling secretaries of our Movement. If the present staff by visiting 400 institutions are able to set in motion influences resulting in a certain number of volunteers, then if arrangements can be made to double the number of visits, and, if possible, to do more siege work at certain institutions, there should be a corresponding increase in the number of missionary candidates. Moreover, experience shows that certain summer conferences and other student conferences and institutes yield a disproportionately large number of volunteers. The causes for this result should be carefully studied, and similar principles, methods, and influences should be applied to the other gatherings.

The missionary fruitage secured by some of the local and traveling secretaries of the Association Movements suggests what large results in the aggregate would follow if the other workers possessing similar or greater opportunities were to recognize and accept their responsibility for becoming enlargers of the Kingdom. Everything that has been stated regarding the need of expanding several-fold the number of earnest students of missions takes on added meaning in this immediate connection, for it is more evident than ever that widening missionary intelligence is a necessary precursor to large and satisfactory results in recruiting work. Back of all that has been said lies the need that the leaders of this Movement, and all others who are to have a large part in recruiting work, make a more careful study of the problems of vocational guidance, and of the psychological aspects of the work of recruiting. They should make a fresh examination of the soundest motives of appeal, of the wisest ways of appeal, of the dangers and human limitations of appeal, and of the lessons of history and present-day experience in securing Christian workers.

Lest a misleading impression may be left by what has been said concerning the mathematical and human aspects of this vital problem, it should be emphasized with full conviction that the securing of the workers needed for the expansion of Christianity is primarily and essentially a superhuman matter. It is the sovereign work of the Spirit of the Living God to separate men unto the work whereunto He has called them. Unless, therefore, the recruiting secretaries, the Association secretaries, the Christian professors and teachers, and the student volunteers devote themselves to this infinitely important work with a sense of conscious and humble depen-

dence upon Him, and wield with conscientiousness and earnestness the irresistible forces of intercession, we shall absolutely fail to discover and enlist the army of student volunteers demanded in this generation of unique opportunity.

The State universities and other higher educational institutions under government control should be made far more largely than at present missionary strongholds and propagating centers. This class of institutions includes a majority of the largest universities. The number of students in them is increasing much more rapidly than in the denominational colleges. A greater proportion of the students than is generally realized are Christians. They are open-minded, aggressive, honest of purpose, and possess much decision of character. Contrary to the popular impression, these students as a class are idealistic in the best sense. Experience shows that they are responsive to reality and do not shrink from large and difficult undertakings. Most of the State institutions are still in a plastic condition, owing to their comparative youth and rapid growth. It is not difficult, therefore, to influence them profoundly with the missionary ideal. There is not one of these institutions that could not with proper cultivation be made a center of genuine and expanding missionary spirit. Each one of them should furnish an increasing number of missionaries. Possibly they will not yield as large a proportion of volunteers who will become regularly ordained missionaries. On the other hand, more than other colleges, they should furnish the men and women who will be needed in increasing numbers for the specialized forms of missionary work, such as the educational, the medical, the industrial, the literary, the administrative, also for the work among special classes, such as young men and young women.

As these are government universities and not under the supervision and control of the Churches, the Student Volunteer Movement and the related Association Movements are under special obligation to give them the missionary outlook, to cultivate in them the missionary spirit, and to call forth from them missionary recruits. It is especially gratifying to note that some of the leading Christian denominations have come to recognize their responsibility for safeguarding at these centers the religious interests of the young men and young women belonging to their respective Communion, and are putting forth effective efforts to accomplish this end. It is to be hoped that everything possible will be done to develop in these large student communities well-equipped Christian Churches, and that in charge of them may be placed ministers of such experience and gifts of personality and leadership that they will command the intellectual and spiritual confidence of the students and professors, and thus be in a position to influence pronouncedly their religious life. All this will tend to prepare the ground for bringing forth the large missionary fruitage which

we have a right to expect from these important educational institutions.

Quite as important as augmenting the number of volunteers is the work of increasing their efficiency. The success of Christian missions on the foreign field depends, under God, on the qualifications and preparation of the missionaries. This point received great emphasis at the Edinburgh Conference and in the series of Continuation Committee Conferences recently held throughout Asia. Student volunteers should be given to understand that in the judgment of the wisest missionaries a much more thorough training of missionary candidates while on the home field is called for to-day than in the past. This is due to the great advance in the education of the peoples in the non-Christian world, including the native Christian communities. It is occasioned also by the marked growth of the spirit of independence in the native Churches. It is demanded by the abler leadership of the forces of the non-Christian religions. It is made necessary by certain dangerous tendencies, including that of syncretism or eclecticism. Moreover, if the Church is to take and hold a position of leadership among the educated and influential classes, its native workers must receive more advanced training; and this, in turn, calls for even better qualified missionaries than in the earlier and simpler stages of the missionary enterprise.

In view of these more exacting educational requirements, it is a ground for sincere gratitude that as a result of the Edinburgh Conference there has been established in North America, as well as in Great Britain, a Board of Missionary Preparation, and also that, owing to the same initiative, union language schools are being organized in different mission fields. These agencies have been called into being to facilitate the better preparation of missionary candidates. Steps are being taken to bring about a closer coördination between what is done on the home field to further missionary preparation and what is done on the foreign field.

The recent Continuation Committee Conferences in Asia strongly urged that the volunteer, in addition to securing a general education as complete in all respects as that required for corresponding work at home, should have opportunity, if possible, before going out to the mission field to study such subjects as the following: The history and philosophy of the religions of the country to which he goes, as well as the subject of comparative religion; the history, social conditions, and characteristics of the people to whom he is to minister; the history and methods of Christian missions, especially of the land where he is to work; exceptionally full and thorough Bible study, actual experience and training in personal work and other forms of evangelistic effort; bookkeeping and business methods; philology and the principles of phonetics; and, in many cases, the theory and practice of teaching.

To secure all or even a large part of this special preparation

will not be easy. Few, if any, of the Mission Boards themselves make provision for affording such preparation. Unfortunately, moreover, few of the colleges and theological seminaries provide the necessary facilities. It is the belief of many that the curricula of the theological seminaries and of some of the denominational colleges should be radically revised with reference to furnishing more specific preparation for the foreign missionary career. In far too many institutions of this kind the instruction and other facilities afforded are not calculated to give students a true and large comprehension of the races to which they are to minister, of the religions or systems of belief which they must meet, of the present-day statement of the Christian message that will win its way most largely, of the growing sense of the expansion of the Kingdom, and of the time of all times in which we live and work. It is believed that it will be better for our existing denominational institutions to adapt themselves to meet these needs than to have established special missionary training institutions, as has been done so largely in European countries. Possibly much could be done in a temporary way by the Board of Missionary Preparation in furnishing summer courses such as those provided during the past two summers in Great Britain by the Board of Mission Studies.

It seems to be the impression also among the volunteers now on the mission field that it would be well for the boards to allocate intending missionaries to the fields to which they are to be sent much earlier than is now usually done, in order that they may sooner begin to specialize in their preparation. While the Volunteer Movement is primarily a recruiting agency as contrasted with a training agency, it should preserve the most intimate relation with the Board of Missionary Preparation, and should seek to do all in its power to fulfil the expressed wishes of the Mission Boards in furthering the best possible preparation of its members for the exacting requirements of the missionary career. We should continue to stand in season and out of season for the most thorough preparation, and should enroll as volunteers only students who possess strong character, power of initiative, gifts of true leadership, consciousness of divine call, and willingness to pay what it costs to secure an unusually complete preparation.

For every reason this Convention should mark the greatest advance in mission study ever made in the institutions of North America. We should augment the number in study classes literally by the tens of thousands. What reasons were there which influenced the forty thousand who engaged in such study last year that do not apply with equal force to the more than one hundred thousand other Christian students who are not now identified with these classes? The plans recently introduced for the closer correlation of the mission study with Bible and social problems study should contribute largely to this end. The sta-

tistics show that of the total number enlisted in mission study in the colleges three fifths are woman students. As the number of male students in both the United States and Canada exceeds the number of woman students, it suggests that far greater emphasis than heretofore must be placed on pressing this propaganda among the young men. While there has been an encouraging increase in the number of study classes in medical colleges, there is an imperative demand that this number be greatly enlarged, especially in view of the fact that so many of the Missionary Societies are finding it impossible to secure a sufficient number of candidates for the influential medical missionary service. It is vitally important also that hundreds of mission-study groups be formed in the normal schools, owing to the special influence which the teachers have in all our communities and Churches.

As the preparatory and high schools are the keys to the colleges and universities, the time has come when we must put forth wise but aggressive efforts to enlist a multitude of the schoolboys and schoolgirls in the study of missionary biography as well as of certain aspects of the missionary movement. This is desirable not only for the sake of preparing those who are later to enter the colleges, there to be brought under the influence of the Volunteer appeal, but also for the sake of that vastly larger number who do not proceed to college.

It is a great mistake also that in many theological seminaries the study of missions is so seriously neglected. An investigation has revealed the fact that only about one third of the 172 theological seminaries and theological colleges in the United States and Canada make a serious attempt in connection with their curricula to provide adequate instruction on the subject of Christian missions; that one third furnish partial provision, and that the remaining one third entirely ignore the subject. There is thus added reason why the voluntary study of Christian missions should be greatly promoted among theological students. The fact that not a few of these students have been in mission-study classes in their undergraduate days should not be allowed to weaken the force of this emphasis, because it is expected that the leaders of the Churches shall have a more comprehensive and advanced knowledge of the subject than other members of the educated classes. How otherwise the Christian Church is to be led to perform her full duty in this great missionary age is more than can be seen.

The matter of augmenting the numbers engaged in mission study should be grappled with by every delegation in this Convention, for in accomplishing this purpose we facilitate the realization of all our other missionary desires and obligations. The plans recently introduced for the closer correlation of the mission

study with the Bible study and social-problems study should be of very great help. The example of what has been accomplished in some institutions should stimulate the rest of us. If it has been possible at the University of Toronto to have, as was the case during one year since the Rochester Convention, over six hundred students in mission-study circles, it is possible to have from five hundred to one thousand engaged in such study in each of thirty or more other large universities represented in this Convention. If it has been possible to have twenty classes with an aggregate of more than two hundred members in William Jewell College, one of our typical denominational colleges, there are at least three hundred other denominational colleges represented in the Convention, nearly all of which might have as many, were the delegates present to devote themselves energetically and persistently to accomplishing this result. If it has been possible for one women's college in Virginia to have nearly four hundred of its students enlisted in mission study, and, in addition, one mission-study class composed of twenty of the teachers and professors, then the delegates from other women's colleges may well ask themselves whether much larger things are not possible in each of their fields.

It is of first importance that this work of mission study be conducted in a genuinely spiritual manner. Otherwise, mission study is dangerous, because through this means we bring vividly before young men and young women at the most impressionable time in life some of the gravest problems and deepest needs of the human race, some of the most inspiring opportunities ever known, and some of the greatest trusts that God has ever committed to a generation of Christians. A further and determining reason why this whole work should be carried on in the spirit of prayerful dependence on God, is that it involves the possible revelation of His will for the lives of all who engage in such study, and through them for other lives and even nations. This suggests that above all things, in season and out of season, the leaders of mission study in each institution should bear in mind the objective of all such study—that is, the leading of the students to adjust their lives honestly and courageously to the new knowledge which they receive. Mission study should be regarded as a failure and a danger unless it results in a large and more intelligent consecration of those who engage in such study to the great task of the world-wide establishment of Christ's Kingdom.

Among the many things that the Volunteer Movement is called upon to do, it is well to keep clearly in mind that our central responsibility is that of projecting our members into the mission fields. Nothing else can take the place of lives thus transplanted and lived out in the non-Christian lands. Unless

there be a continuous human stream flowing out from our American and Canadian universities to the ends of the earth, this Movement cannot preserve its reality, its contagious enthusiasm, and its world-conquering power. We should give most thorough-going study and intense attention, therefore, to the development of our Candidate Department. The Church has a right to expect that a department like this, which is in constant and intimate touch with all the sending agencies and with the principal sources of supply, should become increasingly expert on the subject of the discovery and releasing of men qualified to meet immediate needs. To this end we welcome the frank, constructive criticism and suggestions of board secretaries, missionaries, students, and others who are in a position to throw any light on this question, which is the very crux of one of the most vital problems of Christian missions.

While the Candidate Department of the Volunteer Movement should do all that it can, there is a part which can best if not only be done by the Mission Boards themselves. Each Missionary Society should have its own Candidate Department, and each of the principal societies should have a secretary devoting all or a large part of his time to the work of dealing with candidates. He should be a man of experience, wide knowledge, much sympathy and tact, as well as of marked sincerity and courage. The lack of such Candidate Departments and secretaries among the societies goes far to explain why the results of the volunteer propaganda have not been more largely conserved. The Mission Boards only are in a position to deal authoritatively with young men and young women who have decided to become missionaries, for the simple reason that they are the sending societies, whereas, the Volunteer Movement is solely a recruiting agency. Why should each board build up an efficient Candidate Department? It should do so in order to weed out early any volunteers who, it believes, in the light of its expert knowledge, cannot qualify to go out as missionaries. It should do so in order to help hold suitable volunteers true to their life-purpose. It should do so in order to enable all volunteers to secure a more nearly adequate preparation for their life-career. The existence of the Board of Missionary Preparation accentuates the need of such a Candidate Department in each Mission Board, because the ideals of this new agency as to more thorough preparation cannot be realized until there are those representing the Missionary Societies who can deal authoritatively with candidates as to the kind of preparation which they should have. Without doubt the following of this plan will result in greatly increasing the likelihood of each board having a sufficient number of good men available to meet the requirements of its work.

In our Report this year we would call attention to the pres-

ence in our North American institutions of higher learning of the large and increasing number of students from Oriental and other non-Christian countries. These student migrations bid fair to increase in volume. The students who have thus come among us will on their return to their native lands wield an unusually large influence. This is particularly true of those coming from lands like China, which are in so plastic a condition and which are now adopting the Western civilization. The members of the Volunteer Movement, as well as of the all-embracing Student Christian Association Movements, should interest themselves in the most genuine and whole-hearted manner in these students who are to become the leaders of to-morrow in their important nations. We should befriend them in every way in our power, seeking to facilitate their plans and to render them practical service. We should see that they are exposed fully to the best side of our civilization, and are led to understand clearly that what they most admire and we most value in our national and social life is traceable to the principles and spirit of pure Christianity, and that the things about our civilization that most displease them as well as ourselves are due not to Jesus Christ, but to the lack of Jesus Christ. We should lead them to investigate thoroughly the teachings of our religion, and especially the life and work of Christ Himself. We should seek to guide them into a reasonable and vital faith in the Living Christ, and should pray that an increasing number of them may devote their lives to the service of Christ in their native lands, some as Christian ministers and others as lay leaders. These men and women, who represent in so many cases the flower of the lands from which they come, were they to consecrate their lives to Christ's cause, could do far more to advance His Kingdom among their people than an equal number of foreign missionaries.

We note with keenest appreciation the development in our student field of the Chinese Students' Christian Association, which is doing such a remarkable work among the Chinese students; and also that most encouraging beginnings are being made by the Christian students of other nationalities to render a similar service among their countrymen in our colleges. We rejoice in the presence of so many of the Oriental students in this Convention. We should gladly coöperate with them in any ways which they may indicate for the accomplishment of their high aims. It is well that we American and Canadian students remind ourselves of the great reflex benefits that will come from the development of the work of Christ among the students from non-Christian lands now in North America and from intimate association with them. What will it not do in the widening of our sympathies, in the strengthening and enriching of our own faith, in the enlarging of our hope in the ultimate victory? More-

over, it will make more vivid and real to us the meaning of the missionary enterprise. It will do much to promote international good-will. It will make possible that larger unity in which the leaders and workers of the different nations and races come to recognize how indispensable they are to one another. Above all, it will give each of us a larger Christ, for the more deeply we enter into fellowship with the Christians of other lands and others races, the more clearly we see that He has required all of the different members of his world-wide family through whom to express adequately His excellences and to communicate His power.

The most critical battle-field from the point of view of the Volunteer Movement is not the Moslem world, not the educated classes of Japan, not the literati of China, not the citadels of Hinduism, not the areas of neglect in Latin America, but our own American and Canadian universities and colleges. If the Churches of North America are to wage triumphant warfare in these distant, difficult fields which call to-day so loudly for our help, the missionary facts and spirit must first dominate our own seats of learning. If we are to go forth to attempt world-conquest we must have no untaken forts in our rear. This attaches the greatest possible importance to all well-considered efforts to promote the moral and religious welfare of the North American student field. The moral evils, the prevailing student temptations, the unfavorable college traditions and customs, and everything else in modern college life that is contrary to the teachings and spirit of Christ, must be overthrown if there is to be most largely developed among us truly world-conquering power. If we are to go forth with unshakeable confidence to preach Christ as a world Saviour we must know beyond peradventure His saving power in our own lives and in the lives of our fellow students.

We must be able to present Christ and His work in terms that will command the intellectual and spiritual assent of the most thoughtful men in our own universities, if we are to have a message that will challenge the attention and win intellectual confidence of the educated classes of the Orient and of Latin America. If the colleges and seminaries are to furnish the missionary consecration requisite to meet the demands of the Mission Boards and of the mission fields, they must be brought under the wonderful sway of the Living Christ Himself. To this end we should give ourselves even more than heretofore to the promotion of thorough, constructive, reverent study of the Scriptures. We should seek to kindle the evangelistic fires far and wide among the students of North America. We should try to discover and utilize for apologetic lectures and writing and for evangelistic work a larger number of our best Christian ministers and professors. The social study and social service pro-

gram of our Student Movements should be pressed with the greatest vigor and intelligence. The leaders of the Christian forces should seek in every way to promote united prayer in behalf of students. Thus will be supplied the conditions essential to the raising up of a sufficient number of student volunteers to meet the present world-situation.

Moreover, what is of equal importance, the students to whom the way does not open providentially to go out as missionaries will be led to recognize with conviction and to accept cheerfully their equal responsibility to sustain the student volunteers by their prayers, by their sacrifices, by their intelligent advocacy, and by their aggressive work for world-wide missions. For the proper maintenance of this world-wide enterprise there must be a very strong home base in North America. It must be so strong, and therefore its Christianity must be so vital, that the impact of the United States and Canada on the non-Christian world through commerce, through industry, through political relations, through social contact, through the mingling of students, investigators and travelers, shall be Christian impact. Those who represent us abroad in these other relations must speak the same words to non-Christian peoples that these peoples hear from our missionaries. Moreover, as the representatives of these lands come within our gates they must find that the Christianity being lived and applied among us here agrees essentially with the claims made for it by the missionaries whom we send to them. Only a Gospel and a Christian spirit which show themselves able to deal successfully with the sad and tragic social facts of our North American communities can break the power of caste in India and lift the other indescribably great social burdens which so heavily oppress the inhabitants of Asia and Africa.

There is need of placing stronger emphasis than ever upon the Watchword of the Movement—"The Evangelization of the World in this Generation." Nearly a generation has elapsed since this Watchword was adopted. The question has been raised in one quarter whether it might not be wise to abandon the Watchword in view of the fact that a generation has gone and the world still remains unevangelized. This reveals evident misunderstanding. From the beginning the Movement has insisted that although the Watchword was to be taken as an ideal for the Movement as a whole, the secret of realizing it lay in having a sufficient number, not only of individual student volunteers, but also of other individual Christians, adopt it as their personal watchword and as a governing principle in their lives. Therefore, the Movement has constantly sought to multiply the number of those who would bring their lives under the sway of this ideal and purpose. Who will say that the Movement did not do

its duty in taking this inspiring idea as one of its great objectives? Who will say that had a sufficient number of Christians accepted the Watchword as their own, the necessary facts about Christ might not have been brought to the attention of all men? Judged by the influence the Watchword has had upon the lives of those who have accepted it, it seems entirely reasonable to infer that, had Christians far more widely been brought under its influence, this great ideal might have been translated from theory into fact.

What have been some of the results of the Watchword where it has been proclaimed and most widely accepted? It has arrested the attention of earnest men and compelled them to consider the claims of world-wide missions; it has emphasized as has no other one thing the urgency of the task of world evangelization; it has served as a constant reminder of the fact that making Christ known is a living question and not a matter for mere reflection and discussion; it has developed decision of character in dealing with the great and pressing missionary facts; it has attracted heroic men everywhere—men who shrink not from vast and most difficult undertakings; it has called out the latent energies of the students of our day as has no other challenge that has been presented to them, and has developed some of the most attractive and solid traits of Christian character; it has widely promoted unity and coöperation because the very magnitude and difficulty of the task have helped to fuse together the coming leaders of the Christian forces; it has led to a larger discovery of God and a deepening acquaintance with Him, and has for an increasing number lifted the whole missionary enterprise to the superhuman plane. The more earnestly the Watchword has been discussed and criticised, the more strongly have men come to believe in it as expressing the solemn obligation resting upon the Christians of our day. It is a most striking fact that as the Volunteers have gone to the front, and have become more familiar with the difficulties and conditions obtaining on the mission field, their belief in the providential character and need of such a Watchword has in most cases been intensified rather than weakened.

If such a Watchword has been appropriate in the past, what shall we not say of its aptness and timeliness for the present day? The present is a time of unprecedented opportunity. Never has there been a time when simultaneously in so many parts of the world the doors were so wide open as now. It is a time of unprecedented danger. Above all, it is a time of unprecedented urgency, owing to the fact that so many nations are in a plastic and changing condition, owing to the growing spirit of nationalism and racial patriotism, owing to the rapid spread of the corrupt influences of our so-called Western civilization, owing to

the dangerous tendencies in connection with the non-Christian religions, owing to the recent unparalleled triumphs of Christianity and the rising tide of spiritual success on every hand, and owing to the possibility of entering into the marvelous heritage prepared by the recent period of thorough preparation. Why has God made the world known and accessible to-day as never before? Why has He provided such extensive and well-equipped missionary agencies at the home base and on the foreign field in our day? Why has He at this particular time placed such boundless resources at the disposal of the Church? Surely such vast preparations must have been made for some great and commensurate purpose. Can we question, in view of the character of God and the present-day facts of the world, that it is His will that the whole field be occupied and evangelized in our day, and that, however great and difficult the undertaking, there are resources in our Lord Jesus Christ, and latent in His followers, available and sufficient to enable us to carry out that will?

If the years right at hand are to witness what is easily possible, the entering more largely than we have dreamed into the realization of the Watchword, the plans of the Church must be widened accordingly. In honesty it must be said that these plans to-day do not make the impression upon one that it is the deliberate and dominating purpose of Christian missions to make the living Christ known to all living men in our day. The time has come when there can no longer be any reasonable excuse for not taking literally the whole world into our plan. Twenty-five years hence it should not be possible to point to an unoccupied field or to any considerable area in which it is impossible for men to know the essential facts concerning the mission of Christ. To this end let the members and friends of our Movement reassert with fresh conviction the obligation embodied in our inspiring Watchword. Two things in particular should be emphasized. In the first place, let each Volunteer and each Christian student make the Watchword his personal Watchword. This means that we will let it influence our ideals, our motives, our attitude, our spirit, and our habits. It means that we will let it determine the use of all our talents, whether they are talents of time, money, opportunity, strength, or influence. It means that we will study its bearings on our preparation, on the time of our pressing out to the field, and on the manner and method of our work. In short, it involves our making it a governing or guiding principle in all our life and relationships.

In the second place, we who take the Watchword as our own should persistently plan to get other Christians to accept it as their ideal and governing principle. A serious mistake has been made by us in neglecting to do this. We have assumed too much that others would learn about the Watchword and be in-

terested in it and adopt it on their own initiative. Experience shows that this is not the case. In our propaganda we cannot wisely omit for even one year giving great prominence to this dynamic and quickening idea. We must wage a constant educational campaign on the subject. Every year there should be in **every** institution of higher learning in North America at least one study circle having as the basis for its study the book on the Watchword, or the one on the "Decisive Hour of Christian Missions," or the one on "Unoccupied Mission Fields," or some other theme which lends itself to creating clear and strong convictions upon the urgency of the task. Far wider use should be made of the pamphlet literature bearing on this subject. Speakers and writers should be called upon as in earlier years to treat the theme in an up-to-date, practical, and convincing manner. We should welcome the most penetrating criticism and discussion of all the subjects involved in the understanding of the Watchword and in its application to the missionary problem. We should give ourselves to personal siege work with men and women who are in a position to have large influence for or against the realization of this God-given ideal, that they in turn may become most helpful propagandists. We do a great injustice to our fellow students and other Christians if we do not give them the benefit that will come to their lives as a result of accepting with full knowledge and conviction this new and powerful motive which has done so much to enlarge the views, the lives, the plans, and the practical coöperation of all who have come fully under its power.

A unique responsibility rests on the delegates of this Convention. Never in the history of the student world has there been a Convention in which so many Christian students have come together to face the wholeness of the task and the oneness of the task which confronts the forces of Christianity in the non-Christian world. Never has a body of Christian students been exposed to such a flood of light on the needs and opportunities of the less favored lands and races of their generation. Never has there assembled a company of educated men and women with so great latent energies to place at the disposal of Christ for the accomplishment of His world-wide purpose. "Unto whomsoever much is given, of him shall be much required." Remembering the great things that we have received in the universities and colleges of these two lands of high privilege, and considering the wonderful vision and opportunity that come to us in this remarkable Convention, we may ask, What does our Lord require of us?

Christ requires that each of us individually place himself absolutely and irrevocably at His disposal, henceforth to do His will and not our own. Let us be thorough-going and decisive on this point, cost what it may. Right here lies our most stra-

tegic battle-ground. If we win on this field, that is, if we let Him dominate here, all else can be accomplished.

Are we not called to make the ideal set forth in the Watchword our personal ideal and to resolve to let it govern the shaping of our plans, the use of our powers, and the outreach of our influence?

Is it not the wish of Christ that the members of each delegation shall seek corporately to study how we can do most to realize in our separate colleges the advanced policy of the Convention as set forth in this report? Let us not be satisfied with things as they are, even at the best. Let us remember how God has mightily used the delegates of preceding Conventions as they have returned to their universities, colleges, and seminaries. May the Kansas City Convention be no exception in this vital respect. Rather, as a result of each delegation becoming closely united and catching the vision of the new and vastly larger spiritual possibilities, let its members give themselves to prayer, and be inspired to usher in a new era in all that pertains to giving Christ and the plans of His Kingdom their proper central place in the life of the institution. Let us not be satisfied with small things when God so obviously desires and designs that we attempt large things for Him. Our plans have been regulated too much by precedent and by our visible resources. Let them henceforth be determined rather in the light of the character and plans of God and of our invisible but aboundingly sufficient superhuman resources.

Does not Christ desire that we as a Convention associate our efforts, our gifts, and our sacrifices, that the beneficent work of the Volunteer Movement may be greatly enlarged? Why should its valuable service be limited to four or five hundred institutions each year when a thousand colleges and universities stand in so great need of its practical and spiritual helpfulness?

Christ summons us to more faithful intercession, and also to enlist others as intercessors. Beyond question, this is the primary need of the Church to-day. In view of the vastness of our missionary task, its baffling difficulties, the impending critical dangers, and the pressing urgency of the undertaking to make Christ known to all men in our day, nothing less than marvelous manifestation of superhuman wisdom, superhuman love, and superhuman power will avail. History clearly teaches that such a manifestation is conditioned on the faithfulness of the Christians in prayer. The most highly multiplying thing, therefore, that we can do in this Convention, and as we go forth from it, is

to seek as never before to enter into the life of intercession and to lead others to join us in the discovery of its boundless possibilities.

JOHN R. MOTT, *Chairman*

J. ROSS STEVENSON, *Vice-Chairman*

CLARA C. BENSON

BERTHA CONDÉ

W. HARLEY SMITH, M. D.

CHARLES D. HURREY

FENNELL P. TURNER, *General Secretary*

THE STUDENT VOLUNTEER MOVEMENT IN GREAT BRITAIN AND IRELAND

WILLIAM H. BRODIE, M. D., OF THE STUDENT CHRISTIAN MOVEMENT
OF GREAT BRITAIN AND IRELAND

THE Student Christian Movement of Great Britain and Ireland, although it is affiliated to the World's Christian Student Federation, is not, as yours is, associated in any way with the Young Men's or Young Women's Christian Association. The various branches of our Student Movement, which exist in more than two hundred colleges, are called Christian Unions. Last year we had a total membership of 7,443. This Movement was the pioneer of missionary study in our country. We have just heard what that may mean, and of the boundless influence mission study is exerting. The large missionary societies have followed the example, and nearly all of them have a Mission Study Secretary and are publishing Mission Study text-books.

The Student Volunteer Missionary Union is the special missionary branch of this larger and more general body. From it have sailed 1,819 student volunteers; that is, sixty to seventy per cent. of the student volunteers who have signed our declaration card have gone to the foreign field.

In the colleges at present we have 500 men and 230 women as Student Volunteers. Every year about 250 join us. But, with the increasing needs of recent years, this number has not increased, so we had to confess to something being wrong with our missionary policy. The executive of the Student Volunteer Missionary Union brought this lack of response before the General Committee, stating its conviction that the Student Movement as a whole must take a deeper responsibility in the evangelization of the world in this generation. The result was the formation of a Foreign Missionary sub-Committee. The function of this committee is to see that, as far as possible, every member of the Christian Unions during his

time in college shall see the missionary vision, shall hear the missionary call, and shall go forth with something of the missionary love; and that he shall care especially for the home base, with a view to creating a missionary Church.

By the action of the General Committee in assuming the missionary responsibility of the Movement, the executive staff of the Student Volunteer Missionary Union is left free to devote itself to its appropriate functions, which have more to do with the preparation for their future work of those who have actually signed our declaration: "It is my purpose, if God permits, to become a foreign missionary."

Our chief recruiting ground is our Annual Conferences, now held at Swanwick. We have also a Quadrennial Conference under the auspices of the Student Volunteer Missionary Union. The last one of these was held at Liverpool exactly two years ago. There we treated the social problems on an equal footing with the missionary problems, and were led to the belief that they were one and the same, and that no solution to the one could be found apart from the other. Our watchword aims at the evangelization of the world Surely that includes our home problems.

But with all this increased knowledge of the facts abroad and at home, the response has not been in any way proportionate to the needs. So our executives feel that what the colleges need is a deeper spirituality, a new conception of vocation, for no one can be a Christian without settling his life-work under the direct guidance of God. We believe that could we get students to face frankly the world-situation in the presence of God alone, there would be an increase in number of volunteers. We try to bring this spiritual honesty and sincerity into our Christian Unions in various ways. We send personal letters to the student volunteers to keep them informed of the great needs and the vast possibilities, and so stir them up to greater personal keenness of interest. Pamphlets are circulated in the Christian Unions dealing with the various aspects of vocation. Lists of vacant posts in the mission field are kept before the colleges and promising students asked to fill them. Much has been done by special evangelistic campaigns centered in our new declaration of membership, "I believe in God, through Jesus Christ, whom as Saviour and Lord I desire to serve." But, after all this, we have to confess that we simply have not cared enough to use our most obvious and effective weapon, prayer. So much do we feel this to be our fault, that we have bound ourselves, as an executive, to pray daily for an increase in the number of student volunteers throughout this year. This is no easy task, but who wants an easy task, if it means a narrow conception of God? A large task needs a large God, and we have that. Can we not rise unitedly and claim that power which is ours now through Jesus Christ?

THE CHALLENGE OF LATIN AMERICA

CHARLES D. HURREY, NEW YORK, FORMER TRAVELING SECRETARY IN
SOUTH AMERICA

IN THESE days of the rising tide of Pan-Americanism, it is exceedingly timely that we speak for a few moments of conditions in Latin America. I am desirous that you recognize the unique importance of government students and others in the institutions of higher learning in Latin America. I speak in behalf of about 100,000 students. They are to control the life of the Latin-American nations as no other body of people can.

It is singularly true that in the Latin-American nations the students rule. They will control the press, they will control diplomacy, they will enter in large measure into the commercial and professional life. In their hands, of course, lies the future in educational affairs. They are, therefore, a most important class of people. Moreover, this class comes from the wealthier families, and thus occupies a station of influence.

They have great needs. I recognize that the heart of the North American student responds to the appeal of need, although he may hang his head in shame as he thinks of the immorality in his own institutions. But what must be the needs of those students in other nations bitterly assailed by all the forces of evil that attack the North American student, but not fortified by vital religion? According to their own testimony, not two per cent. of the students in many of the great university centers of the Latin world to-day have any vital interest in religion. To speak to them regarding the Bible is to hear them say, "I know nothing of its contents. They say it is an interesting book. We keep it locked up in the museum." To speak to them regarding Jesus Christ is to hear them remark, "We see His name over here on the grocery store. We know that a popular brand of wine is called 'The Tears of Christ.' We hear of the wine of the Last Supper. We have seen Him pictured as a baby in the arms of his mother, as a bruised body hanging on the cross. But He has been dead for nearly two thousand years. Do you think He can influence life to-day?" To talk to them regarding the Church is to hear them pour forth a storm of protest against it.

I spent a few days at Cuzca, Peru, the heart of the old empire of the Incas, and visited one morning that famous old Jesuit Church

which is now partly occupied by the National University. I found on one side of the church, over the chapel entrance, these words in large white letters, "Come unto Mary, all ye that labor and are heavy laden, and she will alleviate you." I talked in private and intimately with representatives of 150 progressive students, every one of them attacking the established Church. This is typical of what one may find in other sections of the Latin world to-day. The student class is an unchurched class. To speak to them regarding their attitude, therefore, toward the Church and these modern movements of service, is oftentimes to call forth ridicule.

But there is a hopeful side—the responsiveness of these students to the practical message of Christianity. I had the pleasure four years ago of attending the first International Student Christian Conference in Latin America, held in Uruguay. They are now about to convene again, if they are not in session to-day. I can hear the testimony of those students around the old camp-fire there by the Atlantic as a man from Buenos Aires said, "We of Argentina have distrusted you of Uruguay, but now we are coming to love you. We know you better." I have heard others say, "I came here an atheist; I go back determined to search the Scriptures and know what there is for me in the message of Christianity."

Two hundred and fifty students in the University of Buenos Aires, which has 5,000 students, progressive, alert men, are banded together in the Student Christian Association, under the leadership of Harry E. Ewing, of Colorado College. Students are gathering about John H. Warner, of the Ohio State University, living in Pernambuco, Brazil, in the burning heat of the tropics, five degrees from the equator.

Those who go to work among the students of the Latin world must expect some hardships and disappointments and discouragements, which fact calls for heroism.

The favor of the Government with reference to this uprising of the students in behalf of pure Christianity, is something that has surprised all of us. How shall we interpret or to what shall we attribute the fact that the Argentine, the Chilean, the Brazilian, the Uruguayan Governments, did everything they could, including free transportation and the sending of a special cruiser of the Uruguayan navy, with the foreign minister and other diplomats as fraternal delegates to attend the International Student Conference in Uruguay? Shall we attribute it to curiosity? We cannot do that, for they have spoken out of their hearts when they say, "This is the beginning of a great movement for international peace. It is uniting the hearts of the educated leaders of the Latin world."

We must consider also the favorable attitude of the educators. I never shall forget one of the last experiences I had before coming back from South America. While I was standing in the office of the president of the University of Buenos Aires, Mr. Ewing was

with me while the president for more than an hour put to us, in Spanish, some searching questions as to the motive, the program of the Christian Association in the university there; and when he arose at last he said, "I cannot call myself a Protestant; I am not a Roman Catholic. I believe in the teachings of Jesus Christ, and whatever I can do to strengthen the Christian Association in this university shall be done." And he knew that ninety per cent. of his professors were certainly on the side of atheism, and in many cases very hostile to the program of the Christian Association.

There is a peculiar timeliness to-day in recognizing what I have called the rising tide of Pan-Americanism owing to the more frequent visits of eminent statesmen and writers. The men of South America do not forget the message of the distinguished Secretary of State, Mr. Bryan, who addressed large groups of men in his masterly oration, "The Prince of Peace." They respond when men like Colonel Roosevelt approve the Christian Student Movement, when they hear from the lips of Ambassador Bryce those words of praise that establish confidence in the Christian Student organizations.

I call your attention also to the peculiar challenge of the difficulties of the Latin world. I hear gambling say, "Let me dominate for another generation the student life as I do through the lottery and their amusement life to-day, and I will show you a body of men who will not work, but who depend on luck and chance to make a living." Impurity says, "Let me permeate as I can the life of the students of the Latin world, and I will show you men who recognize not chastity and the purity of the home." Materialism is saying: "Let me flood this country with the literature that comes from materialistic and socialistic centers that are atheistic in Europe and North America, and I will show you a body of men who say, 'We will make our own god; we recognize the authority of no one in heaven or on the earth.'"

Then I hear the students of this Volunteer Convention, my colleagues here in North America, respond to this challenge. I hear some of you say, "We regret that in years gone by some have gone from North America and from Europe merely to exploit the Latin lands. There are greater conquests than winning the forests of rosewood and mahogany of the Amazon Valley. There are greater achievements than reaping the harvests from the rich fields of Argentina. There are more urgent things to do than harnessing the waterfalls of Brazil, or mining the great riches of the Andes. There are tasks requiring the investment of personality, God-dominated personality. Our message must be a spiritual message."

You will not misunderstand me as I say this closing word. There is a challenge to us in the historic Roman Catholic Church. We are mostly Protestants, if not all, here to-day. I would say nothing offensive to any Latin—and I know that some of you are

here. I would take you by the hand and say: Let us unite and coöperate in the student world, working with the 1500 Latin-American students now here in North America to send them back a mighty factor for God and righteousness in their own nations. We would not overlook the contribution that your established Church is making and ought to make. Let us fulfil and not destroy. Let us recognize that your people have exalted the cross. Let us not forget that they have stood for the sacrifice and self-denial necessary for solitude and communion with God. Let us remember, also, what Latin people have meant to the world. Art and music would be poor to-day if Michael Angelo and Raphael and Murillo never had been born. What would exploration mean without the name of Christopher Columbus? What wonder that the Latins are proud of Marconi and his achievements, of Garibaldi and his daring men?

I would adjure you, therefore, my fellow North American delegates, to think with less prejudice regarding the Latin world; to enter sympathetically into coöperation with them, that the Americas may be dominated by the Spirit of the Living God.

JAPANESE STUDENTS AND CHRISTIANITY

KATSUJI KATO, A.M., PH. D., JAPAN

MODERN JAPAN has been created by her modern system of education, and the hope of the future is hidden in the lives of her students. There are 30,000 men in the colleges and universities in the city of Tokio alone, and there are 20,000 more in other student centers. Besides these there are 260,000 boys in high schools, and it is estimated that there are at least 50,000 girls in high schools and colleges. Chinese also are abundant, and we have 4,000 students. There are 600 Koreans also.

In this way Japan is not only influencing these students from China and Korea intellectually, but she is also stamping upon them the good and the bad in the moral and spiritual life. What would it not mean for the future of China and Korea if that impression could be made positively Christian?

When we think of the influence of the educated classes upon the destiny of the empire, we are impressed with the important significance of Christian work among them. College graduates dominate in every department of the Government except in the army and the navy. And what are the influences now playing upon these students?

First, there is Buddhism and the other older faiths. These ethnic religions, however, have failed to give satisfaction to these souls. In the Imperial University of Tokio to-day, and in all other available and sufficient to enable us to carry out that will.

institutions of higher learning, these faiths have no influence whatever. A careful estimate states that among the students of that university 700 are Buddhists, Shintoists, and Confucianists; seventy are Christians, 900 are atheists and infidels, and 3,000 are either indifferent or are agnostics. Professor Shailer Mathews has said that in Japan Christianity has to fight not with paganism, but with nothing. It is atheism, it is agnosticism that are creating peril among the educated classes.

Secondly, we may consider the influence of Bushido, the code of Japanese knighthood. That is good as far as it goes, but it cannot engender the power to overcome temptation which vital religion creates. There is nothing apart from Christianity in the influences playing upon the Japanese students to-day that can supply them with the power they so eagerly desire and sadly need.

Thirdly, certain destructive and demoralizing forces are at work. The literature of Continental Europe has come in like a turgid flood. The naturalism and worship of power in Nietzsche's philosophy are still exerting a wide influence. But despite this, materialism is waning. Student minds are turning to the idealism represented in the writings of Bergson, Eucken, and Sir Oliver Lodge, in which the idea of the supernatural is reinstated; and this is an entering wedge for Christian truth.

Fourthly, even more powerful than the intellectual perils are the physical temptations that surround young men in the larger cities. It was reported by the Tokio police department only two months ago that three hundred thousand men frequent the houses of ill-fame in that city in a single month.

With all these facts in mind, is it not plain that there is dire need for bringing Christianity to bear upon Japanese students? They are staggering on the border-line between faith and unbelief, between moral victory and defeat. They are groping in the dark and longing for light.

We are convinced that Christianity only can cure all these ills and meet all their needs. But how is it to be presented? By preaching and social service? Yes. By scholarship? Yes. By literature? Yes. By Christian schools? Yes. But, by whatever method, it can be brought home to the heart of Japanese students only by men and women who themselves truly exemplify the life and teachings of Christ; men and women who are absolutely sound in their Christian manhood and womanhood. For Japanese are especially keen to detect insincerity, but they admire genuine Christians.

The unusual receptivity of Japanese students to the Gospel to-day is shown by the fact that more than two thousand of them became inquirers during the evangelistic meetings conducted by Dr. Mott and Mr. Eddy last spring, and of this number 150 or more have been received into the Church. Japanese pastors and laymen of real power are listened to eagerly, and they are often

allowed to speak on religious subjects in government schools. But the obstacles in the way of the people's acceptance of Christ are tremendous. There is still strong family opposition; and there is in Japan, as everywhere, the fear of man, the down-pull of bad habits, and the agnostic influence of prevalent philosophy. But, despite these obstacles, Christianity has gained a firm foothold in the government colleges, which were formerly entirely irreligious. Up to ten years ago no graduate of an Imperial University had entered Christian work. To-day there are four in the Christian ministry and four in Young Men's Christian Association secretaryships, and still others are preparing.

Does not this call of need from Japan pierce the hearts of you Christian students in the United States and in Canada?

But, you may ask, do the Japanese themselves really want us, after all? Let the leaders of the Japanese Church who met in conference with Dr. Mott last spring make answer. They voted almost unanimously to urge the Missionary Societies of Europe and North America to send out a large number of additional missionaries. There is absolutely no question that you are urgently needed and eagerly desired.

You may think that it takes peculiar qualifications to fit the need in Japan, so that there is no need of your applying. But while Japan to-day does need missionary specialists in education, theology, and science, she needs also men and women who are simply well-rounded Christians imbued with the spirit of service and sacrifice, and heroic enough to preach the glad tidings in the untouched rural districts. The Japanese leaders are able and energetic, and missionaries should expect to work as colleagues, and not as leaders alone.

Finally, it must be said that we cannot over-estimate the importance of making truly Christian the impression made upon Japanese students in the colleges of Canada and the United States. They are bound to have a large influence upon the future of Japan. It is tragic to find so many gifted Japanese in this country who are without opportunity to come into touch with the vital side of the Christian religion. Many of them never have been invited to the homes of American Christians. Too often they see the unchristian side of your life. As a result, they go back with distorted and unfavorable opinions of American Christianity, and do much to block its progress in Japan. I beg of you to give these sojourners among you personal friendship, hospitality, and patient instruction; for I am sure that such action will amply repay all the trouble that it costs.

THE CHINESE STUDENTS' CHRISTIAN ASSOCIATION

I. HSUAN SI, B. A., CHEEFOO

ST. PAUL saw only in a vision a Macedonian who came to him and appealed to him to preach the Gospel of Love to them, while we Chinese students in China see this appeal in one form or another in concrete example in the daily occurrences of our lives. This appeal is the need of Christianity in China.

The greatest change that has taken place in China is not the political change. It is the fact that China has come to realize the need of truth, and she appreciates the truth when she sees it. The only task for us is to manifest to her this truth, and to demonstrate the power, the dynamic force that is behind this truth that she so urgently needs.

Our country thinks that she wants truth in the form of extending our means of communication and of transportation, of opening our mines, or re-foresting our hills. In short, our need, we think, is a material one; but at the bottom of the question is the need of a spiritual regeneration.

Who is to do this work? At present we are depending upon foreign help, and this is essential at this time; but ultimately, if Christianity is Christianity, if Christianity is the conquering power that it has a right to claim to be, the work must be dependent upon the Chinese themselves. It must depend upon us, and upon our students, now studying in this country, in our own country, and in other countries.

Are we providing the wherewithal to meet this need? We are, but in a very small measure. The Volunteer Student Movement was begun in China in 1908, in a small college known as the Shantung Protestant University, of which I was privileged to be a member. The Volunteer Movement was begun by a God-fearing and prayerful evangelist, a Chinese pastor, whose name was Ding Li Mei. He himself was a graduate of that university. He possessed for the work not only the necessary power, individuality, and dynamic force, but he had had experiences. In 1900, during the Boxer trouble, he suffered a great deal for his faith. In 1908 he came to the Shantung Protestant University to hold a revival meet-

ing. Students who had given themselves to the Christian ministry had been known before that time, but only a very few; and before that time we had had no organization like the Student Volunteer Movement. But in 1908 there was a great revival among the students, and the need was immediately felt that the evangelization of the Chinese in this generation should be undertaken by the Chinese themselves. There were only three hundred students then, but one hundred and eighty of these gave their lives to this purpose. This formed the nucleus of the Movement in China, and it was regularly organized in the following year in Tungchou, near Peking. Pastor Ding Li Mei is now employed as a traveling secretary throughout China, and I understand that there are more than a thousand volunteers. For a small movement just in its beginnings, this seems like a great number of volunteers to be raised in China; but in consideration of our country's great need we should have a hundredfold that number.

What we most need now is an extension of the spirit that is manifested in this Convention. We desire, we need—and it is the most pressing need that we have—the Volunteer Movement to become more extensive. The intensive work is being done well. I have described very briefly the situation in China. Now, how about the students that are studying in this country and in other countries? You know that when a witness is placed upon the stand he is expected to tell the truth, the whole truth, and nothing but the truth. We Chinese students who are studying in this country and in other countries are in a peculiar sense the witnesses of the truth. We are in this country as searchers for truth, inquirers for the truth in one way or another. We may seek some truth of which we forget the source, although its true source is Christianity; but we are here to study the truth. We students, and especially those in this Convention, should be untrue to our mission if when we go back to China we do not demonstrate, propagate, and teach our people the truth in which we fully believe, and make clear to them the power that they most need at the present hour.

So, in view of this need, we have in this country, in Europe, and in Japan, an organization of our own, the Chinese Students' Christian Association. In this country it is known as "The Chinese Students' Christian Association in North America." But we need your help; we need your guidance and counsel. We ourselves are trying our best to search for the truth, but we need your coöperation. We need it both materially and spiritually. We ask you to pray for us, we want you to assure your help for us in a material way, and we need your friendship. As our Japanese friend has just said, we are in a peculiar position while studying in this country. We are here to watch you. You declare yourselves a Christian nation, and we, who come from a non-Christian nation, are here to watch your individual life, your social life, and your national

life. We want to know how you do things in the Christian way; but, unfortunately, sometimes we see the other side, and we forget that this great nation is based upon Christian principles. This, of course, is sometimes our own fault; but sometimes it is because we have not a fair opportunity, as we should have, to see your real Christian life.

May I not ask you who are interested in the expansion of the Kingdom of God to help foreign students—Chinese students, Japanese students, and Hindu students—while they are studying in this country, by showing them this Christianity in which you believe? And when they return home they are bound to tell it to others and reproduce it themselves.

THE CALL OF INDIA

ARCHIBALD C. HARTE, INDIA

A YEAR ago we had in India the first Convention of native Christian students from that empire. Dr. Mott, Dr. Horton, and Mr. Eddy, who are with us to-day, were then in India. At that Convention there was a great awakening among the Christian students of the empire with reference to the crises in India, and their opportunities and responsibilities. In their behalf I come this morning to ask the sympathy, the prayers, and the gifts of the students of North America that this first great awakening among Indian Christian students throughout the empire may be utilized to its utmost for the winning of India for Jesus Christ.

If our Lord were this morning reviewing the nations of the earth I think His eyes would rest upon the people who have chosen for their emblem and symbol the meek and gentle and useful cow, and I think He would say to them, "O India, thy gentleness shall yet make thee great!" Then I think He would turn His eyes toward us and would desire of us that we should help the people of India to understand that they are to seek to be poor in spirit and meek, not for self's sake, not even for India's sake only, but for the sake of the brotherhood of man and for His sake. Then, if we would make haste to carry out His desire, we in our generation should understand what He meant when He said on the slopes of Hattin, "Blessed are the meek, for they shall inherit the earth."

There is no other nation in the world to-day with sufficient gentleness and spiritual potentiality to demonstrate this great saying, and, humanly speaking, India will be able to do this only if the Christian students of North America, the Christian students of Great Britain, and the Christian students of Asia will unite in sympathy, prayer, and effort to help her to realize her superb privilege and accomplish her great task.

If we are faithful to the call of the Indian Christian students, and rally to their help in this, the hour of their awakening, the day may soon come when they will come to our help to enable us to realize that power does not come from without, and is not dependent upon material things, but that it comes from within, by finding the depths in ourselves and bringing them into contact with the depths in God, so that deep may answer unto deep, and so that greed for power may die on earth, competition may give way to coöperation, and the nations of the earth may walk with one another and with Him in the beauty of the Lord.

The great awakenings that have taken place among the Anglo-Saxon peoples in recent centuries are being repeated with even more enthusiasm in India in one generation. Therefore, Indian Christian students and their fellow-Christian students throughout the world are facing at this time a great problem and a superb task in India. Some of these awakenings and their immediate crises, so far as the Church of Christ is concerned, are the following:

1. We may pass over the problem of the Mohammedans, because all aspects of this subject were thoroughly presented by Dr. Zwemer last night. We need simply mention that the leaders of the reformed Mohammedan party in India are leaders of great power; that they have the only Mohammedan University in the world that follows the trend of modern education, and that they are accessible to the Christian students of the world.

2. The thirteen and a half million Brahmins, who in intellectual culture are our equals, in graciousness of manners our superiors, and in spiritual desire and capacity for sacrifice first among the peoples of the world, are facing a crisis. Our Western civilization is beginning to permeate India and is compelling the Brahmins to seek it, for (1) Their place of leadership is being disputed with them by men of other castes and religions who have acquired Western civilization; (2) having tasted this civilization, they are compelled to seek it for its own sake; (3) they are being compelled by the Mission practice in India to take into account Christian ethics with reference to the depressed classes; (4) the demands of modern life, because of this civilization, are compelling them to lay aside much ceremonial religiousness and many of the burdens of caste. Mark you, if we, the Christian students of the world—and none others can have access to the Brahmins—are sufficient to our opportunity, and in love and sympathy rally to our task and help the Indian students, we may be able not only to free the Brahmins from the burden of religious ceremony and caste which is even heavier than the burden of the Pharisees at the time of Christ, but we may also be permitted to lift from India the hand of caste that has been crushing her to earth, and thus permit her to rise again to her place among the brotherhood of nations, and set free in Christ thirteen and a half millions of spiritual leaders with greater spiritual insight

than can be found anywhere else on earth. It must be this, or agnosticism, or theosophy, or who knows what, for the old faith is going.

3. The problem of the 65,000,000 outcasts, the most depressed, the most unmoral, the most hopeless people on earth to-day, calls us as never before. The Christian awakening has touched them, and the people who have been without hope are beginning to hope, and in their hope they are coming in villages, in towns, and in cities to the Christian leaders and asking to be taken in. It is true that they do not know what they want, but they do know that they *want*; and this want of theirs must fill our hearts with gratitude and a desire to help them. Wherever the missions can provide leaders and teachers, the custom is to take them in; and the results have proved that this is wise, for it has been found that under proper guidance and teaching they make faithful Christians and grow steadily toward the best things. When there are no teachers and no leaders for them, the missionary is compelled to say to them, "Wait," which is sometimes equivalent to saying, "Go back and stifle your first desires and let hopefulness again give place to hopelessness." Some of the depressed classes are turning to the Mohammedans.

4. A moment's consideration must be given to the 1,300,000 who are literate in English; these include many Brahmins, and also some of all the classes just named, and they are increasing at the rate of 100,000 annually. This great class of educated people has been made possible in India largely through the Christian philanthropy of the West. Unfortunately, great as has been this Christian philanthropy, it has not been great enough to go the necessary length. In every Christian high school and college, opportunities are failing to be realized because government-supervised curricula, and the desire for education on the part of Indians, so taxes the strength of the teachers that they are unable to give proper time to spiritual instruction and fellowship. If the Christian students of the world would arise to-day and enable the Churches and missions to increase fifty per cent. the teaching staff of the Christian schools and colleges in India, a large proportion of the annual increase would unquestionably become Christian leaders. If this is not done, ten years hence Christianity in India will be confronted with a mass of intelligent men whose minds and hearts have yet become hardened against the teachings of the Gospel.

5. There is only a moment's time to mention the 5,000,000 religious fakirs, sadhus, and religious mendicants, the greatest stream of enthusiasts ever poured forth in any country in behalf of a religious ideal. Unfortunately, the ideal tends toward the impoverishing of India. While in some cases it makes beautiful the individual seeker, as a whole it impoverishes the land. If this living stream could be turned toward Jesus Christ and sent out in His name,

might it not become the greatest stream for the enriching and uplifting of the world in the history of our race?

6. In conclusion, our attention must be given to the 4,000,000 Christians in India, the greatest Christian host in any so-called non-Christian country to-day. It is a host that during the past ten years—not taking into account the increase of population by the ordinary means, but only by baptism—has increased more by 1,000 a month than the whole number of Christian missionaries in the empire, and that gives to the Church every fortnight the pentecostal number of accessions, 3,000. Among these Indian Christians are some of the choicest Christian leaders in the world. But there are many who have come from the depressed classes and whose need of Christian friendship, sympathy, and help is great. If the Christian propaganda is to be successful in India and Asia, the Christian Church must keep faith with the 4,000,000 Christians in India. For these 4,000,000 Christians are the most critically observed Christians on earth. They are responsive to teaching; they seek the light, and they avail themselves of all opportunities for acquiring Christian character and Christian outlook. If the whole mission force in India to-day could be set free to work for them, they would speedily acquire a place where, in hygiene, moral interpretation, and intelligence they would be the peers of any in the land; and in spiritual inspiration, and in the sense of obligation to their brothers, their superiors. If this could be done—but, alas! it cannot be done. But it is in the power of the Christian students in the world to double the missionary force in India and thus to make the next best thing possible. Then perhaps in a decade the Church could realize its opportunity in India, and India in our generation would be known as a Christian country.

We will turn from those critical and immediate problems and consider for a moment the greatest problem of India—its spiritual thirst, as a whole. This can best be done by asking you to add to your vocabulary two words that are typical of India's spiritual thirst. One day a missionary traveling among the villages of his district observed a woman at a distance, alternately standing up, then lying down and measuring her length on the dusty road; she would stand up and walk a certain length, and do the same thing again and again. He spoke to her kindly, and after considerable effort learned from her whither she was going and what she wanted. Dust-covered, blistered, and worn by the sun's heat, she had only strength to whisper to him and say, "Uska Dorsan! Uska Dorsan!" which being interpreted is "To see Him—to see His face." She had already come four hundred miles and had yet a long journey before her to Kangra. If she should finally reach Kangra, would she find Him? No, she would find only a cave in the hill-side and a blue flame. This woman is typical of the fifth of the population of the world that are dwelling in India to-day, who not in this way

only, but in thousands of other ways, physically, intellectually, and spiritually, are seeking to see Him. Shall we who have seen Him, face to face, as it were, and know that He has healing and benediction for the multitudes, hear this call in vain?

Great God and Father of us all, when the Macedonian call came to Paul he was compelled to go and help; help us as we hear the whispers of the hundred million who are weary and the shoutings of the hundred millions who are strong—"Uska Dorsan! Uska Dorsan!"—to make haste with the *furda* ("curtain"), throw wide open the casement, and help them to see Thee, our Lord and Master, face to face, knowing that when we have helped India to see Thee, we, too, shall have a clearer vision of Thee, for we shall see Thy face in the faces of our brothers whom we have helped.

THE PRESENT WORLD-SITUATION

The Advance of Islam in Africa
The Fulness of Time in the Moslem World
To-day's Challenge from Latin America
An Unprecedented World-Situation

THE ADVANCE OF ISLAM IN AFRICA

THE REVEREND CHARLES R. WATSON, D. D., PHILADELPHIA

"SHALL we tarry and trifle while Africa is being made the prey of Islam?" That was the question that was put to the Edinburgh Conference by the Commission that was appointed to survey the world, and I put it to ourselves to-night, for that question must be answered in terms of vision and in terms of life. And I know of no gathering that is more vitally related to the determining of missionary vision and to the guidance of individual life than this Convention.

But, if we are to answer that question adequately and intelligently, we must have before us a clear understanding of the magnitude of the problem that faces us in Islam in Africa. To grasp clearly the geographical extent of the Moslem problem in Africa would in itself be enough to sober our thought and make us realize that here is no holiday task. Along the whole northern seaboard of Africa, Islam has established its base. Along the north-eastern coast it has thrown out entrenchments that are equally strong. South of those lands that front the Mediterranean Sea, and west of those lands that front the Red Sea and the Indian Ocean, this empire of Moslem faith and Moslem practice extends with dominating power, at least as far as the tenth degree north latitude. Even beyond this imaginary boundary line, it has driven great wedges of Moslem influence into pagan territory until it has brought its total strength in Africa up to the splendid figures of fifty or sixty millions of adherents.

The geographical extent of Mohammedanism indicates to us something of the magnitude of the task, and if we may lean on the very painstaking investigations of M. Le Chatelier, editor of the *Revue du Monde Musulman*, we shall see that fully one half of Africa is under the dominating power of Mohammedanism, and at least another one fifth is seriously threatened by it.

But the power of Islam in Africa is not due merely to its numerical strength. It is due also to the fact that for centuries it has been established there. It takes time for a religion to assimilate a race; but Mohammedanism has had thirteen centuries, at least, in Northern Africa. It was in the year 640 that Amr Ibn el-'Asi brought his Arab troops across the boundary from

Asia into Africa, from Arabia into Egypt, and fewer than fifty years passed before Islam's forces had marched to the Pillars of Hercules and all of Northern Africa lay under the power of the Crescent.

And the power of the Mohammedan empire to-day does not depend solely upon this original impulse of conquest, because, if you will read such a book as Louis Rinn's "Marabouts et Khouan," you will find that in these intervening centuries there have been fiery propagators of the faith, leaders and founders of Moslem orders or brotherhoods, that have circled about in this immense area, driving deeper into the minds and hearts of men the fanatical convictions of Mohammedanism, indoctrinating them more perfectly in the practices of the orthodox Mohammedan; and as a result of these centuries Mohammedanism has a grip on Africa that makes the task of enlightenment most difficult.

The greatness of the problem rests also on the fact that Mohammedanism in Africa has always been able to offer social and material advantages. Into the life of the pagan comes the Moslem. He comes clothed, whereas the pagan is naked. He comes the possessor of the inventions and the products of the outside world, whereas the pagan is poor and destitute. He comes with the art of writing and reading, whereas the pagan has not even his own language reduced to writing. He comes haughty and confident, where the pagan is timid and uncertain. And, furthermore, he comes offering these privileges to the pagan if only the pagan will formally accept the Moslem faith; and to the pagan this Moslem faith becomes a stepping-stone to better living. As Professor Westermann has pointed out, the dominating argument in the mind of the African is that through Mohammedanism he may attain to better living. We have to reckon with the power of this appeal.

The problem of combating Islam in Africa is increased also by the fact that Mohammedanism makes a profound appeal to a profoundly religious race. Do you wish to realize how greatly Mohammedanism appeals to the African? I wish you would come with me to the battle-field of Omdurman. The sun is setting behind the hills of Kerreri; across the White Nile are the ruins of the city of Khartum, where General Gordon laid down his life; Kitchener's troops are marching into the city of Omdurman, the capital of the Mahdi Empire, to set up their victorious standards. But on this battle-field of Omdurman lie ten thousand dead—ten thousand who thought it worth while to lay down their lives for a religion that had brought them little but sorrow and woe. And as you think of their courage and their religious devotion, the words are forced to your lips, "Ah, what magnificent Christians these men might have made!" But this religious devotion marks also the power of Mohammedanism in Africa.

Then, too, the problem is intensified by the entanglements of

difficult political situations. Last year a treaty was signed that brought Morocco under the protection of France. It was a significant treaty, not in itself, but because it marked—if we may suppose, as I think we may, that both Liberia and Abyssinia are not to be annexed—the completion of the partition of Africa. Now, this European domination in Africa has brought with it certain advantages. It has opened up the country by railroads; it has made life and property more secure. But it has brought disadvantages as regards the problem that we are facing to-night. I do not need to dwell upon what has happened again and again in pagan tribes, where, under the old régime, driven by the motive of self-preservation, they kept out the Arab slave-raider and also his religion. But now, through European pacification, the lives of these pagan tribes have been thrown open, not to the slave-raider, but to the Moslem trader, and the contact that was impossible under the old régime has become not only possible but enforced under European domination. Add to this, the pro-Islamic policies that are so often operative in the African colonies of Europe, resulting, not always of intention but none the less disastrously, in hindering missions to Moslems, and in contributing to the spread of Islam. Take, for example, the selection of the Arabic language as the official language, the appointment of Moslem judges to the courts, the appointment of Moslem teachers to the schools, the favoring of Mohammedan leaders in pagan territory. This pro-Islamic policy has helped materially to extend the Moslem faith.

And when you pass to the French colonies, you find yourself face to face with another difficulty. Here French culture and the French language obtain, and so eager is France for the extension of that culture and that language, so fearful is France of the possible wooing away of these peoples by some other European power, that the political policy of the country is to discourage everything that is not French; and your Anglo-Saxon missionary, even though he be an American, must, to a certain extent, denationalize himself, learn the French language, teach French in the schools, and assume a sincere and hearty loyalty to the mother country, France.

Have before you, then, these difficulties that characterize the problem of Islam: the numerical and geographical extent of it, the centuries of its domination in Africa, the social and material advantages of it, its power of appeal to a religious race, and the political problems that have arisen, and we shall realize something of the greatness of the task that we are facing this night.

But now let us ask another question: *What is the urgency for the accomplishment of this work?* Why was the question put so incisively to the Edinburgh Conference, "Shall we tarry and trifle while Africa is being made the prey of Islam?" Why was it that the Commission on Carrying the Gospel to All the World lifted to no less than second place, among all the things that the Church of

Christ should do in this coming decade, this work of redeeming Africa? Obviously, one reason is because of the threatening advance of Mohammedanism into the pagan territory. But I should not say "threatening advance." I should say the continual advance. By day and by night Mohammedanism is encroaching on paganism. Are you interested in the territory to the west? Then Bishop Tugwell will tell you that if we do not improve the opportunities before us now it is his conviction that these will pass "never to recur again, because the pagan mind will have become set in the Islamic mold."

Are you interested in the territory farther to the east? A little more than a year ago I was in the city of Khartum listening to the stories of missionaries from the southern Egyptian Sudan, telling of the increasing number of Moslem traders, the increasing number of Moslem settlements, in the midst of their pagan mission fields. Do you wish to go farther to the south, along the coast, to Nyasaland, far beyond where you thought Mohammedanism had reached? Then listen! Listen to Mr. Hofmeyr as he says:

It has come as a shock to many of us to learn that one out of every ten of the inhabitants of this country is Moslem; that the faith is everywhere spreading; that one of the most powerful native tribes—the Yaos—has practically adopted it as its religion; and that during the last ten years the number of Moslems who have been converted to Christianity is probably less than fifty, while during the same period quite fifty thousand converts from heathendom have accepted the Moslem faith in Nyasaland.

Clearly there is urgency here. There is urgency also in the fact that Moslem power is decaying in the northern Moslem lands. It is interesting to note the decay of political power in the north. It is true that eighty-three years have passed since Algeria came under the power of France. And we have to go back to 1881 to find Tunisia just coming under the power of France. The next year Great Britain was brought down into the valley of the Nile.

But after that we come to recent events. How recent they are! Only last year the war between Turkey and Italy ended, and the result was the annexation of Tripoli by Italy. The same year the treaty was signed (to which I have referred) under which Morocco became a protectorate of France. This marks the end of Moslem political power in Africa, so that to-day there is not a single independent Moslem kingdom in Africa. This decay has opened wide the door for missionary enterprise. There is urgency here.

There, is urgency, too, because of the inexorable demands that our missionary ideals are making upon us to-day. Let us admit the fact that the ideals that were held in the past by the few—and those ideals are ideals for the complete and comprehensive evangelization of all the world—are now very generally accepted. At the Edinburgh Conference there was a sub-committee to study the unoccupied fields, but, as the chairman of the Conference declared, "There ought to be no unoccupied fields." I would remind you that

the supreme problem of unoccupied territory in the world to-day is the problem of Moslem African territory.

There is urgency in these three considerations that I have brought before you, but now let us ask ourselves in conclusion: *What is the price of victory?* If this work is to be done, what does it involve? It certainly does involve the throwing out of new mission stations. Indeed, it involves the opening of new missions. These must move along two lines. There must be, of course, a line running along the southern boundary where Mohammedanism is touching paganism, in order to prevent the Moslem advance into this pagan area. But, as has been so well pointed out, "We have not only to stay the advance of Islam in Africa; we are to win the Moslem world in Africa for Christ; and, until the foundations of Islam in the north are shaken and removed, the Christianity that may be established in Central Africa will be perpetually exposed to its assaults." So we may say that it is necessary, in addition to any preventive measure in the south, that in Northern Africa there shall be established mission stations that shall lay hold of the life of these old and solidly Moslem lands.

I know that we have here representatives of agencies that are laboring along the northern boundary, along the Mediterranean shore; but you can count on the fingers of one hand the Churches of America that are related to this Moslem problem in Africa. America does not bear her share in solving this problem, and because advance movements such as I am advocating to-night—namely, the persuasion of other Churches to launch out into these new fields—have invariably swung upon the hinges of individual lives, I say it is the peculiar task of this Convention to help solve it.

But does not the price of victory include also the incarnation of the Christian spirit and of those Christian ideals that we profess so easily? It has been pointed out again and again, with reference to Africa, that the pagan accepts Mohammedanism because it comes to him in African form, because it meets him on a level. I ask you to-night whether any trace of Anglo-Saxon nationalism, any overaccentuated nationalism, anything of racial pride and inflexibility is retarding our progress in these areas?

Nor is it enough that the individual shall incarnate the spirit of Christ. The national, commercial, and social life of the West must do the same, because already the Moslem world of Africa is feeling the impact of our Western civilization. We say "of *Western* civilization." We do not dare say "of *Christian* civilization." We know it is not that; and because it is not that, the power of our missionary testimony is weakened. In individual ways, in national ways, we must incarnate these Christian ideals.

Finally, there must be a new laying hold of God for the redemption of Moslem Africa. It has been well said that "only God can do God's work," and only God can meet the crisis that exists in the

Dark Continent—God working through us, to be sure, but God. And only those who have the consciousness of God, who are willing to lean on the promises of God, who have faith in the omnipotent power of the Spirit of God—only those can enter into this warfare and win. Six centuries have passed since one beat his life out yonder, on the shores of Northern Africa, in his early day trying to solve this problem. He said, “He that loves not lives not.” Did Raymond Lull beat his life out in vain? We read in the Book, “He that doeth the will of God abideth forever.” Raymond Lull’s spirit is with us to-night. I ask you, “Shall we tarry, shall *we* trifle, while Africa is being made the prey of Islam?”

THE FULNESS OF TIME IN THE MOSLEM WORLD

THE REVEREND SAMUEL M. ZWEMER, D. D., CAIRO

It is the commonplace of Protestant missionary history that the most difficult and baffling of its many problems is the evangelization of Moslem lands. Next to the evangelization of the 400,000,000 of China, the largest missionary problem, as well as one of the most difficult, is the evangelization of the Mohammedan world. We have heard the call and the appeal; we have heard of the peril and the problem in Africa, and it is impossible to overstate or exaggerate the crucial character of this missionary situation. But Africa holds only one fourth of the total Mohammedan world-population. In India, a single country of Asia, there are 20,000,000 more Mohammedans than there are in the whole of Africa, according to the most recent estimates and statistics.

In five particulars we are listening to-day to a call from the Mohammedan world at large, and especially in Asia, such as we never have heard before. These five facts lay before our hearts this greatest of facts: that the fulness of time has come for the Church of God to evangelize the Moslem world. The fulness of time has come for God to send forth His Son to redeem those that are under the law and yoke of Islam; the fulness of time for Him to send forth His Spirit into their hearts that they, with us, may cry, “Abba, Father!—our Father.” Not all of these five facts could have been presented even four years ago, when the Convention was held at Rochester.

For the first time in human history, the whole of Christendom now faces the whole of the Moslem world. There have been times when a part of Christendom faced a part of the Mohammedan world, as during the period of the Crusades, when the Christians of Europe and the Turks faced one another in battle, struggling for the possession of Jerusalem. But neither Christian nor Turk

was conscious of the character or the extent of Mohammedanism in Malaysia or in Africa. To-day every one of the Christian Powers of Europe, and America faces the Mohammedan world as a unit. In the public press, in the plans for colonial expansion, on the field of diplomacy, and in some cases on the field of battle, the whole of Christendom faces the whole of the Mohammedan world in the open. In the previous Church councils and at former missionary gatherings Islam had a small place, but at the Edinburgh World Conference, at Lucknow, at Cairo, and recently at Zürich, this problem was held up as a great world-problem.

Not only in the councils of missions and of the Church, but also in the secular press, this problem is becoming recognized. Never before has Islam so powerfully commanded and riveted the attention of those who are thinkers. I hold in my hand no less than eight magazines devoted to the subject and study of the Mohammedan world. One quarterly, the *Revue du Monde Musulman*, containing more than three hundred pages, is published in Paris under the editorship of Professor Le Chatelier of the University of Paris. Another is *The Moslem Review*, published by Mohammedans in England. It gives, from the Moslem standpoint, the news from every part of the Mohammedan world. In Germany there are two quarterlies, *Der Islam*, under the editorship of Professor Becker, and *Die Welt des Islams*, published in Berlin. At Peking, China, a bi-lingual magazine is published in Mandarin and Arabic, to present to the eight and one-half millions of Mohammedans in the Chinese Republic the news from the Mohammedan world. In St. Petersburg is now published every month the most careful and possibly the best of the reviews of the Moslem world, entitled *Mir Islama* ("The Moslem World"). Finally, there is *El Minar* ("The Beacon"), a Cairo monthly, which has a circulation from South America to the Philippine Islands and from South Africa to Siberia.

These various publications show clearly that Mohammedanism has become, not only in the councils of diplomats, but in the field of journalism, a topic that has arrested the attention of all who are studying great world-problems. Never before were so many books published simultaneously on the history, character, and spread of Islamism. To give a single example: Prince Caetani, a member of the Italian Parliament, is preparing in great octavo volumes, twelve of which have already appeared, a critical history of the rise of Islam. In London and Leyden they are publishing simultaneously in French, German, and English "The New Encyclopædia of Islam."

Not only is this true, but Mohammedanism itself has become conscious of the fact that to-day the whole of the Christian world faces the whole of the Mohammedan world. There is a daily newspaper called *Paisa Akhbar*, published at Lahore, India. Only three years ago this newspaper printed day by day an expurgated edition

of my book entitled "Arabia, the Cradle of Islam." Another paper in India recently gave a fourteen-page review of Dr. Herrick's book, "Christian and Mohammedan." When Major Finley, the Governor of the Moro Islands, carried their petition to the Sultan to seek certain privileges of Islam, such as slavery and polygamy, under the American Government, the Moslems of other lands offered public prayer for him that these petitions might be granted by the caliph of all true believers. The leading Moslem daily newspaper in Cairo, *El Muayyid*, has subscribers in Morocco and South Africa, in China and Australia, in Russia and Java. On the Island of Mauritius a weekly Pan-Islamic paper is published in French and in English, and the Moslem press of India reviews the important missionary publications of Europe and America. Politically, Pan-Islamism may be considered dead, but as regards a common *esprit de corps* in the great Mohammedan world it never was so much alive as it is to-day.

We are in a situation at present when, for better or for worse, the Moslem world faces the Christian world and Christendom faces Islam in the open. We *know* the truth about them, and they know that we know. *They* know what we are doing, and we ought to know that they know it. Evangelistic work may have been carried on in former days by secret methods, by clandestine policies, by indirect attempts; but all those things are of the past. This great fact puts before us the Mohammedan world-situation as a live, up-to-date missionary problem. There is no longer any possibility of secrecy. Why, then, should there be any fear of publicity in our councils or in our carrying the Gospel to them?

The challenge comes to us to-day because we know the character of Islam and we know its proportions as we never have known them before. Lord Curzon, in speaking of the shrinkage of the earth at the annual meeting of the Royal Geographical Society a few months ago, said, "The shrinkage of the earth, and the control of the forces of nature by the organized skill of man, has not, since the days of the Tudors, made a greater advance in a single decade than during the last ten years."

The Mohammedan world, like the rest of the non-Christian world, is both nearer to us and better known to us than it ever was before. We no longer need guess at statistics of population. We no longer over-estimate the numbers of Mohammedan population, for in most cases we are beginning to have an accurate census of the Moslem world. In India there are 67,500,000 Mohammedans. In the Dutch East Indies, that large group of islands, there are 35,250,000. In the Russian Empire, after a careful investigation, it is said that there are no fewer than 20,000,000. In Turkey there are 12,250,000. In Arabia, the population has been over-estimated, but in independent Arabia there are still counted about 2,250,000. In Afghanistan there are 5,000,000. In Persia there are 4,500,000. In China the Moslem population, formerly estimated at 30,000,000,

was far too high, according to Broomhall, who places the figures between 8,500,000 and 5,500,000 Moslems; but even that puts before us the great dimensions of this neglected class in China.

But there are also now known to be great scattered groups of Mohammedans where no one ever thought that Moslems existed. For example, in North America there are no less than 8,000 Moslems, chiefly on the Pacific Coast and in New England. In South America there are 166,041 Mohammedans, and on the single island of Trinidad there are 10,000 Mohammedans. We are told that no fewer than 1,500 Moslem marriages are celebrated annually on that one small island.

Turning to another part of the world—what would you say if you were told that the mosque the farthest west—or farthest east—is at Perth, Australia, and that there is a group of 19,000 Mohammedans in that part of the world?

After a most careful revision of former figures, we stand, therefore, before no fewer than 200,000,000 Mohammedans. (The Mohammedans claim 300,200,000.) Such a dynamic is enough to rouse and arrest the attention of all who ever have knelt and prayed with a single Mohammedan, or who ever have tried to lead a single Moslem out of the darkness of his religion into the full light of God.

More than that, we know as no other student body ever has known, the true character of this awful problem. We know to-day something of the true horror of Islam. Our women are no longer ignorant of the unspeakable degradation to womanhood in Mohammedanism. We know that this religion is inadequate intellectually, socially, morally. We are no longer ignorant of the 50,000,000 of animistic Mohammedans, still on the borderland, geographically, psychologically, and spiritually, between paganism and Mohammedanism—50,000,000 Mohammedans in Malaysia and Africa who are waiting for us to win them to Jesus Christ. It was the deliberate conviction of no less than one hundred and twenty missionaries gathered in council at Lucknow that Islam is in no sense a stepping-stone toward Christianity, but is rather the reverse. That old lie has been killed and those of us who ever have won one pagan to Christ need not be told that Islam is not an ally, but a competitor.

Not only do we face the whole Mohammedan world, not only do we know the Mohammedan world as we never have known it before, but *to-day we are facing a political situation that is absolutely unprecedented.*

In Africa not one independent Mohammedan state is left. In other words, the whole of Africa offers an opportunity for evangelization. The hand of God Almighty has opened the door of access to the Dark Continent, for in no part of that continent is the law of Islam now supreme. In every part of Africa the laws of civilization are becoming the laws of the convert and the laws of the pervert as well, the laws for the missionary and for the Mos-

lem. Islam has lost prestige as she has lost territory. We have to meet a new situation in the Balkan States, in Greece, in Bulgaria; in all those great Moslem states, with their millions of Mohammedans, there is now the possibility for the Moslem openly to confess Christ without fear of life or limb or property. In Asia the same process is being consummated. Not only has Turkey lost its prestige, but in Turkey itself the war between the Old Turk and the New Turk, and between the Arab and the Turk is a struggle for decentralization. The partition of the Turkish Empire is regarded as so much a possibility that not only the man in the street in Cairo as well as in London openly discusses what part of Turkey will fall to France, what part to Germany, and what part to Russia.

That which is taking place in the Turkish Empire has already taken place in Persia. Mr. Shuster, who went to Persia from America, was only partly right when he wrote of Russian occupation on the north and British influence in the south, as the causes of "The Strangling of Persia." Persian constitutional government died at its birth because the Persians themselves are yet unfit for self-government. "Mene, mene, tekel upharsin!" The old empire has been weighed in the balances and has been found wanting. The missionaries, north and south, are now looking forward to a new day, as are the better class of Persians themselves.

In India and Malaysia God's favor has given us an open door to 100,000,000 Mohammedans. Under Queen Wilhelmina, the Christian Queen of Holland and under George V, the Christian Emperor of India, 100,000,000 Mohammedans are enjoying the blessings of Protestant Christian rule. Have we ever before faced a situation like that?

The results of this universal collapse of Mohammedan rule are felt not only in Asia, but in every Moslem home and in every Moslem center, because Mohammedan law, civil law, and criminal law, are no longer supreme. The questions of slavery, of witnessing at court, and of religious endowments are changed by colonial occupation. We know that both the Dutch Government and the German Government have become convinced that Islam is not a force for the promotion of civilization, and both Governments have begun, as never before, to favor Christian missions. They no longer adopt a policy of painful neutrality, but are extending the helping hand in missionary education, and in medical missions. Listen to the resolution passed by the great German Colonial Congress, held at Hamburg in 1910, and assented to by Protestant, Roman Catholic, and Socialist leaders. The text of the resolution is a missionary challenge:

Since the progress of Islam in our colonies is accompanied by grave perils, this Colonial Congress recommends a thorough study of Moslem propaganda. The Congress is thoroughly convinced that everything which favors the progress of Islam and hinders the progress of Christianity should

be avoided, and especially commands the cultural efforts of missionary education and hospital work to the support of the Colonial Government. We also recognize in the Moslem peril an urgent challenge to German Christianity to occupy the regions threatened by Islam. (Report, p. 62.)

If the Colonial Congress adopts a resolution with such missionary fervor, what does God Almighty expect from the students of Christendom face to face with this peril of Islam?

Not only does this political status bring before us a new situation, but we have also *the challenge of great social and intellectual changes*. These are the great social and intellectual crises of the Mohammedan world. The impact of the West has been going on with terrific force since even before the opening of the Suez Canal. The introduction of Western customs, the multiplication of Western devices, the increase of educational opportunities and the contact with the best and the worst of Western civilization has utterly disintegrated the social standards, has changed the social practices, and has developed new social and intellectual ideals. This is true not only of Egypt and Turkey, but of the most isolated Mohammedans in Afghanistan and Western China. There is not an educated Moslem to-day who does not in the twenty-four hours of the day face more than twenty-four social problems because of the impact of the West. Our friend Mohammed Effendi draws from his pocket a purse, and although he knows that the purse is made of pigskin ten to one he has decided that he will not abandon the use of it. He will take his money to the bank and receive interest on it, although the Koran forbids that as a crime as great as fornication. He takes out his watch, and, ten to one, he has decided that the West shall give him his time, rather than set his watch at sunset as pious Mohammedans have been doing since watches were invented. He has accepted the Christian calendar, rather than that of the Koran. He no longer has any compunction about eating in a restaurant, although the Greek cook has probably used lard in preparing the food. He drinks his medicine and asks no questions as to whether it contains alcohol. He enters his home and his wife is certain that his ideals are her ideals, and that he will be a monogamist, for he can even prove from the Koran that Mohammed was not a polygamist.

Thus ideals of the West have caused him to make a new system of interpretation of the holy book he possesses. Every day he is compelled to change his ideals about prayer, for how can he know in which direction to prostrate himself when in a railway carriage, or when the steamer is zigzagging down the river? Then, too, the question of ceremonial washing of feet before prayer is greatly complicated by the use of Western footgear. To him these things are questions of the past, for he has already chosen between the new civilization and the old religion. The old Mohammedan is right when he spits on the ground and says to those five millions or more of modern Mohammedans, "You are unbelievers." The

impact of the West has turned five millions of the leadership of Asia and Africa away from their old religion and has left them adrift. What shall we give them in its place to fit in with their new ideals? Who will give them power for the creation of Christian character?

This great situation compels the readjustment of their lives. It compels the abrogation of the Koran throughout the Mohammedan world. A Moslem opens his book, and there reads the statement: "If a man is a thief, cut off his right hand." But this is no longer possible except in Afghanistan and in Central Arabia, for elsewhere civilized law prevails. Thus his whole life has been modified by this impact of the West.

New ideals are a great power in the Mohammedan press, which is carrying them everywhere. I have referred already to one Mohammedan newspaper; there are no fewer than eighty-six newspapers published in the single city of Cairo. The latest number of the *Revue du Monde Musulman* gives a list of two hundred and forty-three newspapers, quarterlies and dailies, published in Persia. With the accuracy, rapidity, and sensitiveness of a seismograph, the Mohammedan press records every tremor of suspicion, every upheaval of thought, every earthquake of disaster in all parts of the Mohammedan world. Even in the papers of Zanzibar one might give the news of the Student Volunteer Convention before the end of the month. In one of the leading newspapers of Cairo was printed a summary of the important addresses given at the Edinburgh Conference under the startling headline, "A General Attack on the Moslem World."

The present spiritual crisis in Islam is a call to evangelism. Not only are all the doors open, but behind these doors there are waiting hearts; behind these doors there are men who are dissatisfied with their own religion. We are speaking of the living force of Islam; the Mohammedan press is speaking of the dying force of their religion. The Mohammedans are conscious of their spiritual bankruptcy. They are no longer satisfied with their old traditions or with their old standards. On every hand you may read the changes; on every hand you may see the new attitude toward Christianity. Where formerly there was suspicion and arrogance and fanaticism, there is now not only willingness but eagerness to hear. In Cairo, the intellectual capital of Islam, missionaries have been holding meetings for Mohammedans. Last year these meetings were addressed by a converted Mohammedan, and the audiences were so large that people were turned away from the doors. Five, six, seven hundred Mohammedans came to hear the Word of God. A missionary from Turkey has stated that the problem of Islam is: "to get the proudest man on earth to take the thing he hates from the hand of the man he despises." But we can see that this problem is in solution in every Mohammedan country in the world. The best-selling book last year in Arabia was the New Testament; the

Christian hospitals are overcrowded with patients; preaching is possible not only in Persian bazaars but in mosques; and even in great Mohammedan centers like Jiddah, Tanta, Yenbo, Medina, Meshed, and Kerbela, the great centers of Mohammedan pilgrimage. Public baptisms have taken place. The fields are white already to the harvest.

Within the last two years I have preached Christ to Mohammedans in the streets of Jiddah, where 150,000 pilgrims enter every year. I have spoken with Mohammedans at Kerbela, where 200,000 pilgrims collect every year, in that most fanatical spot. I have been in Tanta with my pockets fairly bulging with Christian literature, and have freely given out messages of the love of Christ among many thousands of pilgrims. The doors are not only open, and the time of the harvest at hand, but God has even given us in these later years sheaves for the harvest. In Java there are more than 24,000 converts from Islam and in Sumatra there are 4,000. In one single district in Bengal there are 6,000 converted Mohammedans. What is even more startling than these few facts, is that from Bulgaria, Albania, and Bengal word comes that we are facing the beginning of what may be a mass movement in Mohammedanism toward Christianity, if not on the same scale, then of the same character as the mass movements in the Punjab.

This simple statement of facts is to you an appeal for a life decision. These are the facts: we face the whole task; we know the whole need; we see all the doors open; we know that within those doors there are many aching hearts, minds full of unrest, and disappointed hopes, and men who say, "Islam is dying; where shall we turn?" It is for you and for me to turn their faces and their hearts to the living God. Jesus Christ is the only hope for real nationalism.

On the map of the Moslem world we can see the places where men have fallen, as soldiers of the cross. Let me name four men who carried the banner high. Pennell, a prince of missionaries, on the borders of Afghanistan; Thoms, of the University of Michigan, who laid down his life at Muscat; Payne, of Cairo, and Borden, who laid down his life while preparing to go among the Moslems of China.

If I had the power of God's Spirit, I would say: O Spirit of the living God, baptize my brothers—baptize them for the dead heroes who have fallen in the fight. Baptize us for the dead in the name of the Father of us all, in the name of Jesus Christ, who gave Himself for the Mohammedan world, in the name of the Holy Spirit, the dynamic of God. May God baptize you for the evangelization of the Mohammedans of China in the place of William Borden; for the entrance into Afghanistan in the place of Dr. Pennell; for reaching out to the great Mohammedan cities in the place of Dr. Payne, and for the unoccupied area of Central Arabia

in the place of Dr. Thoms. May God lead you, my brothers, my sisters, into this great ripe harvest field with the love of Christ and the passion of Jesus.

TO-DAY'S CHALLENGE FROM LATIN AMERICA

THE RIGHT REVEREND LUCIEN LEE KINSOLVING, D. D., BRAZIL

ABOUT four-and-twenty years ago, on a summer day in the old Commonwealth of Virginia, on the eve of my departure for Brazil, I was lolling idly over the pages of a book, and felt somehow that there were two eyes looking at me. As I looked up, I saw standing by me a little colored boy from my aunt's plantation, and I said, "What is it, John?"

"They tells me that you's gwine far away," he answered, in that beautiful negro dialect so dear to every Southerner's heart; then he asked, "How come you gwine?"

As I was puzzled to answer the question, he plied me with another.

"Has anybody down dar in Brazil done writ for you to come?"

"No, I never got a letter from Brazil."

"Has you got any kin-folks down dar?"

"No, John, I have no relatives who ever have seen Brazil."

"Has you got any 'quaintances dar?"

"No, John, I never saw man, woman or child from that great country."

"Well, how come you gwine?"

I looked at the boy seriously, and answered, "Because my Lord and Master told me to go."

"When He tell you?"

"More than nineteen hundred years ago."

"An' you heard Him?"

"Well, John, I trust I did."

"Well, Massa, He mus' ah spoke mighty loud!"

Now, my young comrades, our Lord and Master did speak in trumpet tones those nineteen hundred years ago, and commissioned you and me to bear this Gospel to those who have it not. He did not attempt to send His angels, though

"Thousands o'er land and sea,
They stand and wait."

But He turned aside from the angels and hierarchy of heaven to put upon our poor human nature the great obligation of extending the knowledge of His holy incarnation to all peoples. Note the Christ method. He did not attempt to do it Himself, with all His divine power; but He chose first a little band, an insignificant

group, and laid upon them the burden, commissioned and authorized them to send others.

Had the Christ attempted personally to evangelize all the world, what would have happened? This little hand-book will tell you that there are so many villages in India alone that had our Lord given only one day to each village in India and worked every day of every year from His ascension into heaven unto the present time, He would not have gone around all the villages of India. That is a fact to bring home to your consciences, that upon you is laid the duty of evangelizing the world.

But to-night I stand to speak of only a part of that evangelization. I stand here commissioned to speak to you about the needs of the Neglected Continent. Strange to me it is, as I have studied conditions in Latin lands, to have to make such a confession, that these lands lying here at our very doors, as it were, form the Neglected Continent. It is so confessed to be by all the students of missionary enterprise throughout the world. Against my own communion I am compelled to bring this charge.

The Anglican communion has dozens of bishops in Africa, the continent we are pleased to call Darkest Africa. Bishops, the intellectual peers of any throughout the world, work with great staffs of clergy and in splendid missionary districts and dioceses. The same is true of Asia. My own Church has in this country one hundred and fifteen bishops. There are fifty or sixty more in Canada; and yet turn your attention for a moment to South America, for there the Anglican communion is represented by only four bishops.

Sweep out into a wider outlook, and you will find the same compelling truths, the same startling facts. The city of Buenos Aires, the capital of Argentine, has ten Protestant churches. Philadelphia, the city of brotherly love, has 690 Protestant churches. I am citing what one who is on this platform said so strikingly the other day in Pennsylvania. Do you know that the single State of Iowa has ten times as many preachers of righteousness as there are among the forty millions of the South American Continent from the Texan Rio Grande to Tierra Del Fuego? Do you call that a fair deal? Is it not the Neglected Continent?

Let us consider it in several of its phases. Industrially it is lacking, manifestly lacking. None of those southern nations ever have been visited by inquiring committees sent from the Old World to study the industrial methods of the New. None of those great cities of the southern half of this continent have the darkness of their midnights lighted by the glare from the chimneys and the lighter factories where thousands and tens of thousands man the forges, beating iron into bread. It is not owing merely to racial lack of enterprise. In the days that this our nation was in the throes of civil war, even in those dark and trying hours a scientific expedition

up the Amazon was sent forth from this land headed by no less a man than Louis Agassiz, and in his book he tells us that in the 'sixties he found in that region of Brazil—and it was then the case throughout Latin America—there were more holidays than working days throughout the so-called Christian year. In other words, the religion that those people have had has been anti-politico-economic, if you can understand that phrase.

Again, consider their educational conditions. I will hurry on here, because I can add nothing to that splendid, burning appeal, still ringing in the depths of my soul, which all of us heard this morning from the lips of Mr. Hurrey. Only two per cent. of the student life of South America confesses alliance with any religious body on earth. That surely is sufficient arraignment. I need scarcely call your attention to the facts, which you can find in that best handbook on South America, that most statesmanlike review of the whole situation, Dr. Robert E. Speer's "South American Problems." In Brazil and other countries, illiteracy mounts up to eighty per cent. Only one person out of five can read and write. Yet there has been but one religion throughout South America from one end of the continent to the other. The old religion has had charge for the past four centuries of the educational problem; yet this is the condition in which we find them so far as education is concerned. Among our negroes of the South there is but 31 per cent. of illiteracy.

Is it necessary that I should bring before you their governmental needs? We look to-night across the Rio Grande to that sister republic in the throes not only of civil war, but of something far worse. How many of us had cherished the hope during past decades that Mexico had emerged from its period of revolution and had issued into a period of settled governmental life! How rudely our hopes were dashed to the ground, and how fervently our prayers go up to-night for that great people, that the God of battles and of peace may grant them peace, and that faithful messengers of the cross may go there and give them something firmer to rest their governmental institutions upon than the illiteracy of the great multitude and the whim of the crowd, that their destiny shall not be dependent upon the ambition of some leader who lifts himself into prominence here and there by fair ways or by foul, but that God may lift up that people and lead them up the slope to which they are destined to go in God's appointed time.

I know full well that many of you think, as I thought in my ignorance before I went to South American lands, that they are Christian nations. Yes; admittedly they are nominally Christian. But do you call it a Christian nation where the student life has only two per cent. confessing a Christian name? I need not go into statistics, which will only confuse you. I wish simply to focus your attention on one startling truth. Three times have I heard this

that I shall tell you fall from the lips of men among those so-called Christian peoples. Once the head of a family in the city of Pelotas, Rio Grande, said to one of the clergy of my staff, "Don't tell me about the personal purity of Jesus Christ. We know nothing about that, nor do we care. We hold only to the purity of the Virgin. Christ of Nazareth, for aught I know, had relations with those women of the New Testament." Again, I heard this from the lips of a man who speaks English with a purer accent than I do. He said to me unblushingly, 'What about the Saviour's relations with Mary Magdalene?' And let me mention something I saw in the *Correio do Poro*, the largest daily paper published in the southern part of Brazil. My eye fell on a sonnet; I was attracted by its literary form and the fact that I noticed a reference to our Saviour. The last two lines of that sonnet read as follows:

"What was thy last thought,
O Martyr of Golgotha?
The sculptural form
Of Mary of Magdala."

What must be the ethical status of people who are imbued with ideas like these? People where for twenty-four years I have never heard a breath of suspicion uttered against the blessed Virgin Mary, the mother of our Lord. She everywhere is held to be immaculate. It seems to me that we are driven by the logic of these facts to admit that in the interests of Mariolatry—or at least without the protest of the prevalent Church in those lands—there is an ethical status more detrimental to morals, more injurious to life, more dishonoring to the Saviour, than amid the systems of pure paganism. Where can be found fairer fields over which the knights of God, scarfed with the cross, may ride to victory than over the fair lands of those nations to the south of us? I think that the setting forth of these conditions should sting you to further search in Dr. Speer's book, already mentioned, for other and more far-reaching facts that will bring you the challenge to rise to meet the duty that is calling you afresh.

I suppose we are all agreed that these people are what they are because of their ecclesiastical history. With political absolutism has prevailed a kindred religious absolutism, the one seemingly the almost inexorable concomitant of the other. Everywhere we find a mutilated sacramental system, a closed Bible, false and pernicious doctrines, baneful superstitions, and, in all but the highest stratum of their social life, unlettered ignorance that does not know its a-b-c's; and even in that high stratum there is almost complete divorce from Christianity. Throughout the wide spaces of these southern lands over which the great Southern Cross flings its silver light, there is an ethical and moral status as low as, or lower than, any permitted by the systems of pure paganism.

I am aware of a current contention that the religion of a people

is colored by their mental habit and racial genius, that the form of Christianity among a people is largely the outgrowth of their daily life. Under this condition, narrowly applied, no people who have once lost themselves in error and superstition, and incorporated such defects in their working system, could ever be recovered from such a lapse. It must be remembered, however, that, while the racial instincts and characteristics of a people modify their religion, in the long run, after the lapse of years it is none the less true—it is, rather, far more certain that the strength, power and virility of religion modifies, molds and conditions the development of that people. To this principle, and by reason of the outworking of this principle, is owing every renaissance and every reformation in faith and morals. This is our door of hope.

These peoples to the south of us have been without the right and responsibility of private judgment through centuries. In the department of religion nothing can keep this right and duty save the open Bible, inviting to a reasonable, religious, and only hope, compelling the exercise of every man's highest faculties upon religion, the loftiest of all themes of thought. Notwithstanding all the vagaries of ultra-Protestantism, when, through strange forms and by strange methods, it has swung away from the great regulative principles of primitive Christianity, it must be remembered that the root-principle of religious growth and freedom lies in the exercise of the conscience and intellect of man upon the truths of Holy Writ. The most far-reaching act of religious disenfranchisement the world has witnessed was the refusal to give the Bible to the laity and the denial of freedom of worship. The inevitable result of this policy brings about the degradation and the enslavement of the intellect and the conscience of any people.

The reversal of this false policy is demanded. Let us restore to these peoples their inalienable rights. Let us bear to them the Book which has been the perennial fountain of religious and political freedom among those nations that are in the vanguard of intellectual power in the world. Let us apply to them this great principle of growth and of health which I have enunciated, and for which—thank God!—the hosts of Protestantism have always stood firmly. Let us apply the root-principle of religious life and of spiritual freedom in a broad, wise, systematic, sympathetic, and statesmanlike way, ever conserving those great unchangeable truths enshrined in God's Word, incorporating in our progress ever clearer enunciation of truth evolved out of Christian experience. Such application, we are persuaded, will produce like beneficial results in Latin lands as here.

But whether the outlook be as full of hope as I argue or not, the conditions that face us in Latin lands compel the question: Shall Latin America be left upon the pathway of Christianity, a spiritual desert—an arid waste, desolate—from which in all the four cen-

turies of their history no missionaries have ever gone out into the pagan regions of the world, barren of such religious life and such dynamic force as has gathered this great meeting? Shall these vast areas—Cuba, Brazil, Argentine, Mexico, Peru, Chile—remain to stare the future historian in the face as witnesses to the impotence of Christianity, its powerlessness to uplift a people? Shall we confess that there are races on this earth that our holy religion is powerless to redeem, and this when we are holding out helping hands to our own aborigines, to the Hindus of India, to great Islam, of which we heard last night, to the Mongols of China and Japan, whose pathetic and knightly appeal we received this morning? Is it not a part of our duty to see to it that these great nations to the south of us, Christian in name only, shall become Christian in fact and march together with united strength to win the world for Christ? For my own part, I cannot allow that Christianity's utmost power has been tested there, nor can we reasonably expect to witness in Latin lands to-day the normal fruitage of the religion of Christ.

Duties are ours; results are God's.

Brazil—God bless her!—the latest born of the republics to join the sisterhood of commonwealths, has completely separated Church from State. There is your challenge to plant a free Church in a free State in that most colossal Republic, speaking geographically, on earth to-day, as large as these United States plus two Texas, into which you could pour the population of the earth and import a few peoples from Mars and Jupiter and other heavenly bodies, and give them all a comfortable farm apiece, still having left a good, large space for a public park! There is the Argentine, with its great wealth, little Uruguay, Chile, like a lean, lank lion, lying at the western foothills of the Cordilleras, and many more. While Church and State are partly connected, in some of these, by subvention and certain prerogatives, everywhere you will find an open field over which the knights of the cross may ride with the open Bible in their hands. Those of us who have seen the beginnings of Bible Christianity among these nations, and who have studied their religions, know that if only we "abide faithful, always abounding in the work of the Lord, our labor shall not be in vain in the Lord." Prayer and service "in a language understood of the people" will continue to educate them religiously and bring them close to God. The preaching of the God-Man, the one Mediator between God and man, will continue to teach them their true sonship. They will accept readily from you all the religious culture that you can take to them; they will sing as heartily as we have sung to-night these grand old hymns, our battle-songs. If you happen to belong to a liturgical Church, you will find that they will take great pleasure in that round of festival and days appointed to commemorate some striking doctrine of the Bible or to hold before

the people the character of some saint of the New Testament. For my own part, I can say that they readily accept the culture of a liturgical Church, which I represent, which has strung the girdle of the zodiac with jewels dug from the creed. They have given their own sons to bear the message glorious. Everywhere that Protestant Christianity has gone, a native ministry has been formed whose characteristic eloquence and rare gifts do high service for God. The self-devotion of these people in giving, in developing self-help, is putting to shame you people here at home by the richness of their gifts out of their penury. And, further, their self-discipline and their endurance in the midst of criticism, and sometimes persecution, is our warrant for the hope that when these men of Portuguese blood, once the pathfinders of the sea, those of Spanish descent, once the foremost race of the world, shall have been brought face to face with the God-Man—that miracle of spiritual beauty and purity—they will rise in the power of the new-found truths of His holy Incarnation and Atonement with something more than their ancestral daring to swell the bead-roll of the confessors, saints, and martyrs of our faith.

In the nineteenth century it was said that Christianity was changed largely from a European religion to be the world-wide religion. Let us see to it in this present century, while it is yet young, that Christianity may be extended throughout all the world. I plead with you, my young brethren, to see to it especially that the Straits of Magellan, and not the Texan Rio Grande, shall be our Rubicon. Our duty is to bear to these peoples the gift of spiritual freedom and truth. "Our gifts are truth and freedom. To the end, God grant it be the lesson we shall teach."

I have spoken to you only as sincere men speak at a crucial time. I have sought to lead you to the hill-tops, whither duty calls, whence vision beckons. Let our cry rise to the twinkling stars to-night, that by the mighty power of God the Holy Ghost we shall heed that call, we shall make that vision good. "The Lord our God be with us, and let us go up." Members of the Volunteer Movement, cadets of the Cross, knights of the Crucified, volunteers for the bodyguard of your King,

"Where is the use of your muscle and brawn,
Your gifts of speech, the dome of your brow,
Whence thoughts gold-shod emerge and swarm,
Unless you turn, as the soul knows how,
Each earthly gift to an end divine?
A man of mud is as good, I trow.
Of God's love be your heart the shrine,
An altar of deathless hope,
Where selfless purposes bask and shine,
Till they leap into high-born deeds that cope

With low-bred wrong where'er you go.
So step by step you climb the slope
Where stands the great white Christ you know,
And all that shining chivalry of His,
The soldier-saints, who, row on row,
Borne upward each to his point of bliss."

AN UNPRECEDENTED WORLD-SITUATION

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RECENT VISITS to many of the principal battle-fields of the Christian Church have impressed me with the strong conviction that the forces of pure Christianity are facing an absolutely unprecedented world-situation in the non-Christian world.

It is unprecedented in point of opportunity, for nothing like it has been known in the annals of the Christian religion. There have been times when the opportunity in some one part of the world was as wonderful as now; but there never has been a time when, in Far East, in Near East, in Southern Asia, in all parts of Africa, in the East Indian island world, in many parts of Latin America, as well as of Latin Europe, and Greek Europe, doors were simultaneously as wide open as they are to-day before the forces of the Christian religion.

Unprecedented is this situation also, in point of danger. This is owing to the shrinkage of the world, through the greatly improved means of communication which have caused the nations and races to act and react upon one another with startling directness, power, and virulence. The world has become a dangerous place, and nothing save the expansion of Christianity in its purest form can make it a safe home for man. This is not a matter of external arrangements, but of changing the motive life, the ambitions, the spirit of men; and only Christianity has shown itself able to do this wonder-work.

It is unprecedented also in point of urgency. This is true because so many nations are now in a plastic condition, and must soon become set like plaster on the wall. Shall they set in Christian or anti-Christian molds? Christianity alone can answer that question.

More urgent than ever is the situation because of the rising tides of nationalism and of racial patriotism sweeping over the continents of the non-Christian world. Everywhere I have gone in these recent years I have become conscious of the thrill of a new life—nations coming to their own, peoples being reborn. These national and racial aspirations, if taken advantage of by Christianity, will bring unexampled victories; if not, these na-

tions and races will become opponents and will greatly retard Christianity's peaceful ministry to the world.

The situation is more urgent than ever because of the rapid spread of the corrupt influences of so-called Western civilization. The blush of shame has come to my cheeks as I have seen how these influences from North America and the British Isles and Germany, not to mention other countries, are eating like gangrene into the less highly organized peoples of the world.

Again, the situation is more urgent than ever because of the spread of the cancerous and leprous growths of the non-Christian civilizations that are eating with great deadliness into the very vitals of Christendom. Even if I were not a Christian, I should believe profoundly in Christian foreign missions, because at this time, when the world has at last found itself in its unity, no one in any part of it can longer be indifferent as to what is taking place in other parts.

The situation is also more urgent than ever because of the process of syncretism, spreading not only in the non-Christian nations, but even in our Western nations, as the result of this impact.

But, thank God! we are facing the most urgent situation the Church has ever faced because of the recent unparalleled triumphs of Christianity. Wherever I have gone, I have found a rising spiritual tide. The Christward movement among the peoples of the world is increasing not only in volume but, in many parts of the world, also in momentum. Let me give you a glimpse of some of the remarkable things I have seen with my own eyes that reveal these Christward world-tendencies and movements.

On my first visit to Russia, about fourteen years ago, I found it impossible to gain access to the educated classes of that great empire. At that time, if I had been found in a street-car with five Russian students, we should all have been subject to arrest. Our meetings then were necessarily held in secret between midnight and four o'clock in the morning. Had I to do it over again, I should not hold even these meetings—not because of the risks I took so much as because of the risks entailed upon others. That year I gave only one public address in Russia, and at that meeting spies were present on all sides and I knew it. It took me some time to decide upon a subject that would be safe for the occasion, but at last, I determined upon "Secret Prayer." Had I spoken upon anything that even suggested union with others, joining hands in friendly relations, combinations, association, propaganda, it would have ended all efforts then and there.

Now note the contrast: On my latest visit to Russia, the largest halls obtainable in the great university cities were taken to hold the multitudes of agnostic students. Virtually all the

students are without religion, yet they are the most religious students I have met. They have a thirst to find God, to learn His truth and to experience its power. Every word of my addresses had to be spoken through interpreters—as a matter of fact, two had to take turns each night. The women students were always present with the men. The police would not allow anyone to stand in the aisles, but there is a large area in front of the stage in Russian theaters where they were allowed to stand night after night. I never shall forget those Russian faces reaching from the place where I stood up into the galleries, almost every face bearing its mark of tragedy. I say “tragedy” advisedly, for more Russian students commit suicide each year than in all other nations put together. I believe it is true that a majority of the students of Russia have at least contemplated suicide.

These students not only came in multitudes and listened with that intensity that fairly draws out one’s soul, but they thronged me on every occasion, even on the street-cars. Even when no interpreter was present they would follow me about the streets and would come to my hotel at hours when it had been announced that I could not receive visitors. They seemed to think that if they could draw near me, as the messenger of the Christian students of America and other countries, they would find something to quench their thirst to know the truth that sets men free.

Baron Nicolai and I left little bands of investigators of pure Christianity in all places we visited. In one university center I said to the audience, “All who would like to follow this Christ as I have been setting Him forth come to such a hall to-morrow afternoon at two o’clock.” The test was difficult, but more than four hundred students responded. I tried faithfully to put with elemental simplicity the facts concerning Christ as the sufficient Saviour, and then I had that crushing experience of being obliged to leave those hundreds of student inquirers without any religious organization and without teachers.

In still more recent years, Mr. Sherwood Eddy, Miss Rouse and Baron Nicolai have had similar experiences in Russia. There are now not only Bible circles in all these Russian universities, but Christian student unions as well. Last May at Princeton we received into the World’s Student Christian Federation the Christian Student Movement of Russia. This is made up largely of those who are loyal to the Russian Orthodox Church. Five years ago I would have said it was unbelievable that I should live to see the day when there would be a Christian Student Movement in Russia, holding its summer conferences, publishing its pamphlets, with several secretaries giving their whole time to the leadership of these forces. All this is with the knowledge

and often with the approval of the highest authorities of the Government, for the statutes have been granted in several cases.

President Roosevelt sent me a letter to read to the students of Russia, and in it he made this striking statement: "No land more than Russia holds the fate of the coming years." I did not understand it then, but I understand it now, and agree with him absolutely. There are one hundred and fifty millions of these people who have shown a capacity for vicarious suffering, for endurance of hardship, that has not had its parallel in any other nation. That nation is located in the belt of power, and blends in itself the strongest strains of the East and the West; it is the home of the three strongest religions—Christianity, Judaism, and Mohammedanism. If we press our present advantage on wise lines among the tens of millions who are non-Christians in Russia and among the agnostics in the educated and ruling classes, that great nation may join us in the conquest of Asia and Africa.

In 1895, when I first visited Constantinople, I asked about getting access to the Mohammedan students. The missionaries said: "It is absurd for you to raise that question, for it would be dangerous—in fact, illegal—to attempt to hold assemblies of the so-called students in Turkey." When we went on shipboard to leave Constantinople we heard the crack of rifles shooting down Armenians at the door of a church where four hundred of them had taken refuge; and I was told on good authority that hundreds, if not thousands, of them had stones tied on their necks and were sunk in the Bosphorus. Why? Because they had the courage to think aloud.

A little more than two years ago I went to Constantinople again. Think of the changes! I went to attend a conference of the World's Student Christian Federation in the political capital of the Mohammedan world. Representatives of Christian students came together from twenty-five nations. For five days men from more than fifty branches of Protestant Christianity met in conference; and in addition Coptic Christians, Roman Catholics, Russian Orthodox, and representatives from the other autonomous Greek churches. We did not apologize for our religious positions. Constructively we set forth the meaning of Christianity and its world-program. Not only that, but every night, in five or six different centers in Stamboul and Pera, which are the largest sections of Constantinople, and in the largest halls we could secure—in one place in German, in two places in French, in one place in English, in one place in Armenian—apologetic lectures were given by professors from America, Great Britain, and Germany. Here evangelistic appeals also were made by witnesses from all parts of the world. These halls were thronged not only with Armenians, Greeks, Christians and Jews, but with Moslems in increasing numbers.

When I was about to leave Constantinople to go into the Balkan States, a deputation waited upon me and said: "You are making a mistake not to visit Stamboul University, the largest Mohammedan university, with eight thousand students." I replied that if they could arrange a meeting I would go. They secured the largest hall available and I had a struggle to make my way to the platform with my interpreter. Every seat was taken, as were all the spaces around the wall. Many men in the audience wore green turbans, which my interpreter told me indicated that the wearers were Mohammedan theological students. I expected difficulty, but with divine help I set forth Christ as the only Saviour, and I never had a more respectful hearing.

In some respects Mohammedans put us to shame. They do not apologize for their religion, and the last thing they want us to do is to apologize for ours. Even a little girl about six years old, in Cairo, who was asked if she were a Mohammedan, replied as quick as a flash, "Yes; thank God, I am a Mohammedan!" That night in Constantinople these Moslems not only gave me respectful but even sympathetic attention. Finally, when I was obliged to leave, it took me nearly forty-five minutes to reach the door as men stopped me to ask searching questions with the eager desire that characterizes a drowning man when he grasps the plank thrown to him for his rescue. They have urged us to send other lecturers and speakers, and we are doing so.

Now, it is true that a reaction has taken place, but the fact remains that in nearly all parts of Turkey you are to-day free to travel, to hold conventions and great assemblies, to circulate newspapers and pamphlets by the thousand, and to do searching evangelistic work. It is no doubt a good thing that we have some difficulties in Turkey. We need some opposition that will test and sift men's motives. Church history proves that Christianity advances best in the face of difficulties, and it is going to advance in Turkey. That field is open; it is accessible, and it is responsive.

On my first visit to North Africa, I tried to find access to the Mohammedan students in Cairo, but it was impossible. A little more than two years ago when I raised the same question, the government officials said, "You may hold meetings for them, but we do not advise it. It will but fan the flames of fanaticism." Some of the more conservative missionaries were amazed at the plan proposed, which was to secure the largest theater in Egypt for the meetings. As there was a play every night, we could not secure the use of the theater for the evenings when students were free, and were obliged to content ourselves with a very unfavorable hour at the close of the afternoon. The first day I went down with some misgivings, but every bit of space in the house was taken. After the first day the police and some of the

British soldiers kept order among the hundreds outside who could not gain admittance. Day after day I sought to set forth positively the truth as it is found in Christianity, without equivocation, but without making any attack upon Mohammedanism or even speaking against agnosticism. Attention was fixed upon the Living Christ. On the last afternoon, when the time came to give up the theater because of the play, I had not finished, and I saw there was very intense attention. The audience was composed largely of Mohammedan students, and unbelievers from the government colleges. I put to them a proposition like this: "Those of you who would like to believe in the deity of Jesus Christ, if you could do so with intellectual honesty, meet me at the hall of the American mission." This was about half a mile away. To my amazement, when I arrived there, I found this hall filled with hundreds of students who had come in response to this invitation. It was one of those times when one stands face to face with the Living Christ, an experience which in itself is an evidence of the Living Christ. Christ not only was; He *is*, as much as any one living. I know this. I may have doubts on some questions, but I have had too many experiences of the power that worketh in Him, that raised Him from the dead, to have any mental reservation on this point.

On my first visit to India, in 1895 and 1896, I spent about four months, chiefly among the educated classes, and it was a great joy to be convinced that a few scattered Hindu and Mohammedan students had been led to become investigators of Christianity. Few if any of them had confessed Christ when I left, although I am glad to say that some were subsequently baptized. It sent a thrill of deep joy through me recently when, in one of the Continuation Committee Conferences, one of the leading debaters arose and said that in one of those meetings he had come into a reasonable and vital faith in Christ. Now he is a propagator of Christianity.

Another Mohammedan student came the last day of my first visit in the Punjab, and said: "My reason is convinced that I ought to become a Christian, and something in my heart tells me I shall not have peace or purity or power until I do become a Christian." I asked him the reason why he hesitated to become one, and he replied:

"I am an only son. My father is a prominent government official and a man of wealth. He tells me that if I become a Christian he will disinherit me. The only time I mentioned it to my mother she beat her head against the stone doorstep until the blood came, for she felt it would be such a disgrace if her son should become a Christian."

I had to be honest and tell the man that there might be times when, for the sake of the truth, it becomes necessary for a man

to leave father, and mother, and brothers, and to leave houses and lands; but pointed out also the attendant promise of what blessing will come into the life of a man who makes that sacrifice. That proud Mohammedan student bowed his knee for the first time to Christ; but he had reason for his fears. He was cast off, and was obliged to flee to another part of India for safety. Later he was permitted to return to Lahore, and the change in his life had been so great that it influenced some of his fellow medical students to become inquirers into Christianity.

These were merely beginnings. Last year Mr. Eddy and I found a wide-open door as we went to the five university centers of Madras, Bombay, Allahabad, Lahore, and Calcutta. In every place, the largest hall we could obtain was filled with students. Here were audiences of crowded ranks of Hindus, Mohammedans, Buddhists, Parsees, Jains, and followers of other non-Christian religions. Little bands of Christians were scattered among them. Every meeting was a conflict so great that every night after the siege we went away completely exhausted. In Madras it seemed on one occasion as if everything was about to go against us in the great pavilion. Until a few months ago we did not know why it did not go against us. Everything had been tempestuous, and it seemed as if all would be lost. If the name of Christ was used, it was hissed. Suddenly a hush came over the assembly, then a deepened attention, and then a wonderful responsiveness. A few months ago, at Lake Mohonk, we learned from Mr. Isaac what had taken place. We saw several persons leave the pavilion, but supposed it was because of their antagonism. Last summer we learned that they were Christians, who went out to give themselves to prayer. We saw this tempest stilled by Christ, as He stilled the tempest in olden days on Galilee.

To-day in India we can not only gain an extended hearing for the Gospel with the educated classes, but there is a response, and, in my judgment, there will be an increasing response to the Gospel message. It means more to be able to point even to a few baptisms of Hindus or Moslems in India than it would if a thousand agnostics in our great universities in the United States should come out into a reasonable faith in Christ.

Just one year ago we were at Serampore, holding a conference with students from seventy colleges from all parts of the empire. One evening at about dusk, Bishop Azariah, who had recently been consecrated the first Asiatic bishop of the Anglican communion, led down into the water of the Hugli River two Hindu students for baptism at the very spot where, one hundred years before, Carey baptized his first low-caste convert. These two students were the first fruits of the meetings conducted by Mr. Eddy and myself. All over India to-day there are not scores,

not hundreds, but thousands of the educated classes who are intellectually convinced, and whose hearts are deeply moved, but who need that additional impulse which will come when the Church of the West recovers her comparatively buried talent of communion with God.

I was pained, in India, to hear the president of a Christian college rise to say that he did not expect conversions in this generation among their students, and I could hardly trust my ears when he added that the governing board at home agreed with him that they were not to expect conversions in this generation. I said to myself: That is not the spirit that will win conversions in the next generation. It reminded me of the young preacher who went to Spurgeon to ask why he did not make converts in his ministry. "You do not expect to make converts after every sermon, do you?" Spurgeon asked. The young preacher replied, "Oh, no, of course I do not expect them after every sermon." "That is just the reason why you do not get them after any sermon," was Spurgeon's answer.

The time has come in the Indian Empire to get results from our siege work, and also to intensify it. I thank God for those who have the type of heroism that is willing to live, and, if need be, to die in doing siege work. They are as much to be envied as the men who see the walls fall. Those Japanese who did the mining and the countermining before Port Arthur as truly helped to bring in the wonderful victory as those who swept over the crest of the hill. I admire the spirit of those who are not seeking easy fields where they can count the converts and give out large statistics; but who will go to difficult fields where they will intensify siege work that the walls may crumble. Crumble they will; yes, they are crumbling. I should be glad to spend a life in front of these walls, even if I could never look over them.

I never go into Ceylon without wonder at that little island which sent out its hundreds and thousands of Buddhist missionaries, storming the whole of the vast Asiatic coast in a propaganda which has resulted in making more Buddhists than there are followers of any other religion. Ceylon and Burma are to this day the great citadels of Buddhism in its most aggressive form.

When we were in Colombo the largest hall was crowded with students night after night. Several baptisms have already resulted from the inquirers enlisted during those meetings. In Rangoon, Burma, I could hardly believe my eyes as I witnessed the marvelous response we met among Buddhist students. It reminded me of Judson and the thrill that must have come to him when he won his first convert after the years of siege work. Everything there and elsewhere has been made possible by the work of men like Judson and other missionaries. You can not

have reaping unless there has been seed-sowing and weeding and watering and nurturing, unless the sun has been shining with light and warmth from Christlike lives. Then you may put in your sickle with great confidence. Missionaries make all these things possible.

I did not visit Korea on my first journey around the world, because there were then no students, nor on the second; but I shall never forget a scene on my third journey to Asia, one winter afternoon, in Independence Hall, outside of Seoul. This year I returned, although advised that it was not a favorable time for special evangelistic meetings, particularly for the student class and the official class, on account of the conspiracy trials. We could not pass by that field which two years before had given sixty thousand additions to the Christian Church. Although we could not promise to spend a week in Seoul, and although it was winter and such a critical time, a tent was erected holding three thousand. This was filled and people stood outside as well. The last of these meetings continued for three hours, and after we had literally driven away everyone except those who had signed cards to indicate that they would accept Christ as their Saviour or would become investigators, I was still surrounded by three hundred stalwart, loving Koreans. We have taken too much for granted and have assumed that because of the recent Christian triumphs in Korea we might occupy ourselves elsewhere, but that would be an enormous blunder. We ought to join hands with the Christians of all nations, including the Christians of Japan, to make them the first non-Christian people of the modern age to become genuinely and completely Christian. I came away from Korea believing that if Christianity were to die out in America and in Canada and England it exists with such vitality in Korea that it would ultimately spread again to our shores and reestablish itself.

Japan has always impressed me as the most brilliant nation of the world, one that has achieved greater progress in one generation than any other country has achieved in two if not in three generations. The outstanding characteristic of the Japanese that is largely responsible for her wonderful progress is, I believe, her open-mindedness. Some people have assumed that the wonderful achievements of the Japanese have turned their heads. I have been in Japan four times and find no evidence of that. On the contrary, the Japanese impress me as more solemnized now than ever, as a result of their great and increasing responsibilities. They are feverishly in earnest to learn anything they can from other nations. The Japanese are seeking to make anything they find contributory to the growing power of their nationality.

This means much. Eight years ago the strikingly impres-

sive cable message came from Japan to the Student Volunteer Convention at Nashville: "Japan is leading the Orient—but whither?" With aptness that message can still be quoted. It is a wonderful moment in Japan. Our recent conferences there, in connection with the Continuation Committee, were attended by leading missionaries of the various Protestant denominations in that country. The leading Japanese workers also were present. In response to the question: "Are the educated classes in Japan as accessible now as they ever were, even in the late 'eighties?" every missionary and every Japanese agreed that they are. All but two in the two conferences agreed that the masses are even more accessible than ever before. Without doubt another of those wonderful days of God's visitation has come. He is visiting Japan now.

Every night we had meetings, as many as two hundred Japanese students, chiefly government students, decided to become Christian inquirers. If we are to judge results by difficulties overcome, possibly the most remarkable experience of this journey was our last night in Japan. After a very full day, beginning at about six-thirty in the morning, with many meetings and conferences with missionaries and Japanese, we went down at night in front of the Imperial University, with its five thousand graduate students. It has about five hundred professors, nearly all of whom have received one or more degrees from European or American universities. It is the great intellectual lighthouse for the whole Eastern world. We had secured the auditorium of the Canadian Presbyterian Church for this meeting. As I went down there, somewhat exhausted, I said: "It is time, O Lord, for Thee to work." Every seat on the floor and in the gallery was taken, and the standing space at the back was completely filled. With four addresses, each one made through an interpreter, the meeting lasted nearly four hours. At the close, three hundred and seventy of these men, including two professors and some of the doctors of philosophy, signed cards indicating three things:

(1) I will make a conscientious study of the four gospels; and, that I may do this to the best advantage, I will meet for one hour each week with others who are making the same investigation.

(2) I will pray daily to the holy God for wisdom to find the truth, and for courage to follow it after I have discovered it.

(3) When my reason and conscience permit me to do so, I will take Christ as my Saviour and Lord.

Those last moments with the three hundred and seventy bowed in prayer together constitute another of those evidences that Christ lives and that He is able to speak through languages or the lack of languages. He is able to break through intellectual pride and through racial prejudices and misunderstandings. If He is but lifted up, He will draw all men, whether they are edu-

cated men, or illiterate men, whether they are in the Far East or the Near East. Recently I was cheered by word from Japan that of those who became inquirers in different parts of that country many have already been baptized.

In 1896, when I first went to China, I became interested in the literati, the scholars of that great land of scholars. A missionary with whom I was speaking, said: "We never shall live to see the day when the literati will be really accessible." When I wrote my first book I characterized the Chinese literati as the Gibraltar of the student world, for they seemed to occupy an absolutely impregnable position.

Five years later, I spent one day with the presidents of seventeen missionary colleges during which most of the time was given to discussing the question of reaching the literati. We concluded that it might be possible to reach one here and there, at the end of the examinations, and that in time we might win a few; but we could not hope for large numbers and still less for organized work among them.

Again, five years later still, the walls of Jericho were beginning to crumble. In some places I could look through, and here and there I could reach my hand through and feel somebody clasp it. The ancient literati were beginning to give way to the modern literati, and in three places I was able to meet them.

One year ago, when I reached Canton, I found to my surprise that they had hired the largest theater in China, a building that holds thirty-five hundred people. On the night of the first meeting, as we neared the theater, I saw crowds in the streets, and asked: "Why do they not open the doors?" Some one came to tell us that the doors had been open for an hour and that every seat was taken. Tickets had been distributed to the government students, government officials, and to the educated classes. On the platform were about fifty of the leading educated Chinese of Canton, many of them young men who had studied in Tokio and in American universities. The first night the chair was taken by a chief justice, a man who was not a Christian. The next night the chairman was a man high in government position but not a Christian. The following night the Commissioner of Education, a Christian, took the chair. Every night two or three addresses were given through an interpreter. There were always large crowds, though not so large as on the first night; and by the time the series was ended, more than seven hundred had signed cards with the three promises. Those seven hundred led one hundred more of their fellow students to become inquirers. Already one hundred and forty-five have been baptized or are preparing for baptism.

Those were full days in Canton. We had Continuation Committee conferences by day and then for variety we had these

campaigns with the students at night. A delegation of Chinese came to me and said: "Why must we be baptized if we become Christians? Will you not hold a meeting to answer that question?" Every hour was taken, but it occurred to me that they might bring their delegation to a place near a house where I was to attend a dinner and that I might be excused long enough to tell them why they should be baptized. They brought a delegation of twenty-five, and I tried to explain the matter in such a way that they would be able to tell others. The truth took hold of them and I made bold to ask: "How many of you are ready to take this step?" In response about seventeen stood up. The Chinese are logical. Convince them of the way they ought to go and they go! Napoleon said of China: "There sleeps a giant. Let him sleep. When China is moved, it will move the world."

From Canton I went north to the province of Confucius, that "sage of ten thousand generations," as the Chinese designate him. He has been a wonderful teacher and I am not altogether sorry that there is a certain degree of reaction in favor of his teachings. The Chinese were going too fast in their tendency to throw aside all the teachings of Confucius. I said to the students: "Hold on to everything in the writings of Confucius that your reason and your conscience teach you is true"; but I always added: "Do not let that keep you from adding and accepting the truth which Christ alone made known to men."

I visited the tomb of Confucius and then went on to Tsinan-fu, the capital of the Shantung Province. The Governor heard of our coming, and said: "We must let them use this parliament building," which we did. It was as if one of our State capitols should be turned over for use. There we had afternoon addresses, and when the last afternoon came—it was on a Sunday—it was at the end of a terrific strain, and my interpreter was not up to the mark that day. For some reason, we did not have many sympathetic friends about us. No Christian Student Association had been organized there. A wonderful piece of mission work had been established, but that was outside of the city wall. I was not sure that it was an environment in which I was looking into Christian faces. But that was one of the most wonderful meetings of all, in which more than five hundred decided that they wanted to learn about Christianity. I went back to my room exhausted, but that night it occurred to me what the reason was for this unexpected number of inquirers. It must surprise some of you that I, as general secretary of the Students' Movement, had forgotten that that was the universal day of prayer for students. That explained the whole matter. "The chariots of Israel and the horsemen thereof!" Students in forty nations had been in prayer that day for the students of the world. It is an easy matter for an omnipresent and omnipotent God to bring to

bear a mighty force, to supplement all human limitations and to work with converting power.

I had not planned to go to Manchuria, but the Scotch and Irish and Danish missionaries expressed their conviction that I was making a mistake not to visit Mukden. I told them that if they could put more days in the calendar I would plan to make a short visit. I also suggested that they might persuade the Japanese Government to put on a special engine and car so that I need not travel on Sunday and I would be able to give a weekend. Finally, however, by cutting my visit short in Korea we arranged for the visit to Manchuria. The Governor heard that I was coming, and said: "Our hall is not large enough." They telegraphed me about this. I have friends in America and Canada and England who had said: "If money will widen your opportunity, use money." I therefore telegraphed them to build a pavilion, but the Governor would not permit it and took the money from his own pocket to build the large pavilion. He also called upon the government colleges, students and professors, to march to the meetings. Not only was the place filled with five thousand, but many had to be turned away.

There we had one of those experiences that fasten themselves in memory. On the last day six or seven hundred signed the threefold resolutions as inquirers. On the platform by my side during these lectures was the Commissioner of Education, not a Christian. When I had sent the crowd away and had only these six or seven hundred inquirers there, his Excellency arose and said: "I want to say something." I sat down by my interpreter and said: "Tell me quickly what he says." The Commissioner said: "Young men, I have heard all these lectures to which you have listened, and I have been particularly interested in the promises you have made. I call upon you now, every one, to keep these promises. If this gentleman ever comes back to Manchuria, let it not be said that any one of you has gone back on these resolutions."

Mr. Sherwood Eddy could tell of like remarkable experiences in Peking, Nanking, Hongkong, and Fuchau, where in the last days of his campaign five thousand were in daily attendance and nearly two thousand became inquirers.

In Peking, the President of the Republic received me and said: "Mr. Mott, I have heard about your methods and I would like to know about your message." For more than forty minutes he questioned me as to the vital points of the Christian message. Then he said: "Mr. Mott, you must change your plans. I want you to stay in China and visit not only the great cities, but all the smaller cities wherever you can find young men and school-boys to tell them about this message; for, while Confucius teaches us the truth, you have been giving us a message which

tells about the power to follow the truth." That is the Chinese mind again, laying hold of the essentials.

Are not these facts sufficient to convince any one that we are living in a wonderful age? Old things have passed away; all things have become new. These nations are wide open to us. They are accessible. Their fields are ripe. They are ready for the sickle. The time has come to reap, and, in the name of God, I ask you whether it may not be His will that you should dedicate your life to the missionary cause. . . . I know North America, and my soul tingles at the possibilities here; but I should be dishonest if I said that there are greater opportunities here than in the Orient. There is a tremendous field for missionaries—evangelists and others with the evangelistic spirit—doctors, teachers, editors, authors, apologists, statesmen, apostles.

I understand that we have more than 750 institutions represented here. We must have at least one from each institution; and when I think of the colleges like Princeton and Yale, and these State universities of the West, and Toronto and McGill, and those that have come from the Pacific Coast and the wonderful colleges from the South, as well as these theological seminaries and medical schools, I say we cannot stop with one but must have whole groups rise to dedicate themselves to this world-wide war.

THE EVANGELIZATION OF THE WORLD IN THIS
GENERATION

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WHEN THE Student Volunteer Movement began, it adopted a watchword embodying its hope and its ideal, defining its distinctive purpose, and unsealing—or so it was desired—the great fountains of power which are opened only to those who enlist themselves in bold and heroic undertakings. It must be admitted that at the beginning the Watchword called for a great deal of explanation and for no small measure of defense; and we whose memories go back over all the Conventions of this Movement can remember how, in our earlier gatherings, it was felt to be necessary that in some one of the larger meetings of the Convention we should review the Watchword, reexamining the bases on which we had thought ourselves justified in adopting it, and answering afresh the objections that had been laid against it. We do not feel it necessary any more to traverse that old ground. The Watchword has worked its way widely into the missionary conscience of the Christian Church across the world, and we do not come here this evening to re-vindicate its adoption or to re-lay emphasis on the general conception of the phrase or to re-interpret its meaning. But there are some of us, at least, who believe deeply that the day has come to rearrange our emphasis.

When the Volunteer Movement began, it had of necessity to emphasize “the world.” The Christian Church had not come to realize the world-obligation of her mission. The great battle which the original student volunteers had to fight at the beginning of our own national missionary history, a century ago, was a battle in behalf of the fundamental missionary character of our religion; and that battle was still an unwon conflict when the modern Student Volunteer Movement began. It was necessary then again to stand, no large company, in defense of what we believed to be the fundamental character of our religion and to deny the full title of any Christian system to bear the name of Christ that looked out on the world with a territorial or provincial view.

The day is not altogether gone by for that emphasis. The world-view is still inadequately accepted. It is still imperfectly woven into the programs of our Christian Churches. Too many

of them are dealing with narrow and insular tasks. Too few of them have conceived their duty in the world to be a duty that lay to the whole of human life and human kind or have opened themselves to the rich potencies of the world-purpose. The world-view is still inadequately accepted in the programs of individual lives. How many thousands of students there are in our American and Canadian colleges and universities who are forming their life-plans not only with no thought of a world-citizenship but with no adequate thought even of the full significance of their own national citizenship. Many a man has come to this Convention who has formed his life-purpose, without ever allowing it to enter into the field of his vision that God's will for him might lie beyond the boundaries of his own land. Until the world-view comes to dominate the programs of every Christian Church and the program of every Christian man's life, we dare not remove the emphasis from the world-conception.

The essential character of Christianity also is still inadequately perceived. What is the fundamental fact about Christianity? Is it not its universality? What makes Jesus Christ a valid authority for us but the universality of His person? What makes the Gospel valid in the life of any individual man but its universal validity? There is not a word in the New Testament that singles out the races to which we belong as races that have any distinctive claim upon Christ and His religion. He and His religion belong to us only by virtue of the fact that we share in the claim of all mankind to Him and to what He came to give and to do. We must say "world" until we think "world" in every thought of Christianity.

Again, in these twenty-six years since the origin of the Student Volunteer Movement, we have entered still further upon a new era of world-life. I am not speaking of the geographical contraction of the world, of the way in which the races have been thrust upon one another. I am not speaking of those great upheaving movements that are so rapidly changing the world. I am speaking of that phenomenon of human unity that we are facing now with ever-increasing clearness of vision, and a discernment that enables us to see that the problems of every separate nation are the problems of all mankind. The problems of personal salvation, of national character, of racial relationship, these are the three great problems that men are facing on almost every square mile of the surface of our earth; and they can be answered not by any insular and territorial solution but only with an answer that is valid for the need of all mankind.

Not only have we passed into a new era of world-movements, but we are facing to-day a new revelation of world-need, altogether different from that which we faced twenty-six years ago. Walter Bagehot has pointed out the fact that over the great non-

Christian nations of the world—and Meredith Townsend has shown the same thing—a fiat of arrest has seemed to fall upon all the movements of human life, so that the great forces of these alien nations which have carried them up to a certain point have proved impotent beyond that point. The non-Christian nations themselves now realize this, and we are made aware as never before of the deep needs of their life; for the past experiments of life and the study of comparative religions have made unmistakably clear to us and to some of them that there is nothing in any non-Christian faith adequate to meet those needs.

This new revelation of the need of the world has not been confined to non-Christian nations. The last twenty-six years have confronted us with a new and more impressive demonstration of need in our Christian lands that demands an increased and abiding emphasis upon the world-idea of the Gospel. We were trying, up to twenty-five years ago, to solve our national problems on this continent with a national Gospel, and the needs of no nation on earth can be solved with a national Gospel. God saw our folly and our failure, and He took the only course, I suppose, open to Him to enlighten our eyes. "You will try," He said, "to solve your own problems within the bounds of your own land, will you?" and He ripped open our Western frontier and thrust the Hawaiian Islands upon us. We failed to learn His lesson, and His next rebuke was from both West and East, as He pushed in upon us Cuba, Porto Rico, and the Philippine Islands. Once more, while our eyes were still holden, He tore open our Southern doors and made us the custodians of the new gateway between the Eastern and Western Seas. And what is the divine meaning of these days of wrath and burning south of the Rio Grande except God's warning to us against that national isolation in which we have tried to work out the problems of our own land in negligence of our neighborly duty and our world-trust? Not content with all these things, He took great hordes of people of other bloods of Southern Europe and poured the inhabitants of whole villages and provinces in upon us, saying, "Take these, too, if you think you can solve your own problems inside the confines of your own isolated race."

All the conditions in the world which you and I are facing to-day drive in upon us the obligation of preserving the old emphasis, and making it yet heavier and more grave, upon the world-character of the Church's mission.

The second phase of the life of the Movement, which followed fast upon the first, laid its emphasis upon the last words in our Watchword: "The evangelization of the world *in this generation*." We learned very soon that the world we were to evangelize is not a world of thousand-year-old trees or a world of century-old brutes, but that it is a world of living men who

will last one generation and no more; that the only world with which we have anything directly to do, that the only world with which we are confronted, and which confronts us and asks an accounting from us, is the world of our own generation. I am not forgetting our organic responsibility to posterity, but the only discharge of that responsibility is the doing of present duty. And the Church very soon came to see this, too. The one great note of our missionary enterprise for the last ten years, the note made possible by this courageous emphasis of the Student Volunteer Movement from the beginning, has been the note of immediacy. All of us who gathered three years ago at that great council in Edinburgh felt the pressure of it there. Men were no longer ready to sit down under the deliberate principle of the postponement of missionary duty. They came to realize that our task lay at once to great multitudes of men who would hear the Gospel never if they did not hear it at our lips, whose right to it is as good as ours and whose need is as mortal.

Another great change which these years have brought with them, which has made emphasis upon this last phrase comparatively easy for us, lies in this fact—that the last twenty-five years have seen mankind breaking through the mysteries of vast new secrets of power. Great energies of which our fathers never knew are now laid in our hands and placed beneath our mastery. A new world of power and possibility has been opened to us, a horizonless world. The bounds of freedom have been pushed further and further outward; and just as men realize that they dare not place any limit upon the power God is ready to put in the hands of men who are prepared to use physical power as a trust, just so no man dare set any limit upon the power that God is ready to lay in the hands of those who are ready to use spiritual power also as a trust. We are beginning to believe now that our Lord was a man of honor when He said: "Whatsoever ye ask in faith believing, ye shall receive," and that the word He spoke was sincere and honest when He declared: "If ye have faith, nothing shall be impossible unto you." Under the conviction that we dare postpone no duty, under the conviction that no task is beyond the strength of men who serve God, we do not shrink any longer from the uttermost implication of those words: "The evangelization of the world in this generation."

And, my friends, every feature of the world-situation that you and I confront to-day is a summons to lay new emphasis on that phrase. This present generation that we are facing is a generation bowed down under mortal need. Ask these friends of ours from the great Chinese Republic across the Western sea to tell you of their need. Ask the men who have come across the other sea, from that dark continent to the southeast, to tell you of their need. We have heard to-night of the great and

appalling needs of those fifty millions of our Southern neighbors who lie closest to us of all the calling nations of the earth. My friends, it is no answer to the mortal need of these men to tell them that long after their bones have moldered to dust, by some slow process of racial education the light of the Gospel shall have glimmered down to their far-distant children. The attitude of those who can thus mock the living, mortal need of the generation of our day with gravestones instead of bread, is not the attitude of Him who loved the world and laid down His life for its soul.

This present generation is not a generation in the clutch of deep mortal need alone. It is a generation of plastic flow. Other great ideas will surely penetrate the minds of all mankind in this generation. Twenty-five years from now not a village on the face of the earth will be as it is to-day; not a human life will be conditioned as it is to-day. Do we intend to sit idly by and allow other great ideas to pierce to the life of the world while the idea of Christ, which we know to be the most piercing and pervasive of all ideas, is postponed to be administered to a preëmpted world by generations that come after ours?

This present generation is not only a generation of deep mortal need, and a generation of plastic flow; it is also a generation in which that plastic flow is fast setting in its molds—molds that will last for our day and the day that comes after our day. Was Lowell right when he said, "Once to every man or nation comes the moment—and the choice goes by forever"?

Thus looking out upon the world that is calling to us, the world that is going on its road as we go ours, the world of plastic flow now hardening fast into forms that will not change, God forbid that we should abate one iota of the emphasis laid twenty-five years ago upon the necessity of the evangelization of the world, not in some other day than ours—that day will face its own duties—but the discharge of *our* duty in *our* lives, the evangelization of our generation in our own time!

Yes, and there is one stronger reason even than this for perpetuating and deepening that old emphasis. We need, and we never shall cease to need, the great moral and spiritual principles that were embodied in that idea. The man who desires to walk with God must walk with Him on the level of Godlike tasks. The man who would confront the Infinite must be willing to do so on the plane of the program of the Infinite, and not invite God to a humiliating complicity in puny undertakings. All life is of God, and all duty, even the humblest, is divine; but we need to-day, as the Church never needed in any day gone by, a challenge to supreme and supernatural enterprise and a commensurate faith. We are not engaged at our own charges in a warfare of our own. We did not conceive this enterprise. We are not carrying it out for any glory or ends of our

own. We have been set to a great task by One whose power has no limits fixed to it, who has charged us to do a thing that we can do because He has charged us to do it. If there be one need of our day greater than another, it is the need of which our friend Dr. Cairns wrote me in a letter last week, regarding the miracles of Water Street, the need "in the theological desert of a highway for our Lord, a recovery of the ancient faith," that would not mortify the living attribute of God's own power, but that would allow Him to show to men the fulness of His life and love, and the fountain of superhuman achievements open to man to-day.

I have said all this for the sake of avoiding any misunderstanding. Everything that we have ever said regarding the world-obligation of our faith, regarding the possibility of the duty of the evangelization of the world in this generation, we are ready now to reaffirm and to augment. But I believe with all my heart that the pressing need of our time is to lay emphasis in the Watchword on the thought of the words that heretofore we have been passing by, "*the evangelization of the world.*" After all, that is the basic need. "The world," "this generation"—these are only the sphere in space and time in which the basic thing is to be done. Our great aim and end is to evangelize. What does that mean? Well, it is not an easy thing to say just what it means. Who can tell when any man has been evangelized? Who can tell when any nation has been evangelized? Who can tell when the world has been evangelized? No man of us here to-night knows when any man has heard. What I say, no two of you hear to-night as the same words. Some of you seem to hear it, and could repeat it, but you have not really heard it at all. Some of you have heard half of it; some of you have heard two thirds of it. What is it to hear? No man can say. What is it to be evangelized? We do not know; but we do know enough about our own primary part in evangelization. We know it is our part to take the living Christ, God's message and messenger, and what that living Christ said, and was, and did, not only the Gospel that was what Jesus Christ brought and taught, but the Gospel that could only be after Jesus Christ had finished His program, that lay deep-bedded in all He is and is doing now—to take that Gospel of Christ alive in us, and to lay that living Christ and His message upon the lives of men and upon the life of the world. The New Testament does not use the word "evangelize" in an exact sense. But what our Lord Himself and St. Paul did will illustrate, perhaps, what it is, and how vital and fundamental it is. In three short years Jesus went up and down Judæa, Samaria, and Galilee, and I suppose He would have said that He had evangelized those villages. He so spoke to men. St. Paul tells us that from Jerusalem round about to Illyricum he had fully evangelized the Roman world. This, at least, may be said, that when we are speaking about the evangelization of the world, we

seem to be using the word in a larger and more exact meaning apparently than that in which it was used by those who first made use of the term in the New Testament Scriptures.

We can see from their methods also how vitally important it was. Here was our Lord and Master with all the secrets of human influence. He might have moved up and down the world healing the sick, feeding the hungry, doing by miracle the great work He came to do. He did these things, but it is perfectly obvious that He did them not as ends but as means and illustrations. He was bent upon introducing a new order of personal and social life, of thought about God, of vital relationship. He made this central and dominant, and He went up and down speaking to men out of His own life the message that He had brought and that He was. He wrote never a word. After Him came another man who had a doctor with him, and we read of not one single healing miracle either of skill or of supernatural power wrought by Paul and Luke in all their missionary travels. Paul simply took this great living message—with no support of institutional missions—he took his great living message and planted it far and wide across the Roman world. That was the beginning of the morning of the new day for humanity. What St. Paul and our Lord did, we must believe to be the first thing in our missionary activity still.

I do not say that they used all the missionary methods that are legitimate. It is right enough and necessary for us to produce our Christian literature, though our Lord wrote never a word. It is right enough and necessary for us to build our great hospitals, though St. Paul wrought almost never a miracle of healing. It is not only right, it is indispensable, to use education and philanthropy to represent the Gospel in ordinary life and in institutions. The board I serve has 1,721 schools and colleges, and 191 hospitals and dispensaries. It has asylums for lepers and the insane, schools for the blind and the deaf and dumb, printing-presses, homes for tuberculosis patients; and men and women are needed for these, and truly serve Christ in these; and rightly conducted these are not only agencies of evangelization, they *are* evangelization. Only they need to be bathed and engulfed in the most direct and persuasive teaching of Christ and His Gospel, and I remind you men and women who are looking forward, as many of you are, to spending the greater part of your lives in accessory activities, that these two, our Lord and St. Paul—whose lives were the most powerful lives that ever have been, that lie at the foundation of the Christian Church and of the modern world—chose for themselves the one pure, simple undertaking of carrying the living message straight into the living heart of persons. And the one great need of the missionary enterprise to-day is for men and women who will follow in their footsteps.

I brought with me here this evening some of the speeches made

at the Continuation Committee Conferences held throughout Asia by Mr. Mott during his visit there in 1913. Every national conference of the four that were held, and almost every one of the separate district conferences that were held, joined in saying just what was said at the All-China Conference at Shanghai: "Our Lord Jesus Christ has laid upon His Church as a primary duty the preaching of the Gospel to all nations. Times come in the history of nations when their need of the message of life becomes manifestly urgent. It is such a time in China now, and in God's providence there is an opportunity corresponding to the urgency of the need. A great door and effectual is open for the direct preaching of the Gospel. While fully recognizing the great evangelistic value of the educational, medical, and other institutional work, the conference considers it urgently important at the present time to provide for, and to safeguard the maintenance of, an adequate supply of workers, Chinese and foreign, for the organization and prosecution and extension of purely evangelistic work, and urges that a due proportion of funds be allocated for the effective equipment of this purpose." Those of us who gathered in the Japan and Korea Conference this afternoon will remember the reference there to the appeal that came from the Continuation Committee Conference in Japan for the doubling of the number of men engaged in direct evangelistic work, and for the largest possible measure of unification in all institutional work, in order that men might be released to give their whole time and strength to that to which our Lord and St. Paul gave theirs. I believe that the one supreme need in this Movement, in the missionary enterprise, and in the world to-day, is that we should recover the old ideal and emphasis and proportion of the early Christian Church and of the ministry of our Lord Himself.

This emphasis upon the evangelization of the world in this generation, I make bold to say—speaking to those here this evening who are responsible for determining the policy of our missionary organizations—should govern the proportion of our appropriations; it should govern the classes of workers that we send out to the field; it should more and more become a controlling principle in all the program and development of our missionary undertaking. And that it may become this, it is necessary that this same emphasis should guide men in their choice of their life work. Never in all my memory of the work of the board with which I am connected—and I have been associated with it now for more than twenty-two years—has there been a time when it was as difficult as it seems to be this year to find men who will go out to do the primary missionary work, to do the thing that St. Paul and our Lord did in the beginning. Never was it so hard as it is to-day. It is necessary that this emphasis of which I am speaking should guide men in the choice of their life-calling if the needed messengers are to be found;

and that means that greatly increased tides of our ablest men should be pouring into the Christian ministry. Every other profession is overcrowded. Not a man of you going into law or medicine or engineering can get a foothold for himself from which he does not crowd away a competing man. The only line of activity in all the world to-day of which I know that is competing for men, where men do not need to compete for place, is the kind of work that our Lord Himself did at the very beginning. There is need for great bodies of men to push right out to-day into the Christian ministry at home and abroad. I did not see this when I was where you are. When I went to college, I expected to study law. My father was a lawyer, my brother was a lawyer, my uncle was a lawyer. The family had no other idea for any of us except that, and I never thought for a moment of going into the Christian ministry. It was only when the ideals of the Student Volunteer Movement came to our college—and I can remember them and the day of their coming, as some others here to-night can, as the day of the dawning of a new life—that they turned me from all thought of the law to that of Christian service. If I were choosing to-day any line of activity in this country, knowing pretty well, too, where men of power and influence in our country are to be found, I would not hesitate one moment. There is no sphere on this continent to-day comparable in influence and power and lucrativeness of moral return with the place that is open to true men inside the Christian ministry. This is emphatically true regarding the mission field abroad. Its most clamant, insistent, far-reaching call is for men who will not need Saul's armor; for men who will go out unencumbered, with the same clear, unaccoutered message that Christ bore, that St. Paul bore after Him, to the great open mind and heart of the non-Christian world.

This emphasis should dominate not only the men to whom I am speaking, still free to make their choice of life's calling. It should dominate every man and woman, no matter what our particular profession or calling may be. Those men who are going out to the mission field to engage in educational work should make evangelism the primary purpose and the dominant thing in their own lives. Alexander Duff did that in India, and his stamp is there to-day. Calvin Mateer did just that in China, and his mark remains still upon China. S. R. Brown and Guido Verbeck did it in Japan, and Japan may forget but never will lose their impress. The men who are going out into medical work have no right to relegate this evangelistic purpose to any secondary place. The missionary conscience requires of them that they shall be just as scrupulous and true in their oral statement of the Gospel of Christ and their living utterance of it as that they should do honest work in operating-room or laboratory. I have seen Dr. John G. Kerr, one of the greatest medical missionaries of his time, a man who performed perhaps

more operations than any other surgeon in the nineteenth century—I have seen him again and again, like a father among his children, while he spoke, as one who loved them, to the men and women and little children of the Saviour, whom he loved most of all. You know what was the rule in Dr. Mackenzie's hospital in Tientsin, where the clinic had to be finished by noon, all dressings attended to, and the hospital cleaned for the day. Then he and every attendant spent the whole afternoon going about from cot to cot to the Chinese who had placed themselves under his care, telling of the Great Physician and His healing power in the soul. In any line of our activity we are untrue to the Watchword, we are untrue to our mission, we are untrue to our Lord, if we do not lay emphasis where He laid it in His own life and in His own work.

This emphasis is necessary if the motive is to be found by which our task is to be done. I wish there were time to take you back across the years to some of the utterances of Rufus Anderson, the most acute and courageous student of missionary policy that this country has produced, where he shows that it is this evangelistic motive alone that will carry men out to a real life-work, that will hold them there against all discouragements and limitations, so that they will not go home if the conditions are not all pleasing, that no other motive will lead them out in the volunteer spirit that flung Isaiah down before the lifted Lord in the temple in the year King Uzziah died, but the holy motive that lies at the deepest roots of the human soul, a motive found in evangelistic passion for the Christ who would save the whole world of men.

No other emphasis than this will bring us the adequate motive, none other secure the longed-for result. The great trouble with the world is not intellectual ignorance; is not environment; it is simply unredeemed personal wills, and nothing will ever cut home to the roots of all the world's appalling need but the power that penetrates to the depths of life and relates men in the springs of their being to God, the fountain and foundation of all truth and holiness and strength. And if our ideal is the evangelization of the world, and we believe, as we do, that that can be accomplished only by establishing in all these lands great native Churches that will make Christ known to their own people, will you tell me how you can produce an evangelistic native Church under the influence of institutionalized foreign missions? Your native Church is going to be not what you tell it to be, but what it sees that you are; and the only way whereby we can ever penetrate and pervade these great national Churches, which are growing up with a spirit that will make them as burning and shining lights throughout all the darkness of these alien lands, is by setting before them, as St. Paul set before the early Church, as our Lord set before the twelve in the school in which He trained them, first things in first places.

Finally, it is this emphasis alone that will give to you and to me

our power. We must get beyond our trust in buildings, in appropriations, in equipment, in all material resources. The finite things are obviously necessary, but so long as our confidence is in these finite things alone our strength will be merely finite strength. We must strip ourselves from all such reliances and be content to go out with Christ and His pure Gospel as our one message, our one burden, our one reliance. And when the hour comes that we have brought ourselves to that dependence, there will come, as there came nineteen hundred years ago, the sound as of the rushing of a mighty wind, and weak men will rise in a new strength, timid men will find themselves facing the world with a new courage, and the morning of the world's redemption will have broken at last.

Would that here to-night, on this first day of the new year, Christ might be able to find among us men and women of this heart, men and women to whom Christ Himself is the only reality, to whom Christ is all in all, who have only one passion—Him, only Him. Surely, if before we go we will be still and listen for Him, we may hear Him calling for such hearts:

I hear the voice
Of one who calleth,
Calleth sweet and clear,
For men to reap for Him
A harvest white.
Oh, soul of mine, rise up and answer Him
Before the night,
The long night falleth,
And the day be gone, thy day be gone.

FORCES TO BE WIELDED IN BEHALF OF THE WORLD'S EVANGELIZATION

Missionary Statesmanship

Unity and Coöperation

The Money Power

The Power of Sacrifice

Intercession as a Missionary Force

MISSIONARY STATESMANSHIP

THE REVEREND JAMES L. BARTON, D. D., BOSTON

THE CENTURY DICTIONARY gives this definition of "statesman": "A man who exhibits conspicuous ability and sagacity in the direction and management of public affairs"; and "statesmanship" is "having the manner and the wisdom of a statesman."

That definition will not apply wholly to missionary statesmanship, because the missionary statesman may be also a woman, and frequently is a woman. And missionary affairs have a different interpretation from national affairs.

The definition that I would give for missionary statesmanship is: The exhibition and exercise of conspicuous ability and sagacity in the management and direction of missionary affairs.

The modern program of missions has been recognized only feebly by the Churches in these latter years, but in a larger measure by the missionary societies and their directors at home, and by missionaries on the field. The great modern movement, with its demands for missionary statesmanship, began with the Missionary Ecumenical Council held in New York in 1900, only thirteen years ago, and received great impetus at the Missionary Conference in Edinburgh three and a half years ago. It was after the missionary conference in New York that we began to catch visions of mighty international movements, that we began to map out the world as a great field to be won, that we began to take note of the Christian forces available for the accomplishment of the task. It was about the time of the Conference in New York that in Japan the work entitled "The Christian Movement in Japan" began to be published; and from that time to this, annually, the report of the United Christian Movement in the Empire of Japan has been issued in a volume, now containing from four to five hundred pages. Three annual issues of a similar report have appeared in China; and only last year I received the first volume of a report of the Christian Movement in India.

I repeat, it is only in these recent years that we have begun to look on the world as a field to be won, and upon the forces of Christendom as forces available for accomplishing the task. This calls anew, and with a new emphasis, for the highest type of statesmanship. Before considering positively this work of statesmanship,

let us point out three perils that stand in the way of securing, and of using and developing, the highest type of statesmanship.

The first peril is that which comes from a failure to grasp the immensity of the task. A great task calls for great statesmen; a great task calls for great men and women for its undertaking; and if the young men and women of our colleges fail to grasp the immensity of the task before the Christian Church, we cannot expect them to enter that work with the fulness of the splendid talent that they possess. We must comprehend the task in its entirety. Perhaps some of us fail to understand that the idea of foreign missions had its origin in the mind and heart of Almighty God; that it was sent to us by the Father, through His only begotten Son; that the Son came to earth and endured untold hardship, and ultimately death on the cross in order that He might impress the world with the necessity for this mighty task of world redemption; that foreign missions include all men and all ages and all time; that foreign missions had their origin in the dawn of eternity, and will reach fruition and completion only when the kingdom of God has been established throughout the length and breadth of the world.

With this task before the Christian Church, and this task laid upon the hearts of the young men and women of our colleges, the talent, statesmanship, and power required for its complete accomplishment will come forth.

The second difficulty that confronts us in the securing of the largest statesmanship for this mighty task is the failure to prepare for its accomplishment. I do not believe that that peril confronts the student body of the eight hundred institutions represented here so seriously as it confronts the administrators of the missionary society and the missionaries on the field. The missionaries, feeling the tremendous pressure of the work, and seeing before them the great open doors which they fear may soon be closed, call for men and women for the service, and it is not strange that they say, "Send the men you have; the poorest will be able to help somewhat. Let them come without the usual preparation, or with what preparation they have." It is not surprising that the administrators at home, hearing this call and feeling this pressure, have a tendency to push the unprepared man and woman out into the field as emergency reënforcements, to meet the emergency call. Herein lies a peril, and after the addresses you heard yesterday morning, with respect to preparation for the missionary service, and knowing the desire of our young men and women to prepare themselves adequately, I doubt whether that temptation will confront you as it confronts the missionary societies themselves.

The third peril is that which comes from undue and feverish haste for the securing of visible results. Again, I do not believe that this is a danger that confronts the new missionary when he goes out so much as it is forced upon him by the Churches at home,

and by the Missionary Boards. These, eager for reports of things accomplished, and for something from the new missionary to publish in the magazine of the board, bring pressure to bear on him to do something to report in order that they may have a story for the supporting constituency. That is a most unwholesome and unholy pressure. We must be prepared for the task, and we must be ready to labor without the assurance of immediate and visible results. We must be ready to dig down through the soil, and through the subsoil and quicksand to the bed-rock, upon which we shall lay the foundation for the coming Kingdom of God; and anything that contemplates less than this is a peril to our work. We are not to accomplish this great task of bringing this world to Christ through any dash to victory. A dash to the pole may be of some value to the scientific world; but it never will cast up a highway over which future generations will pass. Highways are cast up by leveling mountains and filling valleys, and we have to prepare a way for the coming of our God.

Turning to the positive side: the great call for Christian statesmanship, as almost first in importance, is statesmanlike attitude in relation to the native Christian Church. The Church must stand at the foundation of all we hope to accomplish, of all that ever will be accomplished in the evangelization of the world; it is from the Church that the impulses and forces that will Christianize the world must spring. The relation of the missionary to the native Church is of the first importance.

The first Church of the Sandwich Islands was organized in Boston, put on board ship, sent round the Cape, and transplanted into the islands. That was almost a century ago. It was the best that could be done in the circumstances. But that Church never lived; the Church that lived was the one that grew out of the soil of those islands, that was watered with the life and nourished by the forces within; and the Church there to-day is the Church that grew there. The first Church was the seed that was planted. The Church that is to be established anywhere and everywhere throughout the non-Christian world must be a Church of the country, and from the country, and controlled and directed by the country; it must be in every sense of the word an indigenous Church. I can name but two or three points that must be observed by Christian statesmen who have to do with the Christian Church.

It must be an indigenous Church, growing from the soil of the country, part of the country; part of the life of the country. It has sometimes pained me, in going about the mission field, to see native Churches worshipping in buildings of Gothic or Norman style of architecture, or of no distinct style, but apparently Western, built within the mission compound, side by side with the missionary residences. To enter the church, you had to go through the compound in front of the missionaries' houses. A church building like that

never can be a church of the country. The true native church building must belong to the native community, must be supported by it, directed and organized by it, and be under its leadership.

Another point is the demand for statesmanship in relation to the greatly increasing native force in the foreign fields. Sometimes we hear the expression, "native helpers," "native assistants," used in reference to those magnificent men and women who have come from among their people with capacity for leadership second to none. It requires consecrated Christian statesmanship to give into their hands the power formerly exercised by the missionaries. They are the ones that must lead the native Churches to dominance and power.

We require a great degree of statesmanship in bringing this phase of missionary work to the attention of government officials of our own land and of lands abroad. We have failed in this in the past. Why should we fear to reveal, or attempt to conceal—or appear to attempt to conceal—this greatest work of all in all its features from the representatives of our country abroad, or from the native officials of those countries themselves?

Not long ago an official in Turkey went to one of the Christian colleges; he was a Mohammedan official, and appeared somewhat suspicious. He asked of the head of the college: "What is your object in supporting this great college?" The president looked the official in the eye and said, "Our first object is to make Jesus Christ known in His beauty and power to every student in the institution; our second object is to bring into the country a new intelligence and moral life and power." The Turkish official looked straight at the man and replied, "I thank you for the plainness of your words. I believe you. If you had said anything different, I should not have believed you." And he spoke words of high praise for the work of the institution.

Another point calling for statesmanship is that which requires men and women to have the ability to see the wholeness of the work, not simply the mission station, or the village, or the city, but the country, the empire, the kingdom, the great races of the world, and to plan for the establishment in these countries of institutions through which and by which God will work for the bringing of the knowledge of Jesus Christ to all the inhabitants of those countries, to plan broadly and deeply for the Kingdom.

Last of all is the need of Christian statesmen, of missionary statesmen, in the work of intercession. We have prayed in narrow circles. I wonder whether, in the analysis of our own prayers, we do not find ourselves praying around our own persons, our own denominations, our own Missionary Society, our own little fields on the frontiers of the great Christian Movement, with hardly time or vision to reach out in our prayer to the great world, the great nations, the mighty world-movement in which the Protestant de-

nominations of the earth are united. We must pray with a statesman's vision, and a statesman's assurance and belief in the promise of God, that His Kingdom will surely come in all the world.

UNITY AND COÖPERATION

THE REVEREND JAMES H. FRANKLIN, D. D., BOSTON

ONE OF THE most glorious developments on the foreign field is the increasing desire among both foreign missionaries and native Christians for a larger measure of Christian unity and practical coöperation. As we have sat together in this Convention, we have realized afresh that in spite of our different names we are one—one in brotherhood, one in discipleship to a common Master, and one in a desire that we shall not present our Lord to the non-Christian world as a divided Christ.

Last February, in a conference which I attended at Canton, China, a robust medical missionary stood and said: "I plead for a united front. Recently I was the twelfth physician sent for by a Chinese who was ill, the eleven others being native doctors. Each doctor had given the sick man a different prescription, and he did not know which to take. I make a plea for a united front." Having made his point, he sat down. A Chinese pastor stood up and said: "In my city there are five different translations of the Bible, and the differences make a great deal of trouble." He, too, had made his point in a brief word. A veteran missionary arose and said: "The Church is the manifestation of Christ among men, and we of the West should be ashamed to present the holy Church of Christ to the Chinese as broken."

It is natural that under such conditions as these the Chinese should express some restlessness. Let us imagine ourselves members of that great race. If we were Chinese, living in China, how should we like to be known as members of the Northern Baptist Church of America in China, or of the Dutch Reformed Church of America in China, or of the Scotch Presbyterian, or the Canadian Methodist, or the German Lutheran? And I ask: Is it fair to require the non-Christian world to find its way to Jesus Christ through the history of our schisms, many of which were occasioned by civic strife or political developments or theological controversies, or something else in which the Chinese and others are not concerned? I wish this morning to ask, who is responsible? Of course, the *other* denomination is always responsible; I am perfectly willing to have unity, and I pray that the *other* people may see the truth—the truth as God has given it to me!

Some weeks ago it was reported that a gentleman from America approached a representative of the Greek Church. The representative of that body said simply: "It is necessary to be Orthodox; we are Orthodox, and there is nothing for others to do but to become Orthodox also." Unfortunately that is the attitude of more than one body. Nor is such an attitude unnatural. All denominations can justify their existence, and in good conscience. Their distinctive views are precious to them, and the larger bodies, however ancient or successful, have no right to demand that the smaller denominations surrender their convictions on any point.

At the Canton Conference one of the best known missionaries in China said: "No one of us believes that any Church has been founded through perversity. No one denomination has all the truth, but the little we hold in our denomination is so precious we are tempted to think we have it all. Our valuable doctrines and forms we should consider as entrusted to us, and we must be faithful to them; but there is grave danger that we shall hold as fundamental that which is not fundamental."

Not long ago I journeyed through Chicago in the early evening. As I walked east on Madison Street, the full moon was rising out of Lake Michigan, directly ahead at the end of my path. Had experience not taught me otherwise, I might have thought that I and those who walked in my way enjoyed more than others in Chicago the direct light upon our path. I walked to Van Buren Street, then to Randolph Street, and next to Jackson Street. The moon appeared to be rising directly at the head of each street, and to the pedestrians on each of these thoroughfares it seemed that from no other street could the moon be seen so clearly. A month later I raced across the Atlantic on a fast liner. One night I stood alone near the stern of the vessel, and the beam of light across the water from the rising moon fell full at my feet. The liner dashed on, but the path of light continued to fall at my feet. I moved forward, but the ribbon of clearest illumination followed me. Had experience not taught me otherwise, I might have believed that I more than others on the ship enjoyed the brighter light. But no! Every passenger on the *Lusitania* that night found lying over the sea a path of especial brightness for himself and for those who stood with him; and every passenger on every ship on the broad Atlantic that night had the same experience at the same moment if only he kept his face toward the light. Truth from God reaches every heart that seeks Him, for "He that seeketh, findeth," and God hath not left Himself without witness among any people. He is the Light that lighteth every man that cometh into the world.

To-day the demand is for a larger comprehension. All of us have received at least some light from the same source, and the light that has come to my brother may give me a larger conception of Christ.

The cry to-day is not for compromise, but for a larger *comprehension*—to comprehend with all saints what is the breadth and length and height and depth of the love of God. It is not what shall I *give up*, but rather what can I *give*? It is not what shall I *lose*, but what may I *contribute*? It is not what shall I *surrender*, but what shall I *gain* in an interpretation and understanding of Christ? There is no wide-spread demand to-day for uniformity of statement or uniformity of outward life, nor are these things desirable at present. But multitudes on the fields, native Christians and foreign missionaries, are begging with no uncertain sound for unity and coöperation. The people who are talking about *compromise* are usually the critics who know not what they say. Go into the innermost circles of the movement for coöperation, and you find the strongest insistence that the denominations be loyal to the truth as God has given it to them. There is no demand for a minimum of belief, but for a maximum; no demand that we reduce our theology to the lowest common denominator, but that we speak the whole truth in love. We need not use a club to remove a speck of dust from a brother's eyebrow. If God has given me some truth that He has not given to others, I am not to surrender what I have, but to contribute what I can, and perhaps gain more. Unity of spirit must come through a greater appreciation of the oneness of our task and a better understanding of one another and our differences. It is not for outward uniformity, but for a larger appreciation of our unity of purpose that we ask. God has not made flowers and trees uniform, but there is harmony. Rooted in the same soil and warmed by the same sun, there are petals and leaves and boughs of many colors and many forms, but none clashes with another—there is harmony. In their diversity they speak of unity of life. All are affected by the common tide of an expanding life in the springtime.

Coöperation becomes easily possible when we reach general agreement as to the purpose of our foreign mission work. Unity is *general agreement*, and already there is general agreement among most denominations as to their purpose.

Are we in the non-Christian lands primarily to make converts to our own particular faith? Are we there to impose on the Oriental mind a system of theology which has been constructed or approved by the Anglo-Saxon, and which therefore we think more inspired than the interpretations of the Orientals? Are we there to impose on them our own theoretical theology? Or are we there to give them Christ and let Christ speak to their souls? Are we there chiefly for the purpose of building up our own denomination, or have we reached the point where we see that it is true for a denomination as well as an individual that he who saveth his life shall lose it, but he that loseth his life for the Kingdom of God shall find it? I say without any hesitation that, so far as I can see, the denominations that promise to make the largest contributions

are those that are rendering the most disinterested service, asking nothing in return save the joy of having served; giving all and asking nothing in return save the joy of having given. Build hospitals to get members for our Churches? God forbid! Schools for the sake of sectarian propaganda? No! Schools to promulgate our views of Christ? Yes; but something better—to give Christ.

When we are honest with ourselves, we recognize that in every communion represented here this morning there are thousands of men whose lives have been regenerated through the Gospel as taught by these different denominations. Likewise, on the foreign field we find multitudes who have become new men in Christ, some through the work of one body of Christians, and some through the work of another body. Some have seen this view, and others have seen that; but they have become acquainted with God through Jesus Christ, and have been transformed through Him on whom we all agree. So this morning the cry is not for uniformity of statement, nor for uniformity in outward observance. There is a demand that we who are agreed on Christ as the Saviour of men present such a solid front to the non-Christian world that men will see the point of agreement, Jesus Christ, rather than the differences of interpretation that may obscure Him on whom we agree and to whom they must look for life.

So we plead not that we sink our differences, but that we contribute our various interpretations of Christ to a greater Christian synthesis, and that we show the non-Christian world that the greatest thing in our particular belief is not our difference from the others, but our agreement with them. Our great concern is that they may have Christ, and that they have the right to come to Him direct rather than through any particular denomination. We are not at work abroad to impose our theoretical theology on others, but to give them Christ. Shall we not grant them the right to interpret Christ for themselves? When did God give the Anglo-Saxon a particular monopoly in making creeds concerning Christ? When did God give the Anglo-Saxon the right to say to others: "You are not seeing Christ unless you see Him according to the statements of our creeds?" We need to trust Christ to reveal Himself to others, even as He has revealed Himself to us.

Thank God, the day of coöperation has come in an irresistible tide! A few people at home may hold back their missionaries. They may attempt to delay the larger movement, but they cannot defeat its coming. The tide is high, and it is growing higher. You may cause some of your missionaries to anchor in a small bay until the tide goes out, and then find it impossible to make as large a contribution as they wished to make. But even at home there are men just as willing as men at the front to die for the principle of coöperation—a coöperation which means united effort to save the world in spite of our differences, a coöperation in which each dis-

ciple will teach the truth as he sees it, without compromise, and without surrender of any conviction. If you insist that such coöperation is impossible, I reply that I have seen it. I have seen it with loyalty to distinctive doctrines. But it was a loyalty tempered with humility and love, not a loyalty sharpened by arrogance.

Many in the home lands are coming to feel that God is working out His purposes on the foreign fields, though developments may be different from anything we have known in the ecclesiastical life of the West. Why should we of America attempt to say how the Spirit of God shall lead the Orientals in their Church life? Why should we of America attempt to control the work of God's Spirit in the Orient? Are not the sources of information and inspiration as open to them as to us? Does God speak more surely to the Anglo-Saxon soul? Are we afraid to trust the Eternal Christ with the Orientals, though Christ Himself came out of the East? Is Christ's work in the East always to be held in leading-strings from the West? Is Christianity by reason of its foreign names and foreign control, always to appear in the eyes of the Oriental as a *foreign* religion? Have we not sufficient confidence in the truth to release it? "Lord, increase our faith." Help us that we shall be satisfied to place the leaven in the lump, confident that it will eventually leaven the mass. Help us to trust Christ and His truth. Many are coming to believe that the Oriental interpretation of Christ will make His crown all the more splendid.

We need to coöperate in the survey of unoccupied fields. No one society can accomplish this task unaided. We must coöperate in the occupation of the fields. Shall we send missionaries to relatively well-occupied territory because we are not represented there, while multitudes elsewhere are untouched? There are numerous well-occupied centers in China whose contiguous territory is fearfully neglected.

In a sectional conference in China a missionary reported that there were 590 missionaries in one province. A Chinese leader commented on the situation by saying that the forces of missionaries were not well distributed; that while the same place is being occupied by several societies, other sections offer almost virgin soil. In the same sectional conference a missionary reported that he and his wife were stationed one hundred miles from their nearest missionary neighbors. Surely coöperation is needed in the occupation of the field. Since men are saved through Christ rather than through our distinctive views about Him, it should be our chief aim to see first that all men have opportunity to know Christ.

In many places men have learned that God has not given a different *materia medica* to Baptists, or Methodists, or Presbyterians, and union Christian hospitals flourish. Successful medical colleges appear almost impossible without coöperation. The same is true of real universities, and in the production and distribution of a worthy

Christian literature. Some are finding it highly advantageous to coöperate in theological instruction, which is possible without compromise of conviction. This has been demonstrated. My own unwillingness to coöperate here where full freedom is given to all may be due to a fear that the truth as I teach it will not stand in comparison with the teaching of others. We may have great confidence in the survival of the fittest. Moreover, if many minds are needed in the study of chemistry or physics or mathematics, how much more do men need one another in their study of God the Father, and Christ the Son!

If it is true that efficiency can be doubled through coöperation without compromise, is it anything less than sinful for me to thank God that He has given the truth to me and my tribe as He has given it to no one else, and to say that He has forbidden us to coöperate with others who seek to know and do His will as earnestly and as intelligently as we have ever sought to know it and do it? The present opportunity can be defeated if we attempt to coöperate on a basis of compromise. *Comprehension*, not compromise, is the note of the hour. On the other hand, the opportunity can be defeated by a failure to address ourselves unitedly to the entire task. The opportunity may be lost through an unholy insistence that each one work without regard to others. It may be lost by a failure to move together. It may be lost through a prevalence of sectarian spirit. Sectarian effort is doomed to failure in the Far East.

All hail to the glad day that is dawning! The tide is rising; we cannot stop it. Thank God, we cannot stop it if we would! More and more the Christian forces abroad are determined that they will not go to the bar of God responsible for presenting a divided Christ to the non-Christian world. We are united in the aim to give men Christ and His Word. While we teach our own views loyally, shall we not grant all men the right to interpret Christ for themselves? Let us coöperate.

THE MONEY POWER

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WHAT IS the financial problem involved in the evangelization of the world? If we volunteer to go to these fields, is there any probability that the Church will send us? What can we do before we go to arouse and enlist the Church that it may support adequately with its money, as well as with its prayer, the great world-enterprise about which we are thinking?

In order to get any satisfactory answer to these questions, we must begin by considering how large the missionary enterprise is at this moment.

Last year the figures published gave the number of missionaries from Canada now in the field as 541, and from the United States, 8,037, a total of 8,578. This hall is supposed to be seated for just about 7,000 persons, and it is full. If you would have a picture of the foreign missionary force from the United States and Canada, think of every seat occupied in this hall by a missionary from one of these countries, and then 1,500 missionaries to spare. That has helped me to realize how tremendous is the enterprise, and I think that in all my praying for missionaries from this time forth I shall be able to pray with a little more enthusiasm after seeing this great company of people, and comparing with it the size of our present missionary force.

How big is the world that they have gone out to reach? At the Nashville Convention, eight years ago, the Foreign Mission Board Secretaries decided that they ought to plan for a more comprehensive occupation of the entire world-field, so far as the North American Churches are related to it. One thing they determined to do was to send out an inquiry to all their missionaries throughout the world, asking for the number of people living in the fields occupied by our representatives. When the reports came back, and were summed up, it was found that the number of people living in non-Christian lands, in territory providentially occupied by North American missionaries, was 600,000,000. When you divide that number among 8,500 missionaries, how many persons does it give to each one? If there are 7,000 in this hall now—this is our seventh session in this place, and before we have finished there will have been ten sessions, and if no one of us had attended more than one session, the aggregate attendance at the ten sessions would be 70,000 different individuals; and that is the average field of every man and woman who has gone out in any capacity as a missionary from North America. How would you like to labor in a field of that size?

We have in North America 24,000,000 Protestant Church members, and about 14,000,000 or 15,000,000 Roman Catholic Church members. Added together, these make almost one third of the population of these two countries; in other words, if we divide our field to be reached in North America by the number of us that ought to be active as Christian workers, each one of us has to reach two persons in order to make North America wholly Christian. Against that, every missionary has 70,000 people to reach, or a field exactly 35,000 times the average size of the field of each one of us here at home. Yet some of you, in your thought about your tremendous importance, are wondering whether this country or Canada can get along if you happen to decide to go away!

How much does this great enterprise cost? The figures came yesterday from the chairman of the committee that has been gathering them, and I am glad to say that they are nearly eight million dollars in advance of the figures of eight years ago. In Nashville,

the total was just over \$8,000,000; the report for the last fiscal year is that \$16,400,000 came into the treasury from American Churches for the support and propagation of the Gospel in the non-Christian world. That is by far the most rapid increase ever made in this undertaking; it is the indication of the beginning of the awakening on the part of laymen that has been going on for a generation among students, and it should be to you the promise and prophecy that if you are ready and fit to go, the Church will rise and support you.

The contributions from North American Churches have been doubled in the last eight years. They can be more easily doubled again in the next eight than they have been in the last eight years.

What is the need of missionary evidence? I suppose those who have spoken from this platform might differ somewhat about that, but do you think that any one of them would ask for less than the doubling of the entire present force, except perhaps for Japan, where they have asked for about a fifty per cent. advance? They have a thousand missionaries in Japan now, and have asked for five hundred more. Every other country desires at least a doubling. In Latin America, with 70,000,000, only 531 ordained missionaries are available, or one to 130,000 people. They would like to have their force at least doubled.

Dr. Zwemer, speaking for the Mohammedans, would at least have another missionary beside every one already there. In India, where it was my privilege to work for ten years as a layman, I am sure they need a doubling of the force. China just now is in transition, and at the cross-roads of history; surely she needs something like a doubling. Suppose the whole missionary force of the world were doubled, as against 20,000 in round numbers now on the field, there would be 40,000; if they were distributed over the whole field, it would be exactly the proportion we were asking for twenty-one years ago, when I was a Student Volunteer secretary, one missionary to every twenty-five thousand people. But you can not double the entire world-force by doubling the American force, for this is the biggest single constituency, with the biggest undeveloped resources in the world, and if you gave to the 600,000,000 people for whom North America is responsible in the non-Christian countries an average of one missionary to 25,000 people, it would require 24,000 missionaries. This would mean a trebling of the forces from North America, instead of a doubling. Could we spare so many lives and support so many workers? At present we have only one missionary abroad out of every twenty-five hundred members in the Church at home. Two out of the throng of 5,000 delegates and visitors in this Convention represent the proportion we have sent out. If we trebled this number, it would mean only one out of 800 of our Church members. But perhaps you are saying, there are millions that are not interested. Very well; let us eliminate fifty per

cent. of the entire Church membership from the calculation. That would mean only one out of every 400. Do you mean to say that we cannot spare one out of 400? In Evansville, Indiana, I was in the home of a Christian doctor who told me that in 1860 and 1861, when the call came for volunteers, they had a congregation of 225 members, and out of it sixty-three went to the front, and about half of them never came back. One fourth of the entire membership of the Church went out as volunteers in a far less important struggle than ours to-day. At that time, from Illinois, one out of every seven of the entire population went to the front; from Kansas, one out of every six—not of the Church membership, but of the entire population; from Louisiana, one out of every five; from Georgia, one out of every four; and North and South Carolina sent 28,000 more volunteers than they had voters at the time. That is the kind of sacrifice of its very life that this nation was ready to make, North and South alike, when they were desperately in earnest. Do you tell me that the Churches of these two great countries never can be sufficiently interested in the greatest enterprise ever Almighty God gave to mortal man to take charge of—to be willing to spare one out of every 400 to go out as missionaries?

The only other question is whether the 399 who stay at home can support the one who goes. Supposing you treble the \$16,000,000 we now give; it looks large until you remember that it is only an average of five cents a week from all the church members of the country. Eliminate half of them, and it requires only ten cents a week from the rest to raise fifty million dollars a year. Eliminate all but 1,000,000. Are there not a million people who would each give a dollar a week to support this enterprise?

Our chief financial problem is whether we can increase the gifts of ten millions of Protestant Christians from an average of three cents a week to about ten cents a week. But we know that Mr. Long of this city gave a million dollars the other day toward the spreading of the Kingdom of God, and other people are getting ready to give, not only in dimes and dollars, but in thousands and millions. I have been praying for years that somebody, who was alive and well and did not have to give his money up, would give a million dollars to this cause. And when I heard that Mr. Long of this city had done it, I got down on my knees and thanked God that my prayer had been heard. I heard a man, now in this audience, say recently that, being prosperous as he now is, he could accumulate a million dollars in the next ten years, if he chose. But he said he had a better plan—"Lay not up treasures on earth, but lay up treasures in heaven"—and he is giving away about nine tenths of his income to spread the Kingdom of God throughout the world.

You volunteers are the best people to go out and challenge North American Christians to give their money, for you are giving

far more by giving life than by giving money; money is the cheapest thing that any one can give. If you are on fire with your message, every man and woman of you could go out and raise your own salary in a very short time, and you would be hardly worth sending out if you could not. You can shake this country and be the greatest blessing to the Church it ever has received, if you will give your life to this enterprise.

I spent ten years in India working at this task, and I came back because I believed that nothing but a mighty awakening and outpouring of life in this continent, in Great Britain, and in other Christian lands, would make possible the evangelization of the world. I would a great deal rather be in India now, but God sent me back to help enlist the laymen of America to help evangelize the world in this generation. I have now been ten years at this job, and I believe that these ten years of observation and experience warrant my conviction that the Church of America is ready and eager to put up its money and its prayers against your lives.

THE POWER OF SACRIFICE

THE REVEREND SAMUEL M. ZWEMER, D.D., CAIRO

THE CALL to sacrifice has already been given here this morning by every one of those who have spoken before me. Statesmanship is the sacrifice of provincialism and the narrow horizon of nationalism for a cosmopolitan view of the world. The only power money has is the power that is gained by pouring it out in investment, not by hoarding it. And the only possibility for coöperation and union is in the sacrifice of personal preferences or prejudices for the good of all.

Yet I believe that all of us present feel that this subject stands by itself, because it is fundamental, and because it is supreme.

I speak this morning in behalf of that great multitude that no man can number, whom John saw in the vision, who have washed their robes and made them white in the blood of the Lamb, who have come out of the great tribulation. I speak in behalf of the great company of missionaries, the great assembly of apostles—the noble army of martyrs in Africa, Turkey, China, India, the latchet of whose shoes I am not worthy to unloose. I speak of sacrifice as a force to be wielded in the work of missions.

What is a sacrifice? It is a beautiful word, the old Latin *sacerfacio*, to make a thing sacred by putting it to the death; it is a word that is full of blood; a word that we see in its fullest significance in the Old Testament only on the altar, and in the New Testament on the cross. And just as surely as the very heart of the Old Testa-

ment teaching was the great altar, as surely as the heart of the teaching of the Book we call the New Testament of our God is the cross, just so surely the very name "missionary enterprise" spells sacrifice. For

"When God formed in the hollow of His hand
This ball of earth 'mid all His other balls,
And set it in the shining firmament
Between the greater and the lesser lights,
He chose it for the star of suffering."

When God so loved the world as to give His only begotten Son that whosoever believeth in Him shall not perish, but have everlasting life, He laid the foundations of missions in His own heart's blood. God was in Christ reconciling the world unto Himself before the world was, and on that basic theology which shines forth in both the Old and the New Testament, Jesus Christ took His stand when He said: "I know whence I come, and I know whither I am going"; and therefore, as Mr. Speer told us, "He knew the will of God in regard to the work of evangelization."

This power of sacrifice finds its supreme example and its highest attainment, of course, in the life and death of Jesus Christ our Saviour and our Lord. Everybody knows it, the worldling as well as the Christian. His life is our pattern:

"O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine."

In that wonderful novel, which I wish every foreign missionary would read once a year, Victor Hugo's "Les Misérables," when Jean Valjean is at the point of death—that man who had sacrificed and suffered—he pointed to the crucifix of Jesus, saying, "It is nothing to die; it is a dreadful thing not to live." You and I have not measured the sacrifice of Jesus Christ when we think His sacrifice was only the sacrifice on the cross. God so loved the world that He gave up, and the sacrifice of Jesus, the supreme sacrifice, was the Incarnation; His death on the cross was the culmination of that great sacrifice for men.

We have four great commissions given to us. Matthew tells us *why* we are to go: "All power is given unto me, go ye therefore." Mark tells us *where* we are to go: "To the uttermost parts of the earth." Luke tells us in what order we are to go, and that order is fundamental: "Beginning at Jerusalem"—now, at your college, in your university, out into the uttermost part of Turkey, or China, or Arabia.

But John lays bare the heart of Christ in the great commission, and shows us the spirit in which we are to go: "Jesus came and stood in the midst, and saith unto them, Peace be unto you. And

when He had said this, He showed unto them His hands, and His side. . . . Jesus said to them again, Peace be unto you; *as the Father hath sent me, even so send I you.*"

Thorwaldsen seized that thought when he chiseled from the marble his great statue of the risen Christ. I never go to Copenhagen without seeing it. As I stood there the last time, with Count von Moltke, looking at it—that wonderful Christ after the resurrection with pierced hands and riven side, with the twelve disciples ranged down the sides of the Church on either side of Him—I understood the message: "As the Father hath sent me, even so send I you." There is no power so great as the power of sacrifice to draw men to follow Jesus Christ, the Son of God.

I read a story recently that shows this power of sacrifice to draw out the best. In the war between China and Japan, on a warship one of the soldiers was found sobbing over a woman's letter. His officer found him, and accused him of being a coward, sobbing there when he ought to be fighting. The story continues that the soldier handed the letter to his officer, who saw that it was from his mother, and contained words somewhat like these: "I am so sorry to hear you did not join in the battle of the Yellow Sea, and you could not distinguish yourself at Waihaiwai. My dearest wish for you is that you may die for your country. Remember, if you do not brave this fight, or die, it will bring disgrace on our family." He was asked whether he belonged to the nobility, and his answer was: "No; my father was a fisherman, and has died, and I am the only son of my mother." Such is Japanese sacrifice for love of country. Shall we show less spirit of patriotism for His Kingdom than the Japanese soldiers in the war for their country?

The power of sacrifice is the great unwielded power of the missions to-day. Show me any college represented here, and I will show you a college where the names of those men who laid down their lives on the foreign field are the highest inspiration to service. At my alma mater, Hope College, Michigan, there are names of those who have gone out to the foreign field, to utter which is to utter the strongest appeal for service; the names of the men who died in Amoy, China, in Arabia, India, and Japan, men from our Dutch Reformed Church, whose very names draw men now to surrender their own lives. Not only have the scars of Jesus Christ this tremendous power of attraction, but they are, now and here, and to-morrow and there, the sole test of our faithfulness as missionaries of the cross of Jesus Christ, as apostles of a world-wide Gospel, as laymen who have dared to call themselves Christians, followers of Christ, as board secretaries who are to administer this world-enterprise on the basic principles laid down by Jesus Christ, their Lord and ours.

The scars of Jesus Christ are the test of true discipleship, always and everywhere. Who is there here this morning that can

write in the diary of his daily life, as St. Paul wrote: "Henceforth let no man trouble me; for I bear branded on my body the marks of the Lord Jesus"? The man that can do that, can wield the power of sacrifice with sincerity; the man that can do that without hypocrisy, without flinching before God or man, is the man that has boldness to appeal to others. By what right do we ask a Moslem convert to tear himself loose from his old environment, by what right do we ask men in Korea or India to face persecution and death, and to become a hissing and a by-word, if he has never seen in *our* lives the print of the nails? But if we can talk to him, as Jesus talked to Thomas, and say, "Reach hither thy hand; here are the scars in my life, scars borne for you, my brother, and for His sake"—that is the power of life and sacrifice, and that is the power that wins in foreign missions.

The scars of Jesus Christ, the print of the nails, the mark of the spear, are they this morning on our aims, our decisions, on our ambitions, on our daily habits? Is there anything in our lives which shows the lacerations and tears and blood and agony of Gethsemane and Calvary? If we can answer that there is, then are we ordained by a power higher than any Church to preach this Gospel of reconciliation to a lost world. Is the shadow of the cross on your bank account? I do not speak to rich men only; I speak to every student here. Do you spend for the Kingdom of God as a mere side issue, or is there on the gift for Christ's Kingdom the print of the nails and the mark of the spear? I have seen some of the private letters and papers of the late William Borden, "the millionaire missionary," as he was often called, and these show very plainly in his life the power of financial sacrifice and how even he denied himself for the Kingdom of God, constantly and deliberately.

This power of sacrifice is the highest demand of the Christian life. The Apostle Paul tells us that there are three stages in the Christian life: "That I might know Him"—that is the first; "And the power of His resurrection"—that is the second; "And the fellowship of His suffering"—that is the third. The highest names in missionary history are those of the men who have suffered most. The price of Africa and of India was paid in blood. The unoccupied fields of the world are calling here and now, are calling this morning, for physical sacrifice, for intellectual sacrifice, for sacrifice of ambitions, for spiritual sacrifice; for on the mission field, as on the cross of Calvary, the sufferings of the soul are, after all, the soul of the suffering. It is not the outside things that count. I think of mothers, of children, of homes broken, of home ties stretched or torn asunder, of disappointed hopes, of long agonies and waitings and hopes deferred, and hearts sick, and I affirm that the missionary enterprise needs men who can say with Paul: "Now I rejoice in my sufferings for your sake, and fill up on my part

that which is lacking of the afflictions of Christ in my flesh for His body's sake, which is the Church."

Let me give one example of sacrifice. The doors of Afghanistan are still closed, but they once were opened for a moment. Dr. Pennell tells of Abdul Karim, a baptized Christian, who ventured alone in Afghanistan with the message. He was dragged to Kabul as a prisoner, laden with chains, dismissed with a soldier guard to go back to India, was waylaid on the road and told: "You shall revoke your belief; you shall say with your own lips. 'Mohammed is God's apostle.'" "I will never say it," he answered. They cut off his right hand. He repeated: "I never will say it," and they cut off his left hand; and then, while he still witnessed, they pulled out his tongue, and he still tried to mutter: "Jesus Christ, my Lord!" Then he died.

This is the power that will yet open all the dark lands of Asia and Africa; this is the power before which all doors will fall off their hinges. This is the power we can use in our colleges; and the greatest thing we can do, the greatest power we can gain, is by somewhere and somehow bearing in our own lives the scars of Jesus Christ.

"See from His hands, His side, His feet,
Sorrow and love flow mingling down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

"Were the whole realm of Nature mine,
That were an offering far too small;
Love so amazing, so divine,
Deserves my soul, my life, my all."

INTERCESSION AS A MISSIONARY FORCE

THE REVEREND ROBERT FORMAN HORTON, M. A., D. D., LONDON

IN PRAYER there are twelve parts: meditation, aspiration, adoration, recollection, thanksgiving, praise, contrition, confession, faith, supplication, petition, and intercession.

None of these can be spared from the communion with God, which is real and vital. But of all these, intercession is the hardest, as it is the highest. It is that part of prayer which brings the greatest blessing to those who practise it, and it is the mightiest instrument that God has entrusted to our hands for the accomplishment of His Kingdom in the world. It is the hardest because it is prayer not for ourselves but for others; because the objects are not personal, but spiritual; the prayer that is defined in Dr. Forsythe's passage quoted in the Morning Watch to-day, the prayer that is

practically selfless, for it is only as self goes that intercession really comes.

But it is the highest for this reason: that in it we are comrades with Jesus Christ and with the Holy Spirit, for of Jesus Christ we are told in the prophetic word that He made intercession for the transgressors; in the seventeenth chapter of John we are permitted to overhear His intercession; and on the cross He interceded for those who slew Him—that is, for you and me—and now “He ever liveth to make intercession for us.”

And the Holy Spirit helpeth our infirmities and maketh intercession for us, so that when we succeed in interceding we have Christ on our right hand and the Holy Spirit on our left, and we are caught up in the very life of God in that supreme act of religion.

It is hardly necessary, therefore, to point out that intercession brings the greatest blessing to those who practise it. You may have noticed that that is implied in the very word which in the Greek Testament, and indeed in the Hebrew Bible, is employed for this idea of intercession. That Greek word, *ἐντυγχάνω*, does not itself imply pleading for any one, or even pleading at all; it means meeting, touching, coming into close contact. Coming into contact with what? With whom? With God. For that reason, intercession is the greatest blessing to the intercessor. It is not possible unless we have come into contact with God. You push through the brakes and the woods that cover the lower slopes of the mountain of prayer, and you emerge on the naked peak in communion with the open sky. There you are alone with God; when you come back from the peak, from which you have seen all the kingdoms of the earth in a moment of time, you find that you are invigorated and inspired and blest up to the measure that is possible for the life of man upon the earth.

I said that intercession is the greatest and most powerful instrument that God has put into our hands. The actual working power of intercession is easier for us to understand than it was for men of a previous generation. The whole trend of modern discovery and of modern thought has been to make credible for us the actuality of the power of prayer. The time has come when science itself suggests the possibility and the validity of prayer. You knit the whole earth together, you speak across the continent and across the ocean, you make humanity one, and the earth is like a closet with a shut door, behind which humanity is enclosed. It has become easy for us to understand why I, speaking here, am speaking to the ends of the earth; why I, even thinking here, may touch the mind of a man on the other side of the globe. Psychology has taught us to understand that the supreme reality is expressed in personality; the soul is recognized as not only the force that can change and adapt, but the force that can create. As all thought recognizes that, if you are to reckon with the universe and its

forces, and with man and his history, you must count on personality and the will as the constant agents in this world of man, you can apprehend that the exercise of the will in communion with God, and its activity in prayer, may be one of the mighty forces making the world, controlling its history, and deciding its destiny.

We are, therefore, much better placed for praying than our fathers were. We can see the meaning of it. We can understand that we are engaged in real work, and that in teaching prayer we are teaching the use of the very weapon by which all things are made possible for the Kingdom of God.

But we are not confined to theoretical arguments in defense of intercession. There is fact upon fact, experience upon experience, showing to us, if we care to study the question, that no sane man can deny the positive effect of intercession. If there were time, I should like to give you many illustrations, but I must try to put into these few minutes enough suggestions of the kind of illustrations that should be collected to induce you to make this question a life-long study.

Let me give you a personal experience. Ten years ago I wrote a little book called "The Open Secret," a manual of devotion, and I left in it fly-leaves at the end of each day's prayer, to fill in with the names of those for whom I wish to pray, or the objects—public or missionary objects—I wished to remember constantly before God. Ten years have gone. I take up that little book. I never read a word of the printed matter; the time for that has passed away, but those written words are the most marvelous record and the most conclusive demonstration that God answers prayer. Name after name upon those pages, for whom I pleaded, that they might be brought to God, I have had to tick off with the word "answered" written after them. Many things that seemed almost impossible to come to pass, but that had been brought to God week after week, I had to mark as answered. No one could shake me in the conviction that that daily prayer brought before God, remembering before Him the persons whom I desired to help or to bless, or those matters I desired to further, produced the answer; for the cause and the effect are there. I recommend you all to begin, if you have not done it, with a prayer-list, and to intercede with those names before you. In ten years you will have a conviction that no power on earth can shake, that the real thing in life is communion with God, and that the one way of doing anything is to ask Him to do it, and to leave yourself in His hands.

Let me give another illustration. In this hall, in this student movement, the name among human beings that most constantly occurs is the name of Dwight L. Moody, for he was the first president of a Convention of this kind in America. What do I not owe to Moody, for his great work in London was the first experience

I had of the mighty work and power of God in the conversion of souls?

Mr. Moody told in Glasgow the story of his progression until he became the apostle of the Anglo-Saxon world. While he was a pastor in Chicago, he was successful in an unusual degree. There were two godly women in that congregation who used to bow their heads and close their eyes, and pray whenever he was preaching, and he asked them once: "What are you praying for?"

"We are praying for you, Mr. Moody," they replied.

"Why don't you pray for the people?" he inquired, for he thought he was getting on pretty well, and that the work was prospering as far as he was concerned; but they replied: "You need it most."

He was a little annoyed, but let them continue to do it; he even asked them into the vestry to pray for him, and he told us that when they were praying for him there one day his whole heart seemed to break down; he found out the secret of his weakness, and saw that he needed their prayers more than any one. Shortly after that, he had that experience in prayer himself in which he said he had to ask God to hold his hand; he could stand no more; he seemed to have seen the glory of the Lord. From that time began to appear the Moody that every one knows, the Moody who first in New York and then in London shook the world, the man for whom those two godly women had interceded.

Which of us does not know the effect of intercession? If I speak to you to-day with any power, it is not because I have it, but because in London a little group of my people have calculated the time when I should be speaking to you, and are on their knees pleading that you will listen to the message that God chooses to send through me. It is intercession that accomplishes the evangelization of the world and brings the Kingdom of God.

Just one other illustration, which can be multiplied a thousand-fold from the mission field. In 1836-'37, two missionaries, the Murrays, were in Tutuella, in the South Seas. They had worked with some success; several little churches had been established in different parts of the island, and all was favorable and promising; but suddenly, on a certain night, throughout the island in each place where there was a Church, an extraordinary spiritual movement began; the people came in asking for baptism; in the assemblies they arose confessing their sins; there was a great cry for God in these Churches. The people were gathered into the Church, and the work lasted—and is lasting still. These two missionaries were almost afraid; at first they thought the excitement was the result of some unwholesome disturbance. They could not account for it at all. But at last they saw that the power of God was manifesting itself, and they gathered in the fruit. Many months after this the news came from the old country that on that very day, in Jedburgh, Scot-

land, the town from which these two had come, a great spiritual movement had developed; the people came together and prayed for Tutuela and the missionaries there at that very time. The prayer that ascended in Jedburgh for the coming of the Kingdom of God descended on Tutuela at the other side of the world. There could be no doubt that the intercession had prevailed.

THE PREPARATION DEMANDED FOR THE
MODERN MISSIONARY CAREER

The Necessary Intellectual Equipment for Missionary Work
Social Study and Social Service Indispensable in the Preparation of the Modern Missionary
The Springs of Spiritual Life
Soul-Winning in Student Days Essential in Preparing for a Fruitful Missionary Career

THE NECESSARY INTELLECTUAL EQUIPMENT FOR MISSIONARY WORK

PRESIDENT W. DOUGLAS MACKENZIE, D. D., HARTFORD, CONNECTICUT

IN OUR DAY the demand for leadership is putting a peculiar strain upon the whole question of personal equipment. And we are taking, in our day, naturally, a very large view of what we mean by personal equipment. We intend that men who represent Christianity shall be men, that the women shall be in the fullest sense women who are worthy of the loftiest kind of human life, who represent not unworthily in any respect the best that God can make of a human being in our world. Therefore, equipment must include that equipment of the human frame, that equipment of the character and spirit, and that inner experience of the grace of God, which go to the making of a man.

But I am asked to speak on the intellectual equipment; and that, within the last few years, has assumed for all missionary boards and missionary leaders a peculiar emphasis. Since the Edinburgh Conference, men have awakened to the fact that those who represent Christianity on the foreign field are no longer face to face merely with the ignorant and the downtrodden and the out-cast peoples of the world, but that they are to present the message of the Gospel of Christ to people who have high and complex civilizations, people who are planting education in the very heart of their political and social organization, people who are accepting, and even in some cases transforming, Western civilization, and employing to the uttermost the resources that are revealed by Western science.

You are not to be missionaries to ignorant people only; you are not going to deal merely with uncivilized people; therefore, the strain upon the intellect of any man or woman who takes it upon himself or herself to leave the home land and carry what they consider the greatest message in the world to those foreign parts must justify the appointment and complete the consecration by seeking out and winning for themselves the utmost that they can get of intellectual training and equipment.

This, we have discovered, is absolutely necessary in order to save time during those precious first years, the golden years of young enthusiasm on the field. How sad that they should ever be

crippled and burdened by an inadequate training! How wonderful if a man could go into the field, and, after a few months, or two years at the utmost, find himself in possession of the intellectual equipment necessary to bring the full power of the Gospel message to bear upon the life of the people to whom he ministers in the name of Christ.

Not only to save time at the beginning, but to raise efficiency through all the forty years of a man's life! What will not a man give of toil, of sacrifice, during two or even three years more of hard study, if thereby he will be enabled to raise the whole value and meaning of forty years of service of Christ and man? Who will call himself consecrated if he would hold back that discipline of his will, that training of his intellect, that penetrating into the mystery of the human spirit and the heart of the Gospel of Christ by ardent and prayerful and continuous study?

Why should a man study? Because these civilizations which he is going to confront are vast and complex, and because Christianity is so rich and complex. In his heart and in his mind the two worlds meet, and they are first of all to be interpreted to each other within the field of his own thought, his own imagination, his own will, in his own living and personal faith. Therefore it is that he must strive to know this Christianity, of all religions the richest in its history, and the most difficult because the most complex, and the most difficult because the loftiest, from its earliest beginnings in the Bible story, through all the vagaries of the Church's life, down to its world-wide expansion and dominance to-day over the mind of man everywhere. The man who would hold out and interpret this mighty fact, so rich, so complex, so momentous, to all these world-civilizations, must give himself some time for its understanding.

I may divide into three main portions those fields in which every student volunteer should determine to equip himself.

First, as concerns the field to which he is going, he must set himself to learn something of the history of the people, and with that, something of their political and social organization. They are the people whom he is to love, and every step of their story, long or short, should be as dear to him as the steps of a child to its mother. He is going out to breathe the very atmosphere of those political and social institutions; they are to be his world, with which he is to relate himself and his message. As he must breathe the air which they make for the people he is to serve, he must know these things. But he must also know their religion. He must not stand outside of it and say it is all rubbish; he must not regard with austere contempt even the fetish worshiper as he strings a little charm around his neck; nor look with scorn on the idolator offering a little meal to an ugly idol; nor have anything but profoundest respect for men who have searched heaven and earth and report that they

have found no God. On their hearts everywhere there is an altar to the Unknown God, and the missionary must take the ancient apostolic message on his lips and declare God to them. Ofttimes it will be found, to your unbounded joy and theirs, that they were worshiping Him unknown to themselves in that inner shrine of the Unknown God, whose dim light is in every man; and if they learn to call Him by the name of Jesus Christ and the Father of us all, the triumph will be supreme.

The missionary must know their religion, for unless he does he does not understand the motives, the fears, the hopes, the desires, the conscience, the mode of thought, to which his message is to be delivered. All these things are the passages through which the light of God is to stream back into the inmost soul of the men whom he addresses and whom he would win for Jesus Christ.

Further, the missionary must master the language of his field. For the language of a people is the soul of that people in converse with itself. He must listen to the articulations of the national soul through the national language; its very rhythm is born of the rhythm of the heart-beat of the people, and all its grammatical structures, all its convolutions and involutions of thought and expression, are born from the rich background of the human soul to whom he would speak the still larger message of the grace of God in Jesus Christ. To master the language of the people to whom you minister is not merely a duty, it is a grace; it is not only a grace, it is an art; it is not only an art, it is based upon a science; and as soon as you can you must get to the science of the study of languages that you may be fully consecrated and fully efficient for the missionary career.

In the next place, you must master Christianity. Of course, the ordained minister has what his theological seminary gives to him of a theological training, and he cannot carry that too far. It may be that, even in lands so remote from Palestine, he may be the better for a little tincture of Hebrew, and to be able to spell out a few words of an ordinary book of theology which occur in the Greek language, not to speak of his power of direct appeal to the original language of the New Testament. It may be that he ought to know even a catechism of Christianity, or, if he is to teach other people the doctrines of Christianity, he ought to have studied them severely with his own mind and with his eye upon his own life task.

But it is to the lay missionary I would specially address this morning's message. To me it has often seemed both ludicrous and appalling to think that men and women have ever been allowed to go to the foreign field who have had no guidance in the modern study of the Bible, nor any guidance in the study of any handbook of Christian doctrine, or of Christian ethics. Yet they have gone out to teach Christianity, if you please, with minds that never have been laid upon the task of understanding even the outlines of the

system they carry. Bless their souls for their warmth and their devotion! God's spirit has often used them; God has taken them, even in their ignorance, and made them instruments of enlightenment through this very passion of theirs, which contains light through the personal faith which awakens faith in another breast. But that is no excuse to-day for crippling the work of the Spirit of God, for putting into His hand an untrained mind, a blunt weapon, an instrument poorly fashioned on the human side. Wondrous is the skill of God, who has used our poor minds and our blundering ways, but let us give ourselves to these studies of His mind and of His truth that shall enable us more powerfully to make Him known, and more powerfully and truly to be the instruments of His divine spirit.

In addition, there are certain methods and instruments of work which every missionary ought to use. There is nowadays, growing up slowly, but over a very wide field of study, a literature, a science of missions. People are beginning to see the main lines along which this great work is to be done; they begin to anticipate the problems. You can now study in various books the main forms of reaction that occur in these civilizations, and in these other savage lands from the preaching of the Gospel. You can learn, as the first modern missionaries could not learn, what are the effects of the bringing in of the Christian institutions, such as the family, and the Church, and the school, upon the social life of non-Christian peoples. And you can understand, being guided beforehand, the more clearly and the more fully what your work will be in these respects—what are the problems that will arise, and how the wisdom of the past discovers itself for you in the solution of these problems.

Further, you must study, if you are going to teach—and few missionaries do not teach—you must study the science of the human mind, and the science of education. You will require all your knowledge of psychology and of pedagogy. If you are going to try to convey the greatest truths and the most wondrous story to other minds, you must be skilled to know how these minds are working, to discover the law of their receptions and their rejections, to discover the way past the obstacles to the very shrine of self, and know that in that shrine may be lighted the lamp of Christ and His love.

Some one warned me not to be too severe in making the intellectual demands apparent to the young men and young women of America, saying that they might be daunted and turn aside from so stern a call to go in for easier careers. I do not so understand human nature, I do not so understand young human nature, nourished upon the broad plains of America. I do not so understand the call of a man when it reaches him, when it comes from Christ, summoning him to the highest to which he can give himself. I believe not only that men who leave college for professional schools give themselves with new ardor and definiteness and power to the studies

of their school, but I believe that of all men and women those who are called of God, those upon whom the authority of Christ has been laid, those who see across the seas, and across wide continents peoples plastic to the hand of God, are ready to say: "At any cost to me of toil or blood, at any cost of midnight study or of daylight labor, I will give myself to be one of the instruments of that hand of God."

Can you not feel at this very moment the thrill of the wonder of that challenge? It is a challenge to the noblest that is in you; it is a call to the deepest of your manhood; let it stir your will to an act of consecration, to a life of toil; let it teach you that you must master the supreme art of training your mind to the truth of God, and training your vision to the need of men.

SOCIAL STUDY AND SOCIAL SERVICE INDISPENSABLE IN THE PREPARATION OF THE MODERN MISSIONARY

PROFESSOR CHARLES R. HENDERSON, PH.D., CHICAGO

A YOUNG man, a student, went to a distinguished college president and asked him why he was failing as a student, and that wise educator said to him, touching the most sensitive part of his nature: "You have failed because you have not faced the facts of your own life, the facts of Christ's life, and the facts of the world in which your career is to be lived out." Success depends here or yonder upon our facing reality, the reality of the world about us, God's redeemed world, the facts of Christ's life, the most vital facts of the universe, and the fact of our own call to make that world better and to realize the redeeming ideas of Jesus Christ among our fellow men. And we may succeed if we know our world and our Redeemer, and resolve, God helping us, that we shall make that Christ-life the ferment of the world's life. If we resolve together to do it, in large measure it will be done, so far as lies within the range of our power, and therefore of our responsibility, in this generation of which we form a part.

I am glad my text has already been announced upon the Watch Card of to-day; it is the message of our Lord, and the message of one of His servants of our own time, who tells us somewhat like this, that the Spirit of God in Christ is a spirit of invincible goodwill; that we learn to know one another by working together; and we can work together only when we coöperate with the one divine spirit revealed in Jesus Christ.

It has been said that a new note has been sounded in the modern Christian world, but social service, so far from being a novelty,

is one of the ancient facts of human life. Human sympathy is deeper even than humanity. As early as the time when the mother-and-child group came together, God's Spirit began to work out human affection, human kindness, and the beginnings of worship and of justice; and throughout the whole world's history, God's ever-present, creative, energizing spirit, has been leading men out of the small mother-group into the tribal, the national, and the international relations, crowning all with the adaptation of an active, vital Christianity to all the largest needs of mankind.

The particular form that social service has taken in our day—the reason why we speak of it as a new note—is simply because God has re-created the world upon a larger scale, colossal in its business enterprises, complicated in the growing inter-action of nation upon nation, and group upon group. But the beginnings of our Christian social service were in Christ Himself. He not only came to announce with a word the love of God and the hope of immortality, but what He said and what He was He manifested, not only in words, but in deeds. To the blind He gave sight, the leper was cleansed, the dead were raised, and the poor had the glad tidings preached unto them. And part of that glad tidings was not merely the promise that in some other world there might be some hope for the poor and the oppressed, but here and now the gates were opened to the prison-house, the blind saw, and the first vision that came to them when sight was restored was the kind and benign face of the Lord and Master.

So, in all the ages, the very first act of the Church inspired by the Holy Spirit was to organize mutual relief; the first Church was a charity organization, and in the re-creation of the modern municipal system of charity in Germany, even the head of the department at Berlin, a Jew, went back to the Christian Church for the model, saying that if one wanted the most fundamental modern principles of charity organization worked out that was where he must go for them.

Christ inspired Peter and inspired Paul, and wherever Paul went he not only preached the Gospel but gathered money for the poor saints at Jerusalem that his Church might not die of starvation in the very center where it had begun. Paul cared for the bodies of men as well as for their spirit, for their intellect as well as their emotions. Thus the bishops of the Christian Church, long before the Council of Trent, were the authoritative administrators of its relief to the poor; they had charge of visiting the prisons, where for three hundred years of persecution they had learned the way; and out of the sympathy taught by those three hundred years they knew compassion for the prisoners in the dank, dark dungeons of Europe, and though the light sometimes almost failed, there never was a time when it did not flare up again and illumine the pathway of men. So we had our St. Francis of Assisi, that

genial countenance of the Middle Ages ; in our modern times, Wilberforce, Wesley, the Earl of Shaftesbury, John Howard, Elizabeth Fry, and Christians in every century who have incarnated the love of God, not only in word but in deed. Hugo Grotius, founder of modern international law, who takes the widest sweep of the universe that we know, wrote a book on the "Evidences of Christianity"; but the great evidence of Christianity that he gave to the world was not that book, but the creation of a law, of a method of thinking about international affairs which incarnated the thought of Jesus, where frontiers are broken down and the love of God is broader than the measure of men's minds. That was his great evidence of Christianity. Social service is no new thing ; it is as eternal as God, and as omnipresent as the activity of His Holy Spirit in the world. All that is good, all that is great, and growing to be greater, is an inspiration of the Spirit of God, revealed in the prophets and political leaders of the old Hebrew countries as well as in modern times.

But this spirit of social service has been called to a new and larger and more difficult enterprise by the creation of the greater industry. The greater industry grew out of the science, experience, and art of the men of the past ; it came to make better houses, better clothing, cheaper food, and to bring to the common people the material elements of a civilization once unknown by the king in his palace and the lord in his castle. No doubt the production of wealth has increased vastly, but along with it has come the vicious by-product of the exploitation of children in heavy toil, the overworking of women, the exposure of men to danger and disease in the great machine workshops, premature and neglected old age, the breaking of the village bond, of the home itself, the plunging of men into great aggregations of toiling humanity in the large cities, and the casting of them out on the scrap-heap, as it were, when the industry and the machine can no longer use them.

Out of this—the cry of the child and the woman, the appeal to Christian civilization and chivalry, this agony of oppressed humanity—have grown mighty measures of alleviation, of modification, of prevention, and of evolution, and that is part of the modern service that is required of us.

This glimpse of conditions, therefore, suggests to us two forms of social service: the first of these is personal ministration, which may be illustrated naturally enough in the nursing of the sick in the hospital, the care of the insane in hospitals for the insane, the work of the "big brother" for the little boy, and the little girl, tempted to go wrong, doomed to wrong-doing by the environment within which they have been born. These forms of personal ministration are as numerous as the forms of agony of the human kind, and they call for the help of thousands and tens of thousands of

volunteers and salaried persons, trained and educated for such ministration.

Besides this personal ministration in our modern social service, there is public service. We do not work long in our ministrations to the poor without finding how powerless is the individual alone; indeed, we find that out very quickly, not only in working for the poor, but for the strong, the virile, the self-reliant working-men, or for the education of the great masses of mankind. It is well that we should make this discovery; it is well that we should come very early in contact with the evidence that egoism and selfishness are not only mean, but barren and impotent; and it is only when we take possession of the powers that be, that are ordained of God for justice and light, only when we ally ourselves and claim in the name of our exalted and reigning Christ that all the powers of government and education belong to us, only when we take that ground and enter into this public service, and arm ourselves with all the forces of government and science, that we are helping to make the Church of Christ strong as she should be strong.

No one here would advocate the union of Church and State. We are glad our fathers liberated us from that bond and that bondage; but woe be to the State when Christianity has gone out of it, to the law of the land when it no longer is dominated and pervaded by the spirit of justice and kindness and invincible good-will incarnate in Jesus Christ and institutionalized in His Church. The State goes to perdition, like the individual soul, if it is not filled by the reigning, controlling ideas of Jesus Christ; and it is our business as Christians to fit ourselves to know that power, and to know how to get possession of it in the name of our Lord and of His people everywhere, here and abroad.

Here I wish to add a suggestion. These problems that have risen around the great industries in this country are rising in India, in China, in Japan. In Madras, in Bombay, in Lahore, in Shanghai, in Hangkow, in Tientsin, in Osaka, the lofty chimneys of great industries rise; and wherever the smoke pours black out of these chimneys, there at the bottom and around them you find the crowded dwelling, the child born into dirt and filth and immorality, the woman and girl brought up under bad influences of congested city life of modern times. In addition to the great needs, therefore, of the village and the old household industry, we have given this fatal gift to the East, and we must follow it up in its consequences. The old mediæval beggary and the new conditions of modern industry call for two things. We must train ourselves, as has been suggested by Dr. Mackenzie, in the modern sciences, in chemistry, in physics, in preventive medicine, in economics, in statistics, in sociology—those modern instruments of thought and of beneficence which are ours if we will master them—and we must put them into practice. For practice enriches study, and study helps practice; it

gives eyes to practice, as practice gives skill to the knowledge acquired.

I spent one evening with Mr. Barnes, the man who is the very type of the Young Men's Christian Association, which has long given to the whole nature of man a real attention. I spent an evening with him, and with the Governor of his province, and we talked over what the Western world has to give to the politicians, the statesmen, the leading men of China. India, China, Japan are all realizing the need of a message of love, embodied not only in sermon and book but in organized forces, as in the Western world.

In closing, let me suggest that we go not as charlatans, not as quacks, but with our best. Let us train ourselves, let us give our intellect as well as our heart; let us know Christ and His Word and the world—the great, mighty, suffering world—that we have to work in. Let us know all that, and bring our best offering of body, mind, and spirit to the service of mankind.

THE SPRINGS OF SPIRITUAL LIFE

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As I pondered this subject, certain portions of Scripture came to mind. One of them was the word of our Lord to the woman of Samaria about a well of living water springing up into eternal life. Another was the cry of the Saviour recorded in the seventh chapter of St. John. In one of the prophetic portraiture of the Servant in whom God is well pleased, it is said of him that He will not strive nor cry. But this seventh chapter of St. John contains a record of two of His cries. It must have been something of unusual importance which led the Servant to cry out vehemently.

One cry was heard when the quibblers raised the question of His origin. In the midst of the temple He cried, saying: "Ye both know me, and ye know whence I am and whither I go." The other cry was on the last great day of the feast, when in commemoration of the supply in the wilderness they poured out water with solemn ceremony. Evidently He stood at one side and cried, saying: "If any man thirst, let him come unto me and drink. He that believeth on me, from within him shall flow rivers of living water. This spoke He of the Spirit which they that believed on Him should receive."

I thought also of that Psalm which says: "As the hart panteth after the water-brooks, so my soul panteth after Thee, O God. My soul thirsteth for the living God"; and of that other Psalm which contains the expression: "Glorious things are spoken of thee, O

city of God," and ends with "They that sing shall say, All my fountains are in thee."

I was reminded also of those words of the prophet: "With joy shall ye draw water out of the wells of salvation," and again: "My people have committed two evils. They have forsaken me, the fountain of living waters, and have hewn out to themselves cisterns, broken cisterns that can hold no water." Again: "Ho, every one that thirsteth, come ye to the waters. Come unto me. . . . Hear and your soul shall live. . . . Instead of the thorn the fir-tree. . . . Instead of the brier the myrtle-tree"—and still that other: "Like a tree planted by the rivers of water shall he be who meditates on God's law. Blessed is he. Cursed is the man who trusteth in man; like a tamarisk in the desert shall he be."

I reflected that two great books of the Bible are conspicuously represented in these selections, viz.: the Psalms and the Gospel according to St. John, and that these two books perhaps better than any others are representative of and reveal the heart of the teaching of the Bible. There is the one, representing the Old Testament, rich in teaching about the Christlike God, and in the other, representing the New Testament, there is teaching similarly rich about the Godlike Christ. This teaching is such that to my mind it authenticates, as a whole, the Bible of which these books are parts. John Bright is quoted by William E. Gladstone as having said it was impossible for him to believe that the Bible could have been produced exclusively by human genius, and that he would be willing to rest on the Book of Psalms alone regarding the question whether there is or is not a divine revelation.

Let me present to you my subject in another form, thus: The Making of Prophets. When I speak of prophets, I am reminded of a saying of one of my teachers of years ago: "Judæa was not unique in that it had prophets, but because it had such prophets." This recalls the fine words of Dr. Davidson about the work of prophets, as follows:

The office of the prophets was very much interpretative of the law and of the history. It was their business to take the nation down into the midst of the historic stream, to make it conscious of the currents and tendencies of the time, to interpret to it the forces that were wrestling together, and so acting out its history; and thus to impress deep religious convictions upon the hearts of the people and awaken a strong consciousness in them of the present God in the midst of them, and a deeper longing for fuller manifestation of the Messianic redemption. And the prophet, abiding thus in the very presence of Jehovah, was himself a standing symbol and prophecy to men of the time when God's Spirit should be poured out on all flesh as He was now on him.

Trying to discover what went into the making of a prophet, I decided that two elements appear to be among the most conspicuous; first, eager, appropriative study of available, reliable knowledge of God; and secondly, persistent fellowship with God. These two elements are now familiarly known as Bible-study and prayer. They

are essentially one, and constitute the one and only spring of spiritual life. Results of these two forces in operation are: first, satisfaction; a rest of the spirit; peace, joy in the holy life of God.

A second result of the operation of these forces is a mighty stimulus to be and to do. What is the secret of this stimulus? It is appropriate to mention here the preface to the Ten Commandments, with its incentive to obedience to God's law. As a spring to action, it names nothing less than the fact of redemption. "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other god before me." The method of the Gospel is: Remember grace, and be obedient and jubilant.

Recall here also the Golden Rule in its context, for the verse begins with "Therefore." Before it, is the teaching of the Lord about our Heavenly Father, who is more willing to give than earthly parents are. "Therefore," he continues, "all things whatsoever ye will that men should do unto you, do ye also the same to them, for this is the law and the prophets." The Golden Rule is the *measure* of our duty, not the motive for duty. The motive is in the Father's love. "Ye are bought with a price, therefore glorify God in your body and spirit, which are His."

Into mind here comes also St. James, in a definition of religion. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." From "before our God and Father" to the fatherless is the course of the stream from its source. Truly this reminds us of the river of God proceeding from the throne of God and of the Lamb, on the sides of which is the tree of life, the leaves of which are for the healing of the nations!

When we reflect on these things, and remember that the teaching of the Scriptures about God is related to right living, the words of the writer Mulford seem appropriate to quote. He says: "The morals of a people, as also its politics, will correspond to its theology, and will be but the sequence of that."

Let me offer to this vast company of students of the Holy Scriptures a word of caution in your perusal of them. It is this: Be sure to study in true perspective. Do not lose yourself in details. Listen to what the centuries say as over against the hours. Avoid the usurpation of particulars. Penetrate to the catholic sense. This discovery I made for myself once in the Book of Genesis, where, after much confusion, I found its great message about God. Forged out of the fires of conflict with ancient paganism, it gives us the releasing, superstition-destroying, inspiring doctrine of the Creator of the ends of the earth, who faints not and is never weary, who has made man to have dominion over the works of His hands. It tells of the God who sympathetically sought out man in his trouble, as He sought Adam; who is long-suffering, as He

was in the days of Noah, when waiting for sinners to repent; a God of large and beneficent designs, as seen in His call of Abraham to be a blessing to the world; a God sovereign yet not arbitrary, as seen in the story of Isaac; a God persevering in His association with mean men for their renewal, that they may become princes with God, as seen in the story of Jacob; a God who, though unobtrusive, is really present in individual life, in family life, and in community life in national and international life—so really that He, though not arbitrary, yet sovereignly shapes all our ends, “rough-hew them how we will”; a God who is so illimitable a source of spiritual life and inspiration, and so easily available for an emergency of fierce temptation as that Joseph was strong in Him to say: “How shall I do this great wickedness and sin against God?”

So, when looking for springs of spiritual life, do not search for them in the marshes, but in the uplands of Holy Writ. Keep the great aim of the Bible always before you, that is, that man may have abundant life, that thirst may be satisfied; that within there may be a never-failing well of water; that from within may flow rivers of living water.

Thus, as you read and study in the presence of the great Person of the Bible, will you become conscious of its power and, as a consequence, abundant and abiding fruitage will appear. “Thy words were found, and I did eat them.” “In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.” “They that fear Thee shall be glad when they see me, because I have hoped in Thy Word.”

There is great need of prophets to-day; speakers for God; speakers from God because of God within in His favorite home in the human spirit. In fact, the greatest need in the world is prophets. We must have them. Christianity is face to face to-day with her supreme test. Why did God not send Paul to the East? Why did he come West? I do not know, but I suspect that the hardest task God has to face is yet ahead of Him in the East, and that the development of the West in the liberty of spirit given man by the Bible has helped to perfect the equipment for the last mighty struggle just ahead. Science has appeared under the fostering liberty-giving spirit of the Gospel, and the two—Science and the Gospel—are allies in the Holy War.

The God of Israel is on the field. The Son of God is come. The Spirit of God is come. Science is come. Transportation is come. The last stadium has been reached, and the history of the globe is passing to its final phase. The greatest need is prophets. Will you aspire to the glory, and take the risk, and pay the price of being prophets?

Would you be prophets? Remember that, in the making, prophets eagerly, appropriatingly study to know God, and persistently

associate with God; nor forget that prophets are always in the making, howsoever advanced in experience they become. Before Jehovah they continue to stand, and by His Word they live.

I heard a voice saying, "Cry." And I said, "What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of grass. The grass withereth, the flower fadeth." "Yes," said He, "but the Word of our God shall stand forever. . . . Get thee up into the high mountain, O thou that bringest good tidings; lift up thy voice with strength, be not afraid; say unto the cities of Judah, Behold your God. . . .

"The prophet that hath a dream, let him tell a dream. But he that hath my Word, let him speak my Word faithfully. . . . What is the chaff to the wheat? saith the Lord. Is not my Word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

"Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to all good works."

SOUL-WINNING IN STUDENT DAYS ESSENTIAL IN PREPARING FOR A FRUITFUL MISSIONARY CAREER

SHERWOOD EDDY, M. A., INDIA

A MISSIONARY is one sent to win men; or, as Webster says: "One sent upon a mission, especially one sent to propagate religion." As good Archbishop Whately said: "If our religion is false, we ought to change it; if it is true, we ought to propagate it." Christianity itself is a Gospel, a message of good news; and a Christian is simply one who lives and tells the good news; one who has experience of spiritual facts, and reports that experience. As Aristotle says at the beginning of his "Ethics," after speaking of the great end of life, the virtues are habits of the will, built up act by act. They are not mere capacities or emotions, but habits. We gain the virtues by doing the acts; as in the arts, he says a man becomes a builder by building, becomes brave by being brave; so a man becomes a winner of men by winning men.

If my great work in the world is to win men, the most important thing in my preparation is to fit myself to be a winner of men. And that can best be done by winning them now.

Why should we be winners of men? First, we should obey the command of Christ. His example and His teaching alike summon us to this work. "All authority is given to me in heaven and on earth. Go ye, therefore, and make disciples." From the calling of the first disciples to the saving of the thief on the cross, our Lord's life was one long record of winning men.

In the second place, the example of every great missionary or Christian leader, abroad or at home, calls us to this work. The Apostle Paul, from his conversion at Damascus till the end of his days in the dungeon at Rome, was a winner of men. The early Christians of those days, as Gibbon and Harnack tell us, quoting Justin and Tertullian, were witnesses and winners of men. Carey was winning souls in India, Martyn, burning out his life for God and shedding tears on the sands of Madras or in Calcutta; Hudson Taylor, agonizing in prayer for Inland China; Livingstone, pouring out his life for Africa; and Mackay for Uganda, saying even in student days: "I must be more terribly in earnest where I am, knowing that I must soon go elsewhere." All these great missionaries were not only winners of men abroad, but they did not postpone their work; they won men before they went out.

We should be winners of men because of the intrinsic and eternal value of each human person. When a broken and battered sculptured torso is worth a hundred thousand dollars, when a horse recently sold for four hundred thousand, a Raphael this month for five hundred thousand, when the Cullinan diamond, of which King Edward said, when he saw it in the rough, that had it fallen at his feet he should have kicked it aside as a piece of worthless glass, is valued at a million, what can we say of the value of a human soul? Weighed against the worth of one immortal soul, the whole material world and all its gathered wealth are but as dust in the balance. Imagine the value of that one godless student, Wilberforce, won to Christ on a railway journey by the personal work of Isaac Milner, and dedicating his life for forty-six years to the emancipation of the slave. Measure the value of that blundering young man in the store as timid Edward Kimball stepped in and spoke to him of Christ. Then and there he yielded his life to God; and Dwight L. Moody came out of that store to be himself a winner of men; and, having done the will of God, abideth forever. Think of his influence in the lives of the men on this platform, and in this audience to-day, that will last forever! Measure the significance of that interview when a member of the Christian Association stepped up to that young agnostic student, just arrived at the State University, and began the work that led to the winning of John R. Mott, so that we have our chairman here to-day, won by that student in personal work. Supposing that that student, that member of the team, had "missed his tackle," had let his man get by, and that Mott had not been won! Then, let us ask, where are the men that you and I might have won, and have let go by in opportunities now lost forever? It is not only that we have lost the few that we ourselves might have reached, but that multiplied multitude beyond them that they in turn could have won for the Kingdom, had we been faithful. So far as you are concerned, the Kingdom ends with you, if you refuse to live and tell the message. If you do not pass

it on, your life ends in a blind alley; or, to change the figure, the river of living water pours itself out into barren sands in your selfish and silent life.

If, then, it is so evident from the command of Christ, from the example of great missionaries, and from the eternal value of every human person, that we ought to be winners of men, why are not more of us doing this work?

Why are we not winning men?

There are, again, three reasons. I think the first is indifference, or lack of the abundant life that should overflow to those around us. We are blind to the eternal spiritual values. I remember, as a student, crossing a lake one day. I had crossed that ferry many times that summer, and seen the ferry-boat filled with unattractive people whom I had looked at with cold criticism. But that day I saw them with eyes that were opened, I saw that boat freighted with human souls. I spoke to the man next to me, and he left that boat having given his heart to Christ. But, oh, the past journeys which I had made with no message for men! It is a terrible thing to know the truth and to refuse to pass it on. Suppose you knew the only remedy for consumption and refused to tell it! But is not our indifference in this matter yet more criminal?

That brings me to the second reason—hidden sin. We are often Samsons shorn of power, slaves who should be free. In a border war in India, I picked up a newspaper and saw a notice concerning men who in the hour of need could not go to the front, who were pronounced "unfit for service" because of their dishonored lives. Then I thought of the men unfit for service in the great conflict of the kingdom to-day. Does God dare trust you with power? Is He using you? Have you won a man this year? Have you spoken about Christ to a man this month? Have you prayed by name for any man this week that you might win him for Christ? "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use."

And the third great reason why we do not win men is fear—fear of men. But why should we fear them? This is the one thing they need. As I look back on twenty years abroad and at home, though there is the shaming memory of countless opportunities lost in cowardly silence, I think of some hundreds of men spoken to individually, and can recall only one rebuff, one insult received in all those years. And the man that gave it, broken in tears, and on his knees, the third day after gave his heart to the Lord. But the thing that brought him to Christ and that God used to convict him was the thought of the insult he had given to the human messenger, as God awakened his heart to see whom he was rejecting. Ever since then I have tried not to be afraid of a rebuff.

Once more I ask: *How shall we win men?* We agree that we should do this one thing needful, but have we admitted the reasons

why we do not? Now the question is, How shall we do it? In II Corinthians iv. 2, we find four great principles to be observed in winning men. First, having "renounced the hidden things of shame," and put away every unclean thing from the life that must be cleansed for this service, let us say: "For their sakes I sanctify myself, that they, back there in college, out there in India, or China, or Japan—those whom I could reach if I stood right with God—that they may be sanctified." Second, "by the manifestation of the truth," not by the refutation or destruction of error, not by argumentation—for you may win your argument and lose your man—but by the manifestation of the truth as it is in Christ. Napoleon chose his own battle-fields; let us choose ours. Our one battle-field is Christ. Third, "Commending ourselves to every man's conscience"—not merely to his intellect, or to his emotions, but to his conscience and his will. Fourth, "In the sight of God"—not in the sight of man, not in the fear of man, not for the praise of man, but in the sight of God. Oh, if with unveiled heart and anointed eyes we could go out to see men as God sees them, and be winners of men!

Here we are to-day, going back, five thousand of us, to those seven hundred and fifty colleges of the continent of North America, every delegation a team that could strike that college like the old "flying wedge" of the earlier football, if only we were a united team. Think of the power of a group of men banded together if filled with the Spirit, going back to the old college or the university! Think of the early twelve! Our Lord left in the world not a book, not a written word, no formal organization; but He left twelve men who had caught His Spirit and who would live and tell the good news. He staked everything on the loyalty of those men, and upon us who should believe because of their word. Think, later, of the twelve with Francis of Assisi, in poverty, in joy, in service, as all Italy turned to them for a living message. Recall those six young students that knelt in the little chapel in Paris, including Loyola and Xavier, and then went out like a flame of fire across Europe, and across Asia, where a million souls bear His name to-day because of those men and their followers. We may criticise their obvious shortcomings when we have approached their zeal. Think of the little group that knelt with Wesley at Oxford, who changed the history of England. Remember again the five that knelt under the old haystack, who rose and said: "We can do it if we will." We are five thousand here to-day because of those five men. Think of the power we five thousand might have if we rose as one man to say: "We can do it, and we will"—an army here in serried ranks, marching with that great unseen Captain of our Salvation as He leads us back to our seven hundred colleges.

I visited a church in Korea. It began with only seven men baptized in a little hut seventeen years ago. In these seventeen years

it has sent out forty-two new branch congregations; it has fifteen hundred members in the mother Church, and it is still growing because, as they told me, "every Christian is a witness, and the Gospel is still *good news* in Korea." My brothers, it is still good news here and now with us, if we only know it. I have long ceased to doubt that Asia would be won. We shall certainly win Asia, I feel sure of that; but sometimes when I come back here I wonder where we are coming out in America if the laity ceases to witness for Christ. If one branch of the Church, the Protestant, hires a man to do its preaching for it, and another, the Roman, to do its praying, whom shall we hire by proxy to live and to tell the good news for us? There are hearts as ready here in America as in Korea. In Korea nearly every Christian is a witness, because they will not admit a man to the Church until he has gone out to win some one else for Christ. If we were to ask here how many were telling the good news, or how many of us had ever led another to Christ, I wonder how many could rise as witnesses. I repeat, the Gospel is just as good news here as in Korea, and hearts are as hungry.

As I came West on the train the other day, I went back to the barber shop. While he was cutting my hair, the barber said: "I was in a wreck." "So was I," I answered. "I nearly lost my life," he went on. I said, "So did I." Then I asked him, "Were you ready?" "Why, no," he said, "I was not." "Are you ready now? Some time you will have to go; are you ready?" When he said he was not, I asked him, "Why not be ready? You are not far from the Kingdom. Say just two words; say, 'I will,' to God, and you may enter the kingdom of heaven. Say it, man; you have been waiting these thirty years; say it to-day." But he would not.

An hour later, after I had gone back to my berth, he followed me through the train, and said to me: "I can't get away from it. I am going to say, 'I will,' and I say it now with all my heart." Since then, letters have been coming from him; he has been witnessing in missions in Chicago and in New York, at either end of his run; wherever he has been, he has been witnessing for Christ.

There is One standing among us to-day, standing before you this very hour, saying: "Simon, son of Jonas, lovest thou me?" How much dost thou love me? Dost thou love me enough to tell this good news? "Simon, son of Jonas, feed my sheep."

THE WORLD-STRATEGY OF THE CHRISTIAN CONQUEST OF NORTH AMERICA

**Evangelization of the Constructive Forces of Civilization in
America**
The Vocation of North America
The Importance of Foreign Missionary Work

EVANGELIZATION OF THE CONSTRUCTIVE FORCES OF CIVILIZATION IN AMERICA

DEAN SHAILER MATHEWS, D.D., CHICAGO

WESTERN civilization is spreading about the world. Like its predecessor, that of Greece, it brooks no rival and yields to no opponent. The question that concerns not only America but the world is, whether this civilization is to be thoroughly and sincerely Christian. It is one thing to be great and powerful; to have vast material resources, and an ever-increasing amount of intellectual power; but it is quite another thing to have all these resources and all these powers, all the constructive influences of civilization subjected to the ideals and the Person of our Lord Jesus Christ.

Civilization is conquering the world. Will the Gospel conquer civilization? The answer will be given in many places and in many countries, but in no country more immediately and more effectively than in America.

There used to be an old slogan of patriotism: "My country against the world!" Christian patriotism cries: "My country *for* the world!" As we see the resistless march of this civilization, with all its wonderful accomplishments during the last two hundred years, we see also that in America is to be the critical test of civilization and the forces that are reconstructing the world. There they are focalized; there they must be evangelized. If Christianity cannot conquer America, it cannot conquer the world; and a Christianity that cannot conquer America is a Christianity that we do not want to carry to the world.

Yet I dislike exceedingly to make this sharp contrast between America and its position in the world's conquest. Civilization and Christianity, materialism and militant idealism are not matters of geography. They are aspects of a civilization soon to rule the world. To save men includes saving the conditions in which they live. To evangelize the world is to do something more than preach the Gospel. It is to institutionalize the Gospel. It is to put the Gospel into the forces that are re-making the world in which we live. And those forces are so expressed in America that we can see here, as it were, in God's great social laboratory, how the Gospel must work and how it can work; and, let us be thankful to Him, how it is working.

Among the forces that are reconstituting our order and making a new to-morrow out of the inherited yesterday are those of such enormous significance as science, the woman movement, immigration, the struggle for economic justice and democracy. All these forces are to be seen to a greater or less degree in every region of the world. They are re-making civilization. Nay, they are the promise and potency of civilization. Will that civilization be Christian? For every one of these great forces, whether we will or not, is changing the day in which we live into the to-morrow in which our children are to live. Every one of these forces must be Christianized or their influence will be evil.

In America we can see that we stand at one of those strategic points. I like that word *strategic*. It suggests "fight," and we Christians ought to be militant, not merely engaged in manicuring our morals. Tremendous forces are being released here in America, and every one of them is interplaying with others. And they must be filled with the ideals of Christ.

Take the movement called science. Science can be the greatest friend of religion, if only religion will learn to use its information regarding the facts of the universe and what they mean. It is impossible for any Christianity that is obscurant, or that endeavors to overlook the wonderful results which an age of scientists is bringing us, to withstand agnosticism born of scientific methods. If you are going to fight savages, you should not take the savages' weapons. You must take the best weapons you can get. If we are going to fight agnosticism as it exists, not only in America, but wherever this modern civilization enters, we must be ready to use the weapons that science is putting into our hands. The man who is afraid of a fact has no faith in God.

Let us consider the great woman movement, the most critical development in modern civilization. It is in immediate danger of losing its spiritual significance and becoming simply a new phase of economic development. Are we in America planning merely to industrialize woman? Shall we, possibly, spoil her spiritual power? Shall we level ourselves up to women, or is there danger that we may level them down to us? What is the inmost meaning of this movement, which is not confined to America, but which in America is free to work itself out? Is it merely the emancipation of woman from all restraints? That would lead to sex anarchy. Is it that we shall see the family disappear before this industrialized womanhood? Or shall we see through it the working of our Christ, as He gives mankind a better opportunity to spiritualize the family, and social development of all forms? As America answers these questions, all the world will answer them; because nowhere else as in America will it be possible to combine spiritual enthusiasm with feminism.

Then there is immigration. All the world is having moving-

day. Never since the day of the fall of the Roman Empire, when the Roman civilization was inundated by immigration, has the world seen such a movement. I suppose as many people land upon Ellis Island every year as came into the Roman Empire in a hundred years, or as many as ever were in ancient Palestine. And all this interplay of nations shows that at last humanity is entering a real unity. All this marvelous interplay of ethnic faith, and ethnic customs, is fraught with significance for the future. When a man breaks with his country, he very often breaks with his religion. Religion seems the one thing that cannot stand moving-day. When you see the nations leaving their home-land conventions, the vital question rises whether the new world into which they are going can bring into their lives the inspirations and inhibitions that religion alone can bring. America is singularly strategic in this matter, for here we find a unique combination of nations. America is a microcosm, a world in miniature, and not a small miniature. Here these forces are interplaying, and let us be thankful that they are interplaying in an atmosphere that is still surcharged with religion. Just as we ought to be thankful that women still go to church, if we are to Christianize the feminist movement, so we ought to be thankful that in America we have the atmosphere of our Christian faith. As we evangelize these amalgamating nations in America, shall we be evangelizing other nations as everywhere they feel the influences of a mobilized civilization.

Then, again, there is the struggle for economic justice. Where do we not find it? What person is not in sympathy with it, whatever may be his particular theory as to how economic justice is to be established? The demand for justice is one phase of Christian fraternity. How can we think we are carrying a Christian civilization to Japan when we bring child labor into the factories of Japan? And how can we think we can save the little children in Japanese factories by money wrung from little children in American factories? Until we see that we must face this problem of economic justice here at home, and face it in terms of God's own Word, we shall not be able to send an unqualified announcement to the world that we have a Christianity that has been tried and tested in the awful alembic of our economic order. In the same proportion as we see that our Gospel in America has the power to transform the conditions under which men and women live and work, we shall have larger confidence, and the world will have larger confidence, in the Gospel we are carrying to nations that may partake of our industrialism but are not partakers of those spiritual ideas by which, to some degree at least, industrialism in America has been humanized.

We are coming to see that we must do more than cure unfortunates. Christianity is something more than the Red Cross Movement of social evolution. It is something bigger and better than

being good Samaritans. By "good Samaritans" is meant that highwaymen are on every road between Jerusalem and Jericho. We must see to it that good Samaritans are not needed, that we have a social order whereby we can prevent misfortune, not simply care for unfortunates. In the same proportion that we work out the evangelization of the creative forces in America, shall we be able to construct a civilization that shall carry within itself, across and around the world, not only its economic significance and powers, but the message of good-will and justice. Until we can train ourselves to give justice, it is idle for us to try to *get* justice. The Christian appeal is the appeal of the cross. It is not the appeal of the counting-house. It is the appeal to give, to share, to democratize; not the appeal to get, to conquer, to crush. Can America be thus evangelized?

Finally, in America we need to see how it is possible to spiritualize democracy. Democracy is not certain to be spiritual. It may be merely economic, and there are men all over our country and all over the world, who are saying that the only laws of social movements are the laws of wealth; that, after all, we live in materialistic processes, and that the things of the spirit are secondary, or at least not primary. But the Gospel gives the lie to that sort of propaganda. The Gospel says: "For what is a man profited if he gain the whole world and lose his own self?" Thus, if a man is not ready to spiritualize democracy, he will be slow to spiritualize himself. Here, in America, where this democracy which we now have has been evolved at such incalculable cost, we are coming to see that the Gospel of Jesus Christ is capable not only of rescuing individuals from a world of sin, but that it is capable of saving the world in which we live; for "God so loved the world that He gave His Son." And this joy-bringing discovery must be given to the world.

To feel that your Gospel is as powerful as this is to have new inspiration for the task which the spiritualizing of the social order puts upon us. If America should stand before our foreign critics as a synonym for brutalized, aggressive, sensualized wealth, we might be ashamed of being Americans. But America stands for a splendid ideal of service for the world, for a patriotism that blesses not America alone, but the world as well. The Gospel will ultimately be significant elsewhere only to the extent that it is significant in America. If America's spiritual life is of such a character that it should be made universal, then to be an American is to be not only a patriot, it is to be a vicarious patriot. And who does not at times have the ambition to become a member of that "vicarious tenth" which is sacrificially carrying the spiritual forces throughout the world?

Not only for America, but for civilization is the appeal of the hour. There never will come in your lifetime, or in the lifetime of

your grandchildren, a moment like this. There never was a time when all doors are open as they are now. These mighty and wonderful forces are re-creating the world of to-day into the world of to-morrow, and the man who desires to build his life into his own age should throw it into these reconstructive forces as we see them now, and as we shall see them to-morrow. The conditions developing here in America will be found in the next generation in Japan, in China, and in India; indeed, wherever this Occidental civilization finds its way. Are you and I going to send to that great Eastern world a tinkered-up civilization, a civilization which we admit is not yet Christian here? Or are we rather to send to nations already shaken by the impact with this westward-moving civilization the message of America's victory over materialistic tendencies, over indifference to morality, over an unjust economic system inherited from the past? Shall we not pledge ourselves to send those nations the message of an achieved brotherhood, born not simply of ethical interest or biological unity, but of the conviction that, since God is the Father, all those who wish can be, through the aid that Christ will give them, not only children of the Father but therefore brothers of one another? That is the heart of the strategy of foreign missions, so far as the civilization and the development of America are concerned—the evangelization of the constructive forces of civilization in America for the sake of the world.

THE VOCATION OF NORTH AMERICA

JAMES A. MACDONALD, LL.D., TORONTO

THE FIELD is the world; the marching order is: "Go into all the world, and evangelize the nations"; the motto of this Student Volunteer Movement is the evangelization of the world in this generation; and the vision that challenges us to-night is the strategic position of North America in the Christian conquest of the world.

On this theme four things would I say to you. The first concerns America's strategic position. Geography gives to North America its commanding place in the world-strategy among the continents. Here North America stands compact within itself. Looking eastward to the civilization beyond the Atlantic, looking westward to the older civilization beyond the Pacific, itself is neither east nor west, but the half-way house of the world. Its windows open to the rising sun and to the setting sun. Its interests are world-interests; its fortunes are bound up by all the ties of death and life with the end of the world.

But not geography alone, for history as well gives North America its position. The history of North America is brief, but

it is crammed with world-significance. Through the long Dark Ages of Europe and Asia, the ages of experiment and of failure, this continent was kept isolated and apart. But four hundred years ago, when Constantinople fell, when by "the unspeakable Turk" the civilization, the commerce, and the Christianity of Europe, all looking eastward, were turned back upon themselves, this great door and effectual was opened in the West, and America, heaving above the horizon line, offered the human race another chance, for the race had broken down. It had lost its vision splendid. In religion, bankrupt; its moralities turned to corruption; freedom for the many meant bondage to the strong.

But far across the Atlantic the vision flamed anew, and the oppressed thousands in the cities of Britain, in the valleys of Europe, caught the gleam, and followed it. Here in this new land they found freedom's holy ground, freedom to enjoy the fruits of their labors, freedom to worship God. Four centuries of history have justified Europe's first vision of America. This continent still stands for freedom, for social justice, for religious liberty, and for the world-brotherhood of men. Again and again has the democracy of America been led by evil counselors; again and again has there been the apostasy and the great betrayal; but again and again the people have faced sunward, Godward, and in the end of the day democracy in America shall be justified of her children.

And not geography and history alone, but America's own achievements add to the strategic value of her position in the world. All that has been done in the arts and industries, all that has been done in government, all the triumph of social experiment, all the developments of education, all the enrichments of life—these achievements which give distinction to America are but so many vantage points which magnify America's opportunity and heighten her obligation to the world.

My second point is America and its unique achievements. North America has achieved many notable things in science and the arts. Both in Canada and in the United States, worthy contributions have been made to the conveniences, the comforts, and the dignities of civilization. In many of these things we only follow where others lead; but in one thing North America stands alone. One achievement is unique, original, the model and the inspiration for all the continents. It is the joint achievement of America's two English-speaking peoples. It is that international boundary-line which spans this continent from ocean to ocean, across which in a hundred years neither nation has ever once launched a menacing army or fired a hostile gun. A thousand miles of open river, a thousand miles of inland seas, a thousand miles of sweeping plains, a thousand miles of mountain range! Four thousand miles! Four thousand miles of civilized internationalism that cannot be seen anywhere else under God's sun is the achievement of Canada and the

United States in these one hundred years. Over every mile of it nation meets nation, sovereignty meets sovereignty, but with never a fortress, never a warship, never a gun, never a sentinel on guard. Without precedent in any century, without parallel on any continent, this boundary-line between the United States and Canada is America's greatest achievement, at once the marvel and the admiration of the world.

How comes it that North America has so greatly achieved? On other continents nations still crouch under the burdens of war. Some nations still linger in the half barbarism of temporary peace; but the people of the United States and Canada, with the blood of the lion, with the blood of the eagle, with the blood of the bear, with all the savage bloods of the European jungle mingled in our veins—these two nations of the proud Anglo-Saxon breed, divided almost equally this continent and held it unbarbarized by the black menace of war—and why? Simply for this reason: Both the people of the United States and of Canada have learned from their common mother that national unity is at the basis of national integrity; and each has developed into a national unity of its own, self-contained, purposeful, strong. Both desired supremely to be free. They are fit for freedom, and have united all their peoples in unswerving devotion to freedom's great experiment. Through this unique experience, Great Britain and America have learned for themselves, and would teach the world, this new maxim of international politics: that any nation that desires to be free, and is fit to be free, and stands for national freedom, must be given freedom's unfettered chance. This is the message of the United States and Canada to all the world. It is their message to Mexico. Had the turbulent tribes of the Mexican Republic had any unity, the unity of national life, had they cared for real unity, for real liberty, rather than for lawless exploitation, had their revolutions been something more than a change of despots, intervention by the United States, or by any other power, would be unnecessary and vain. When China unites all her people in one national purpose, when China kindles through all her provinces the fires of Chinese patriotism, the partition of China will be as unthought-of as it would be impossible. And when the little kingdoms of the near East learn the secret of self-government, and respect self-government in others, the problem, the danger-spot of the near East, will be removed.

Everywhere on all the continents this that North America has done, this that North America has proclaimed to the world, is the sign of the world's new civilization. In that new civilization the strength of any nation is not in its armed battalions, nor in its dreadnaughts, but in the spirit of its people, in their ideals of freedom, in the integrity of their national life, and in the high and serious purpose of their international affairs. To make that good on this North American continent, against nearly one hundred mil-

lions of people in this Republic, Canada rises, holding nearly one half of this continent, but with no standing army, without even a program for a navy, defended in America only by the fact of its own national integrity, and by the fact of a civilized internationalism of which Canada forms a part—safer from war and from war scares than any other one of the great nations of the earth.

The secret of this new civilization in America is this: that despite all our paganism in politics—and the editor of a daily newspaper knows that paganism—and the paganism in industry and in the social order, the United States and Canada have learned something of true national greatness from Jesus Christ. Year by year we are learning, we and all of our peoples, that, for the nation as for the individual, the standard of greatness is service, and that the inspiration of greatness, its spirit, is unselfish sacrifice for others. A thousand actions may belie our words, but deep in the heart of American civilization, saving American civilization from decay, inspiring it year by year to nobler achievements, stirs this irrepressible Christian motive.

The strategic position of North America and its unique achievement in its international relations constitute a world-vocation, a calling from the nations and from the God of nations; and by America's response to that calling shall she finally be judged. Every great nation has, indeed, its vocation, its calling from the great world, its legacy of ideas for the service of humanity. Every nation embodies some special faculties, some tendencies, represents a distinct idea or aspiration, holds the germ of a common faith or tradition or purpose distinct from that of all the others in the world. Above the individual citizens is the nation, and above the nation is humanity. So Mazzini said, and said truly: "The nations are citizens of humanity, as individuals are citizens of the nations." And as to the individual comes the call of the nation, so to the nation comes the call of the world.

America's vocation, America's world-calling, is clearer, more insistent, more appealing, than any other call that ever disturbed any nation, ancient or modern. Israel, Greece, Rome, Spain, France, Britain, Germany, Russia, and the new nations east and west—all these have had their days of visitation. But to no one of them came a chance so stupendous, a vocation so commanding, a vision so splendid, as now challenges North America. Every fact of geography, every fact of American history, every achievement of American genius, all that is worthy of American commerce, all that is noble in American diplomacy, all that is vital in American religion—these combine in one irresistible appeal, in one unescapable challenge. This challenge to you men and women, and to the whole North America of to-day is this, that the Latin Republics of this hemisphere, the emerging nationalities of Africa, and all the awakening Orient, may have their full chance.

O men and women of North America! the present is the crisis for our continent. In our day conditions meet on a world-scale that makes for national glory or for national decay; and in this crisis neither the United States nor Canada can win or lose alone. Two nations, we are one people; having two sovereigns, we are one in our Christian faith. Facing the Pacific, facing the challenge of the non-Christian faiths of the Pacific, Canada and the United States stand or fall together. In the light of America's world-vocation, and in the presence of America's gigantic crisis, the question comes to the United States and to Canada: Shall America stand?

We must remember America's supreme obligation. America's position of world-strategy, its great achievement, its great vocation, unite in the supreme obligation which North America owes to the world. It is the obligation of privilege; it is the obligation of superior advantage; it is the obligation of unique achievement, the immovable obligation of masterful power. That obligation of special privilege rests upon the nation as surely as upon the individual. The modern imperative of "ought and ought not" obligates the people of this continent in their corporate capacity, in relation to other continents with which America is associated in the neighborhood of the world's nations. The law of the neighborhood for the North American continent is: Thou shalt love thy neighbor as thyself.

In America's world-obligation, every citizen of Canada is involved, as is every citizen of the United States. On both sides of the boundary line, it was once common enough to hear loud boasts about being an American or being a Canadian. Such boasts are still heard, but they are less extravagant than they were. A sense of what American citizenship involves, its responsibility, its difficulties, its perils, the threatening possibility of its failure, has sobered our people. We needed to be sobered in order that we might be inspired. The inspiration is in the high calling which comes to every citizen of the United States and Canada to do something real, to do something worth while, to enable his country, to enable this continent, to come to its own and to do its world-duty. This obligation is yours, mine, every American's.

That obligation involves for each individual the full measure of devotion to the cause of making life in North America Christian, wholesome, free. Great areas of life in the United States and in Canada are half barbaric. Not only do separate and individual instances of wrong and oppression, envy and hate, exist, but there are false standards, and low ideals, impure motives, unjust purposes, and unholy policies. The movement of life is toward the neighborhood, but as yet, in city and in country, life is half jungle; and he is a traitor who does not devote himself in any and every effective way—in school, in Church, in State—to make democracy in America just and clean and free.

America's obligation involves every citizen in the duty of mak-

ing the impact of American life on the world redemptive and strong. And the obligation that rests upon every American citizen rests with peculiar fitness and directness on you young men and young women from the schools and colleges and universities of Canada and the United States. If privilege means obligation, students of North America, the heaviest obligation rests upon you. You are the privileged classes of North America. Great Britain has had its problems with an aristocracy of birth, and to-day Great Britain is facing the problem of a landed aristocracy.

In America and Canada an aristocracy of wealth has sprung up. Every form of aristocracy has its special privilege, but in our day, in this new day, the greatest special privilege is in the mastery of the things of the mind. You are the only aristocrats, you whose free citizenship is in the democracy of ideas. We here to-night are the heirs of all the ages. For us the pioneers on this continent bore the burden and heat of their day. For us the colleges and the universities were opened. The bread of our intellectual life was earned by the sweat of some other man's brow. And all there is in the obligation of privilege rests heavily upon you and me.

The obligation is none the less—it is more—because you are not only students, but you are student volunteers. You have heard the call to service, and you have seen the vision. That vision will lead some of you into the ministry of the Church. I hope many of you will be led into the Church. It will lead some of you into the secretariat of Christian associations; some of you into social service at home; and some of you into missionary work abroad. By the great God, I charge you to be faithful, to be true to your vision! Follow the gleam!

The leading for some of you may be from your colleges into business, into office, shop, or factory, into journalism, politics, or educational work. Follow your vision, men and women! It is your life. O students of North America, rise to the obligation of your volunteer idea! Go back to your colleges, back to your fellows, back to your classrooms, out into the daily life of your States and Provinces, and make your volunteer idea the evangel of America to the nations, to the world. Arouse your fellow students, rouse them from indolence; rouse your Governments from their unconcern; inflame the imagination of this continent with a vision of its own world-program. Five thousand students should revolutionize North America. Believe me, you have the only supreme power of revolution. The only supreme power of revolution is the power of the idea incarnated in a personality. With that power, and with that power alone, Jesus Christ faced the world and His apostles, and changed the currents of history by the power of that idea. It was with the power of an idea that Mazzini faced the decadence and depression of Italy, and roused it to noble endeavor. Garibaldi with his army, and Cavour with his diplomacy,

would have been without effect had there been no Mazzini with the prophet's inspiring idea. You students of North America, you students of the United States and Canada, you with your redemptive Gospel, you with your volunteer idea, by the baptism of this hour, you are called, you are consecrated, every man and every woman of you, to go back into life, out into the world, to make America the hope of the world. By you a nation shall be born in a day. The name of that new nation thrown out into God's great world will be this internationalized North America. And Canada and the United States, having seen the vision, by the power of your volunteer idea, may be sent out into all the world for its redemption.

THE IMPORTANCE OF FOREIGN MISSIONARY WORK

THE HON. WILLIAM JENNINGS BRYAN, SECRETARY OF STATE OF THE
UNITED STATES

THE PRESENCE of our distinguished neighbor from Canada emphasizes the superior opportunity the people of North America have to give, to do, and to help; because peace has given them the control of all their resources. I think I can emphasize what he has said by reminding you that all that we give from the United States and Canada to assist in the work of foreign missions is but a small part of what we would have to spend in fighting each other if we were not friends; and that the students whom these two countries sent abroad to carry the light of the Gospel are few compared with those who would be required to face one another upon the battle-field, if we were enemies. I appreciate so much the advantages of the century of peace which we are soon to celebrate that I am desirous that these two branches of the English-speaking people shall spend their money freely in erecting monuments to give expression of the gratitude of these neighboring countries; and I am sure, from what I know of my friend's view of peace, that he will agree with me in the suggestion that we might testify to our interest in the continuation of this peace by appropriating, each country, the cost of one battle-ship, for if we can build many battle-ships for war, surely we can give the cost of one to express our gratitude for the peace that has lasted for a hundred years.

But I desire to bring your attention to a phase of the subject that has not been emphasized by those who have preceded me, and the fact that they have said what they have gives me the opportunity to devote all my time to the subject, which is not at all estranged from theirs, but is another part of the same general theme.

I have come about thirteen hundred miles to speak to the

students, numbering more than four thousand, assembling from more than seven hundred and fifty colleges, and I am glad to tell you that my interest in the work of foreign missions is an increasing interest.

I have been a member of the Christian Church since I was fourteen years old, and I took the interest that the average church member does in all the departments of church work. I had heard returning missionaries tell of what they had found in heathen lands, and I had been impressed, as all Christians must be; and when my wife and I were planning a trip around the world, we thought that we ought to improve the opportunity to see something of the missionary life in these lands. We little knew when we made our plans how large a part that which we saw would make in our total experience.

When I reached Japan, I was invited by some American Christians to give an address. I declined, for I felt at first that it might seem discourteous for me, a visitor received officially, to present the claims of a religion different from that which they acknowledged; and it was not until the Japanese Christians themselves made an earnest petition that I consented to speak. After I had begun, I found it difficult to limit the number of speeches, for everywhere I went I found these native Christians desirous that our Gospel should be presented. As I traveled from Japan through other countries of the Orient, I found everywhere the same feeling among the native Christians of those lands; and when at last we had completed the journey across Asia the brightest recollections were recollections of our contact with these people of other races and speaking a different tongue, who were yet united with us in the worship of God and in the adoration of His Son.

I shall not forget the experience I had in the southernmost city of Japan, where, at a women's meeting held under the auspices of the Young Women's Christian Association, I heard them sing, in a language I could not understand, a tune that has ever since been more precious to me:

"Blest be the tie that binds
Our hearts in Christian love."

To-night I come to speak of the importance of the foreign missionary work to which many of you here have dedicated yourselves. In earlier years I have heard various arguments advanced against work in foreign fields. I am prepared to answer to my own satisfaction every argument that I ever have heard, for not an argument ever has been advanced in my presence that cannot be completely answered in a very few words. I have heard it said that we need the money for the work at home, that we cannot afford to send our money abroad. My answer is that the money sent to the foreign field is not subtracted from the amount that would

be devoted to the work at home. My observation is that the amount contributed for work at home is not greater because of the interest that we feel in the evangelization of the world; and I believe that most ministers will tell you that whenever they find a Church member who says he cannot afford to give money to foreign missions because he wants to use it at home, their experience is that when they ask him for it for the work at home this member has some other use for it that is more important to him than giving it for use at home.

Another argument that I have heard, and it has had some effect on some Christians, is that we are not perfect ourselves and ought to be ashamed to try to improve others in foreign lands until we have first removed the cause for criticism in ourselves. A plausible argument! Yes, but a very complacent philosophy, for if you can convince yourself that you ought never to try to help others until you yourself are perfect, you can postpone until after death any effort whatever to do good. The Bible does not say, "Let the perfect help the imperfect." It says, "Let the strong help the weak." The same rule that applies to the individual applies to the nation. There is much to be done in this nation, but, my friends, no matter how much we do there will yet be work before us. The higher we rise, the farther we see; and the more good we accomplish, the more clearly we see the work that yet remains to be done. If this nation is not to stretch out its hands to those in other lands until there is no work at home for its hands to do, then this nation will have no part in the world's redemption. I believe that we are stronger for the work here because of what we know of the work in other lands; and, speaking for myself, my faith has been increased as I have visited the mission fields of the Orient and there have seen our Gospel waging successful warfare against the religions and the philosophies of all other lands. I have come home with a stronger faith than I ever had before I went away that the time will come when every knee shall bow and every tongue confess.

I have heard it said that our missionaries do not act wisely always, and sometimes get us into trouble. I cannot deny it. But, my friends, we have no class of people who are sinless from whom to draw missionaries to send abroad. Neither have we a class of people who make no mistakes from whom to draw for missionary work. And if we had any we should need them at home so badly that we could not spare them for the foreign field! I have heard it said that our missionaries may get us into trouble, that they may bring on international complications. Well, my friends, I am just now so situated that an argument of that kind appeals strongly to me. But I have investigated the situation carefully, and my conclusion is that the men and women who go abroad to give themselves to the world and ask nothing in return are not so likely to get us into trouble as are commercial representatives who go abroad

to get something and give as little in return as possible. And, my friends, I believe that the money we put into the missionary work gives us larger protection from every standpoint than the money we put into battle-ships. I hope the time will come when instead of building battle-ships to terrorize the world we shall be willing to spend money to bring the sons of other nations here and let them learn here that we love them and have no ulterior designs upon any other race. I believe that when a small fraction of the money we have spent in battle-ships has been spent in bringing the young people of other countries here, that they may learn of our nation's ideals, that they may come into contact with and learn from our civilization, so that they may go back to their own countries and utilize there what they acquire here—I repeat, I believe that a small fraction of that money, if spent in this way, would give us far greater assurance against any possible danger that might come from any foreign nation.

Wherever I have gone I have found that the young men educated in the United States were friends of our nation. When I went to Japan, the first reception given us was by an organization known as The Friends of America Society, and it was made up of students who had attended colleges in the United States.

My friends, I am not prepared to say who among you should go into the mission field. When it comes to deciding what one's duty is, no one can advise another. We may bring people under the influence of a meeting like this, but only the Spirit itself can tell the heart of man what duty is paramount. All that I can say is this, that there is a field, there is a harvest, and that it is ripe. All I can say to you is that if the Spirit leads you in that direction, there is no larger field of human endeavor. If your lives are to be measured by the service that you render, behold what an opportunity for service lies across the ocean. Your Chairman, who has written his name indelibly upon the countries of the Orient, has shown us not only what service is possible but how pleasant that service can be.

When the President was seeking for a minister to represent the United States in China, he felt it his duty to send to that country a man representing the highest type of Christian citizenship. Whatever we may do in the countries of Europe that are Christian, we dare not misrepresent Christianity in the Orient, for these people there measure Christianity by those who come from the United States, and they often overlook the fact that many who go from Christian countries are not themselves either exponents or examples of Christianity. When the President had settled upon John R. Mott as the best representative out of the ninety millions of people for this work, I was glad to second his efforts, and Mr. Mott will testify that I pleaded with him to be our nation's representative in the new Republic across the ocean. The reason that he would

not accept was that he felt the work in which he was engaged was a duty that had stronger claims upon him.

What is it that you carry to these people who have been brought up under the influence of other religions and other philosophies? It is the religion of Jesus of Nazareth. If anybody tells you that Christianity stands for narrowness, I challenge the statement and reply that Christianity includes every element that enters into the making of a life and the development of a civilization. Do you find people so interested in the development of the body that they interest themselves chiefly in the gymnasium? I tell you that Christianity is the best guardian of the body of the man or of the woman, for when a human being has given himself to God and has taken upon himself the name of Christian, he cannot afford to give to his Master's service a weakened body or one dissipated by habits that destroy. He is then compelled by the most sacred obligations to lift his body to the maximum of its physical capacity; and, as old age robs him of his powers, he saves every atom of his strength with a miser's care, that it may be given to his Master's service. Tell me that any people are interested in the development of the mind. I tell you that there are no people more interested than Christians in the intellectual development of the world. Look over the world; study your geography; and in what nations do you find the greatest intellectual advance? You will find the greatest intellectual advance in the nations that acknowledge the ruling power and the dominion of the Christian ideals. Aye, those nations are not only spreading universal education among their own people, but they are contributing twenty-five millions of dollars a year that they may carry the benefits of spiritual life and of intellectual growth to the people of other lands.

Oh, my friends! while Christianity teaches us to train and develop the body and then to preserve it, while Christianity teaches us to train the mind and then to use it on things worth while, Christianity does more than that. Christianity puts behind the body a moral purpose; it puts behind the mind an ideal that directs the energies of that mind. I cannot pass over this subject, I cannot let the opportunity escape, without reminding you that Christianity puts an emphasis upon the moral character of men. Christianity tells us that a perfect body without a soul to inspire it is the body of a brute; that a mind, however brilliant, without a spirit to inspire it will run astray. Christianity tells us that out of the heart are the issues of life, that as a man thinketh in his heart so is he. And to you students from our colleges let me bring this message from Holy Writ: "The fear of God is the beginning of wisdom."

I am glad you have not become so much interested in the things that are visible that you have neglected the things invisible. I am glad you have not become so bent on studying the ages of the rocks that you cannot look up toward the sky. I am glad that

you have not become so puffed up with the greatness of your own minds as to lack that humility that brings you to the feet of the Son of God. Let me urge upon you the importance of impressing upon every human life—whether you find it here or in the nations that know not God—the fact that we must begin all our reasoning in regard to human existence with God.

I think we have given the atheist too much latitude. We have let him ask the questions and we have felt that it was our duty to answer them all and ask none. There is no reason why the atheist should be given the easy task of asking questions and the Christian assume the burden of answering them all. If I am to discuss this question of existence with the atheist, it will be turn about, and he shall not ask me a second question until he answers my first. He may ask the first if he wants to. I know what it will be. "Where do you begin?" Well, I begin where the Bible begins. "But where does the Bible begin?" In the beginning, of course. Where else can you begin? "In the beginning God created the heavens and the earth." That is my answer to the first question. And now I ask my first. Where does the atheist begin? And then his trouble begins. Did you ever hear a man explain creation who denied God? He cannot begin with God, for he has driven Him out of the universe. Where does He begin? He must begin somewhere. Where does he begin? Did you ever know an atheist to go farther back than the nebular hypothesis? But how does that begin? By assuming that matter and force existed. Does it explain how matter came into existence, or how it was that force came into existence, or why? No. Does it explain why there is in force a tendency to act on matter, and in matter a willingness to be acted upon? No, the atheist assumes the existence of four things that he cannot explain, and then, assuming their existence, he begins to reason out creation. I would rather begin with God and reason down than to begin with a piece of dirt and reason up. And I know of no explanation of creation that is better, more logical, more rational, more sensible than the Christian theory of creation.

It does not impress me when the atheist asks me whether I can understand God. My answer is that it is not necessary to understand God in order to believe there is a God. Is it necessary to understand the sun before one can believe there is a sun? The most ignorant person in the world can not only believe that there is a sun, but that he lives because of the sun's rays. Must I understand electricity before I ride in a trolley-car or send a message along the wires? Must I believe in or understand electricity before I can be struck dead by lightning? If lightning starts toward a man, it does not stop to ask him whether he understands it or not. I repeat that it is not necessary for me to understand God in order to believe that there is a God.

Neither do they disturb me by telling me of the mysteries of religion. I will disturb them by telling them of the mysteries that they cannot understand. If the atheist says, "I can not believe in God until I can understand Him," I will take his logic and drive him to suicide; for how dare he live when he cannot understand the mystery of his own life? Six thousand years of history, and who understands the mystery of human life? Bring me the most learned atheist, and when he is ready to die, when he has gathered from the material world all the knowledge he can gain or give, I will have a little child lead him out and show him the leaves upon the trees, the grass upon the ground, the birds that fly in the air, and the beasts that walk the earth, and the little child will mock him and tell him that he knows as much about the mystery of life as the aged atheist knows.

If you say to me, "I must understand the mysteries of religion before I can believe in religion," I tell you that love is a mystery. If you want to understand the mystery of love, there is no scientific definition of love. A man never knows what love is until he gets into it, and then he is not scientific until he gets out again. Patriotism is a mystery, invisible, intangible, and yet eternal. Because there has been such a thing as patriotism, millions have been ready to give their lives for their country, and, if need required, millions would do it to-day. The atheist knows as little of the mystery of life, the mystery of love, the mystery of patriotism, as the Christian does, and yet he lives, he loves, and he is patriotic.

Everything with which we deal is mysterious. The very food that we eat is mysterious. Sometimes man-made food becomes so mysterious that we have a pure-food law requiring that they tell us what it is before we eat it. But God-made food is as mysterious as man-made food, and we cannot compel Him to write a formula on the outside. Why, if a man refused to eat anything until he could understand the mystery of its growth, he would die of starvation. But mystery does not bother us in the dining-room. It is only in the Church that mystery bothers us. If there is any young man in this audience of college students who has come in from the farm, and has a smattering of knowledge sufficient to make him feel he cannot have anything to do with that which he does not understand, let me suggest that the next time he goes out to visit the old folks at home he address himself to a mystery with which he has been connected from his birth, and which he cannot even now explain. Let him explain, or find out if he can, why a red cow can eat green grass and then give white milk with yellow butter in it. Perhaps you will tell me that that is a commonplace illustration. I reply that you can answer the atheist out of the mouth of babes, and you can gather from the life about you that which will refute every argument he makes.

But I have not time to dwell on this. You go out to tell these people that you believe in God because unless there is a God back of life, a God in whom you believe, and a God whom you desire to serve, there is no basis upon which to build life. Take out of man's life the belief in a Supreme Being to whom he is responsible, and there is no way to determine what that man will do. The most practical thing in every human life is religion. Religion, as Tolstoi has defined it, is the relation that man fixes between himself and his God. Morality is the outward manifestation of this religion, and there is no other foundation upon which to build a moral code except the belief in God and the desire to ascertain His will and to do it.

If you go into a foreign land you go carrying the Bible, the Word of God, and you need not apologize for this Word of God. It has stood the test of ages, and the burden of proof is on the man who disputes it. My friends, it seems to me the time has come to challenge the unbeliever to put his theory to the test. If this Bible is not the Word of God, it is the work of man. And if our Bible is the work of man, then man can make as good a book as the Bible, unless man has degenerated. If our Bible is the work of man, remember that it was the work of a few men, people of a single race living in a little area not larger than a county, and remember that when they made that Bible—if men made it—they did not have the advantages of great libraries to consult or great universities to attend. They had no swift ships to carry it to the distant centers of the world, and they had no telegraph wires to bring them news from every corner of the world; and yet they grappled with every problem that concerns mankind from the creation of the world to life beyond the grave. They set up warning signs at every dangerous point in life, gave us a diagram of human existence, and we have to go back to that Bible for the foundation of our statute law and for the rules that govern our spiritual development. Along every other line of human thought and endeavor man has made far more marvelous progress, but along the one line of which the Bible tells man he has made no progress. In the science of how to live, we have not gone beyond the words of the Man of Galilee. We carry this Book, a book that has demonstrated its power. If they ask you what it is worth for them, there is no money that can be computed in figures that would persuade this nation to take the Bible and its influence out of our national life. Tell them that the human being who has come under its spell would not part with it, or with the precious things that it has brought to him. This Bible of ours has been the foundation upon which men and women and nations are built.

Three years ago I went to South America, and there I met a man who told me that he had not read the Bible until he was twenty-two years of age, and then he had no one to help him when

he read it; but he read it and it made him a Christian, and for more than forty years he has been building his life upon that Book. He never has held an office; he has had no position of influence; and yet, because of the man's character and his Christian strength, his word means more than his nation's law.

A few years ago I met a friend in the South, a man I had learned to know in Congress, and he told me of an experience he had had with his son. He said that when his son had finished college he sent him to a medical school, and when he had finished that he told him that he was ready to build a hospital for him and start him in life as few have an opportunity to begin in the medical profession. But the boy said, "Father, I think I ought to go as a medical missionary." The father then tried to dissuade him, and it was just before I met the father that he had passed through this experience. There were tears in his eyes as he told of his failure, and asked, "What could I do?" I said, "Nothing." Nothing can be done after a youth reaches manhood's estate, and feels the pressure of life's responsibilities upon him, and some great call to duty comes. Ah, then, my friends, there is nothing that anyone can do. But what other book can touch a man's heart as this Bible can? What book can nerve him, strengthen him to put behind him the things that are so alluring—wealth and power and comfort—and cross the ocean and bury himself among people whom he has never seen merely because Christ taught that greatness is to be measured by service, setting the example with His life?

You are to carry this Book, which is itself good at all times and everywhere, and you are to carry the Christ of whom that Bible tells. You will not carry Him merely as the highest type that man has known. If you are to carry Him effectually, you will carry Him as the Bible presents Him, as the Son of God and Saviour of the world. You will carry Him as He presents Himself when He says: "I am the way, the truth, and the life." If you have any difficulty in understanding His divinity, it is because you have measured Him by the rules that you would apply to men. Take Him out of the man class, put Him in the God class, and you will have no difficulty in understanding Him. Or measure Him by the task that He came to perform. It was more than a man's task. No man aspiring to be God could do it. It required a God, descending to be a man. Do you still wonder how He can be divine? Look at the record of His life. See Him a young man in the carpenter shop, and then a few years after. With no access to the sages living, or to the wisdom of the sages of the past, He gave the world a code of morality the like of which the world had never known, the like of which it has not since known; He preached for a few months, gathered around Him a few disciples, and then He was crucified, His disciples were scattered, and most of them were put

to death. From that beginning of His religion hundreds—yes, thousands of millions—have taken His name upon their lips, millions have been ready to die rather than surrender the faith He put into their hearts. Do you wonder how He could perform miracles when among men He is performing them to-day? For when He touches a human heart, and that human being begins to hate the things he loved, and love the things he hated, there is a miracle more mysterious than anything recorded in Holy Writ.

Do you wonder how He could open the eyes of the blind? He is doing it to-day. When Christ can come to a young man whose eyes see nothing but pleasure in life, and open his eyes to a spiritual vision of life, that is a greater miracle than opening the eyes of the physically blind. Can you not understand how He could lift people from the grave? He is doing it to-day. A few years ago I went down to New York, and visited a rescue mission on the Bowery. There I heard the testimony of nearly a dozen men who laid bare their lives, telling how, after careers of dissipation and crime, they had wandered into that little room and there been born again. Looking into their faces, and comparing them with the young men who came and asked for prayer, I could understand better than I could before what a new birth means. Christ can go out into the gutter and take men so low that even their own flesh and blood have given them up; and Christ can pick them up and wash them and make them clean, and fill their hearts with a passion for service. That Christ could have broken the bonds of the tomb.

Students, if we go abroad to carry the Gospel of this Christ, have before you a picture of Christ before Pilate, and tell those who listen to you how, nineteen hundred years ago, the powers and forces of this world were considered strong, and were arrayed against Christ. He was condemned to death; He was crucified upon the cross. Did the story end there? No; in a few centuries the power that was victorious then had disappeared. The Roman legions had vanished, the Roman authority was broken, while the One condemned to death upon the cross had grown and grown, and is the growing figure of all time. His philosophy is entering into the philosophy of the world to-day, and in proportion as nations are adopting that philosophy they are rising, measured by every standard, and are being linked together in a universal brotherhood.

Students, I know not how many of you may feel it your duty to stay and work here among us, but those of you who feel the call to go, can go with the assurance that every day of your lives will be days well spent, and that you will contribute your part toward the spreading of this Gospel that must some day with its ideals envelop the world.

CONVENTION SERMONS

The Message
The Messenger

THE MESSAGE

THE REVEREND ROBERT FORMAN HORTON, D. D., LONDON

IN THE seventh chapter of John, the thirty-seventh verse, we read: "On the last day [it might have been to-day], Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water."

The message of Christianity, which we possess and therefore are bound to pass on, is that God, as the Holy Spirit, is able and willing to enter, and to dwell in, every human heart, in every human society, in the whole body of humanity, making it the temple of God. And further, that only by that indwelling of God can any human life be right, only by that indwelling of God can any human society be sound, and only by that indwelling of God can the nations be knit together into a genuine humanity, as the family of the Heavenly Father.

Now, that message is delivered to us, and that spiritual dwelling of God within is mediated to us by Jesus Christ our Lord. As the text has just told us, it is by believing on Him that that spiritual life becomes an actual reality, and all its wonderful results begin to flow out of a human life.

The briefest statement, therefore, of the message of Christianity is in these simple words in the Gospel and in the Acts of the Apostles: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

But when we come to examine and analyze this belief, we find that it opens from within, and that within it are revealed four great conditions, on which the indwelling of the Holy Spirit depends, and the conditions are fulfilled by the exercise of this faculty of faith which is given to us for that express purpose. These four conditions are: asking, repenting, surrendering, obeying.

The first condition that the Spirit of God shall dwell in you is that you shall ask Him to come. It is significant that our Lord Jesus Himself, though He was born of the Holy Ghost, received the Spirit in His baptism in the form of a dove while He was praying, and that He told us expressly that we should ask, and God would give the supreme and all-inclusive gift of the Holy

Ghost. The first condition is that you shall ask—and continue asking daily, hourly—for the Spirit of God.

I mentioned on Wednesday the little prayer that John Smith of Harrow learned originally from a Sunday-school teacher, and then passed on to the boys at Harrow School for a quarter of a century. That little prayer: "O Lord God, for Jesus Christ's sake, give me the Holy Spirit," has gone out far and wide, and its fruit never can be reckoned on earth, but, O my brothers and sisters! the thought possesses me that if that prayer should come from every one of you every day for the rest of your lives, and if you would pass on that message as the briefest and most compendious form of the Christian religion, out of this assembly might flow rivers of living water that would cover the earth.

I want to ask you to tell people that brief prayer. The other day, while crossing the Atlantic, I tried to teach this prayer to my stateroom steward, who was a German. I translated it into German for him, and his eyes filled with tears; but he said that it was not for him. I told him that it was for him. He said that he had had great trouble; he had lost his friends, his parents; he was alone. "That is the reason why it is for you," I said; and I urged it upon that poor fellow, and until I left the ship I saw his grateful, wistful eyes always following me. He thanked me from his heart, I could see; and though he thought the prayer was not for him, I believe that by now that prayer is answered, and that that dear man has received the Holy Ghost. I say, therefore, ask, and tell others to ask. Jesus says, "How much more shall your Heavenly Father give" the Holy Spirit to them that ask.

But we are quickly brought up against the second condition, for the desire to be filled with the Holy Spirit will make you aware of the sinful state of your own heart, and you will begin to see that the obstacle to the dwelling of the Holy Ghost in you is that your heart is unclean. The purpose is too divided; the stains of guilt are on the conscience; the habits of vice have undermined the character, and that guilty soul says: "He cannot enter here, because I am unclean." Hence the second condition which must be fulfilled. You must find your way to the cross; you must find an atonement; you must find a pardon, a cleansing, a regeneration. Try as you will—and many a man has tried his best—you cannot get your soul clean. Try as you will, you never will get it to Pentecost except by the way of Calvary. It is only there, at the cross, that the guilt, the stain, the shame are put away, and the burdened soul can receive the Divine Guest, who cannot abide iniquity or dwell in a heart where sin is determined to stay. You must come to the cross.

It is true, you may have a spirit without the cross, but never *the* Spirit, never the Holy Spirit. Your utmost efforts at self-

improvement and discipline, like Luther's, only lead you to a certain austere satisfaction in achievement, or to a pitiful sense of failure. You cannot do it unless there is a cross, and a pardon, a propitiation for sin—for your sin, as well as for the sin of the world. This is your one hope of the Holy Ghost ever dwelling and abiding and working within you.

That brings us to the third condition. When the cross has really touched you, when you have found there the pardon and the cleansing of your sin, you are not a human being unless within you rises the most amazing desire of surrender to Him who has washed you and made you clean in His precious blood. You are brought, like Zinzendorf, in the gallery at Düsseldorf, face to face with the picture. There He is upon the cross, and He says to you: "I did this for thee; what hast thou done for me?" And you stand transfixed, like Zinzendorf, and within you rises the answer: "Nothing have I done, but everything will I do for Thee who hast died for me."

We heard a story from America which touches me afresh every time I think of it, because it goes to the very heart of the matter. In the old slavery days, in the slave-market at New Orleans, a beautiful mulatto girl was put up for sale, and the bidding went up from one hundred dollars, step by step, to close on the limit of the price ever bid for a human being, when a Northern man began to bid, and pushed the bidding beyond the power of any one there to compete. At last, for some fabulous sum, the girl was knocked down to the man. The next morning he came to take his purchase. The girl was wistful and sad at the thought of leaving her Southern home and going to the unknown North; but she saw her purchaser and said she was ready. "I do not want you to come," he said, and put into her hand the indenture of her freedom. She looked at him and asked: "Am I free, am I my own, may I go where I wish?" "Yes; that is what I did it for," was the reply. Then she said: "Sir, I will go with you wherever you take me." That is the secret of the cross. "Sir, I will go with you wherever you take me, because you redeemed me."

You cannot get away from the love that will not let you go, the love of Christ who died; but you never feel that love, it never grips you until you know what He said, that He died for you and purchased you with His precious blood. It is that which makes poignant the appeal of the message of Jesus. He purchases your love by the love that dies for you.

I think that in all this wonderful Convention the thing that has touched me most has been the little lyric that our four brothers here sang to us on the opening day: "The Treasures of Love in Christ Jesus." That is the one thing. If you feel that, you will do anything. If you do not feel that, no orthodox opinions, no religious appeal, no enthusiasm of a great meeting, will carry you any

distance at all; but the love of Christ will constrain you and take you to the very ends of the earth. That is the reason why the fruit of the Spirit is, *first*, love. It would not be so unless Christ had died for us—first, love, then joy and peace.

The fourth condition follows these preceding conditions quite naturally. When you surrender to your Lord, you no longer think of obedience as a cruel necessity, but as the greatest joy of life. To be a slave to a man is the greatest degradation of life. To be a slave to Christ, a bondman of Christ, is the greatest exaltation of life. Obedience to Christ has its immediate results, day by day. When you obey Christ, the tides of the Spirit rise within you; and when you disobey Christ you quench the Spirit; the Spirit withdraws, and you fall again into the darkness and deadness of the unspiritual life. The great point is to obey Him. His commandments are not grievous. He summed them up in the single word "love"—love God, love your fellow man, and all commandments are fulfilled. But He went into details and gave commandments such as no one else ever gave before to interpret love; and those commandments, as you obey them, fill you with the Spirit of God.

Take as illustration four of His most manifest, His most peculiar commandments, those that, coming from Him, have proved to be the very life of God for the soul. Take that commandment of His that you are to forgive a man who offends you, freely and absolutely, and again and again. Obey that commandment: forgive your enemy, ignore the offense, put it out of your heart; and as you obey Him, the Holy Ghost will be within you, and you will know the reality of the spiritual life.

Or take another of His commandments, the commandment which no one else ever thought of, and no one else enables you to obey—the suppression within the heart of impure thought. You battle against it, you overcome, and a victory attained there immediately brings within you the sense of the Holy Spirit.

Obey another of His commandments, to confess Him before men. Dare to confess Jesus in your college, among your classmates, and your friends, or in any company where you find yourself—especially in that of His opponents—and as His name breaks from your lips in confession the Spirit of God fills your heart with joy and peace.

Then remember that fourth commandment of His, to win men. You go out to win men; you set yourself to win men with every power God has given you, with tact and love and courage and faithfulness; and as you try to win them the Spirit of God witnesses within you.

I have been able to sketch only the four great conditions on which the Holy Ghost is received. I now conclude with one single appeal—have faith. What is faith? It is a capacity within you

put there by your Creator for receiving the Spirit of God. It is the faculty within you by which alone you can receive the Spirit of God. And that faculty of faith you must exercise, you must assume that it will work of itself. All the will must be brought to exercise the faculty, and all the passion of your heart must go out, with the reached-out hand of faith, to take the gift of God. Do not spare yourself in the exercise of faith. Have faith in God; believe on the Lord Jesus Christ and the Holy Ghost.

In this session, before the final note is struck, let us take care that each one of us, according to the measure of faith that is possible at this moment, receives the Holy Ghost. I say according to the faculty at present there, for that faculty, if used, grows; and while at first we may receive but little because our faith is small, at last we are able to receive all because our faith has grown.

THE MESSENGER

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THE MESSENGER is the bearer of the message. We have been thinking of the contents, of the central meaning of the message. What is to be the character of the bearer of this message?

We do not need to try again this morning to think of the qualifications or the preparation of the missionary. We gave proper heed to these subjects in the earlier days. We are to try now to think of things even more simple and fundamental than these. Let us seek to do it as we should if we were living in a long-past century with the little company in the center of which was the Saviour Himself; or as we may do it even now, conscious that among us here to-day that same Lord Jesus Christ is standing. Let us try to think of these things simply and sincerely, as we should think of them in His very presence.

I read this morning in the Gospel according to St. Matthew the chapter describing our Lord's sending forth of the twelve, and His conception of their mission, and of their character as His messengers. Surely that Holy Spirit of whom we have just been thinking will, if we allow Him, make our Lord so real to each one of us that we may think of these things as those men thought of them to whom He then spoke, and who reached out their hands and touched Him, lifted their eyes and looked upon His face.

It is necessary that a messenger should be in possession of the message, and that he should be able and willing to deliver it to those to whom it is sent. He must have that message in his mind; he must know what it is that he has to say. He must be clear as to the

grounds on which he believes that message to be true. "The words which Thou gavest me," said Jesus Christ, "I have given unto them." "Go ye and make disciples of all the nations, teaching them to observe whatsoever I have commanded you." "The words that thou hast heard from me," writes St. Paul to the young man whom he is commissioning, "the same commit thou to faithful men who shall be able to teach others also." For our own sakes, we must know our message. The day will come when we must stand with it all alone, speaking to men who are as deeply convinced of the security of their position as we are of ours. Woe unto us if in that day we are not sure as to the things we are delivering!

We need to be sure for the sake of that power which only those men possess who are able to speak of their message as "my message," or of their Gospel as "my Gospel"; who can say: "That which my eyes have seen and my ears have heard, and my hands have handled of the word of life, declare I unto you." We know that everywhere the driving and carrying power of men's presentation of truth hangs in no small measure upon the depth and clarity of their own convictions with regard to it.

For the sake of those to whom we are sent as messengers, we must know what our message is. How, otherwise, can we state it to them? How, otherwise, can we enable them to understand what must at first appear to them a strange and unintelligible Word? How, otherwise, shall we enable them also to come to the conviction of its truth? The man who goes out as a messenger of this Gospel to the non-Christian world, goes charged with the holiest and most solemn responsibility that any man ever bore; and down to the last day of his life, if he be an honest man, he will be praying that that Spirit of whom we have thought may be guiding him ever into surer and more truthful ways of uttering this message of the Father to His other children who have not heard of Him. A few years ago an accident occurred in a Chinese temple in the province of Shantung, that took away one of the most valued men in China, an old friend of some of us, Alfred G. Jones, of the English Baptist Mission, a man of acute mind and tireless inquisitiveness of thought, who never was satisfied with the way he had found to make Christ known to the people of China, who was always saying: "There must be some better way." With yearning love and a mind of ceaseless inquiry, he sought to the end of his days for a clearer and more Christlike path to the Chinese mind. If you and I are the bearers of this message to the non-Christian world, we must be students under the guidance of this Spirit of the message with which we are charged.

Yet how good a thing it is for us to remember to-day the type of men whom our Lord chose for His messengers in the beginning. He had room for all; the call went out to all. We ourselves may

surely claim a place in the company to which were gathered, first of all, the simple men of Galilee, unlearned and ignorant, of whom other men yet took knowledge that they had been with Jesus Christ; and though, of course, the mind of the early Church was driven out at once into these great inquiries that have been hinted at this morning, we know the simple and elemental message was that which our Lord's first messengers went out into the world to deliver. In Harnack's book on "The Expansion of Christianity in the First Three Centuries," the author has said that the four great things that conquered the hearts of men in those early days were the thought of one God, the Father of us all, the thought of a risen Christ, Lord over life and death, the message of a purity possible alike to the body and the soul, and the message of a great fellowship that gathered all men into the brotherhood of a real and including love. We shall need, as we go out with our message into the world, a background of reasoned conviction with regard to it; but every one of us here this morning was drawn to Christ by some simple, elemental message. Every one of us feeds his soul as a little child, simply and gently, and with docile faith, from the hand of Christ, and all those around the world into whose hearts we shall ever be able to carry this message will respond likewise to some plain and simple word that meets some common need of their daily life. The messenger charged to carry this message to the world need feel no fear as he looks into the fathomless depths of it. One simple word you and I are charged to bear—a word the length and depth and height of which are still unknown, but a word so simple that it can rest on the heart and lips of every little child throughout the world; the one message we bear is the message of One who came as Love, One who was and is Himself the Word that we are to carry to all mankind.

And those who would bear this message to those to whom it is sent must know it not only in their minds but in their lives. Thank God, however inadequate our theologizing may be, it is possible for all of us to make Jesus Christ known, and the reality of His message known, in our own lives! We cannot avoid making Him known in our life. You remember the sweet story in the life of St. Francis of Assisi, to whom one day a young monk came with a word of inquiry, and to whom the older man gave the indirect reply of an invitation to walk with him in the streets of the village that lay at the foot of the hill below the monastery where they dwelt. They passed through the gate of their home, through the streets of the village, to and fro, to preach the Gospel, as St. Francis had said to his younger friend, yet all the while the older man spoke never a word. When at last they had come back to the door from which they had gone, still in silence, the young man turned and said: "But, good father, when shall we begin to

preach?" "Oh," said the older man, "my son, we have been preaching all the way. Our example has been noted and looked at. Little will it avail a man that he go anywhere to preach unless he preach as he goes." Thank God, if in us this message is, if in our hearts this Lord is living to-day; whithersoever we go He will speak His own word out of our lives, and nothing can hide Him behind a veil! All the messengers bearing this message must have Him in their lives for evidence of the truth of the word they bear. Thou that sayest Christ can save men from sin, has He saved thee from sin? Thou that sayest Christ can save men from anxiety, has He saved thee from care? Thou that sayest that Christ can make men strong and clean, has He made thee clean and strong? Of what avail will our uttered word be, contradicted by our living way?

This message must be in our life, not as evidence of the truth of what we speak alone, but as illustration of its character. There are hearts all around the world that cannot see a Christ that is not incarnated for them. They will understand only a Christ reëmbodied for their love. There are a few of us here who can look back across the long years to Peter Carter, one of the most beautiful and truthful Christian lives we ever knew. He taught for a great many years a Sabbath-school of mission children of the negro population in New York City. A stranger came one day to speak to the school, and he said: "Children, do you know who is the Good Shepherd?" Without a moment's hesitation they all cried out: "Oh, yes; Mr. Peter Carter! He is the good shepherd." He it was who had taken them in his arms and borne them as a shepherd carries his little lambs, and all that many of them could understand was what he, their guide and leader, had revealed of his Leader and Guide. They had seen reflected in the life of him who was caring for them the life of the Good Shepherd.

There are many of these great elements of our message that we have been thinking of to-day for which there are no equivalent words in the languages we are to speak; many of them that have no corresponding ideas in the minds of the people to whom we go. No word can carry a thought to those to whom the word is unintelligible, or an idea to those who have no kindred idea of their own. Once again, and until the end, the Word must become flesh and dwell among us, and men throughout the world will know that Word only as they see it in life. They never will realize what the love of God is until they see a man in whom God in Christ is visibly loving them. They never will know what service is till they see a life in which Jesus Christ again girds Himself with the towel and takes the basin, and goes about and washes the feet of men.

More than this is true, for the message of the Gospel is not a statement, it is a power; it is not a word, it is a life; the message of the Gospel is a living word, it is the divine life in a human word;

to be sure, it is also the divine word in a human life, and the only way that message can be carried now across the world is the same way in which it came first when One descended from heaven and dwelt among us, and we looked upon God in Him.

And if this message in the messenger is to abide in and control and compose his life, it must be that ever-enlarging thing which a life of necessity is. I have been reading again these last few days Dr. Edward Judson's life of his father, and have marveled afresh at that picture of the great and faithful messenger who at the very beginning had seemed to give his life without reserve, but who, as years went by, found new areas to surrender, found life itself becoming to him an ever larger, richer, and greater thing. Those of you who include that biography among your books of devotion know that you find him ever and again revising his life and asking whether Christ is not larger than he had thought, and the Gospel fuller and richer than he had realized. We read of a new set of resolutions made to control his daily life; two years later he revises them; two years later he revises them once again, laying special emphasis on three of them: "I will be diligent in secret prayer; I never will spend a moment in mere idleness; I will undertake nothing from motives of ambition or love of fame." Two years later he revises and re-adopts and lays emphasis on one resolution: "I will suppress every emotion of anger and ill-will." Two years later he re-adopts them again, with five new resolves; two years later he revises once more; and then, after fifteen years, an old man, he confronts his life, with all the wealth of his new discoveries of God in Christ; he extends the boundaries of his fellowship, and demands of his obedience a higher and more exacting rule, ending them all, as the shadows begin to fall, with a last resolution "to make the desire to please Christ the great motive of all my acts." If you and I are to be bearers of this message, the message itself must be an ever-enlarging message in ever-expanding lives.

Oh, how good a thing it is that it may be made as simple and real and near as this to us to-day, that nothing is demanded that God is not ready to enable each one of us to give! For what are the simple marks of this life for the men and women who are to carry the message of our Lord across the world?

We have had them set before us—the three great notes that marked the lives of all those men who saw Christ in the flesh and worked with Him on the earth—faith, hope, and love, and love the greatest of all. They realized that the life of a messenger, a man who would win men to God, who would speak the Gospel that is the word of love to the world, must be a life in which love was the one supreme, controlling law. The power that will make a man's message intelligible to other men, that will enable him to find the

ground on which others are ready to meet him, so that he can speak his word to them and find them accessible to that word, is the power that comes alone from love as the supreme law.

Professor Drummond used to say that, in those journeys which he describes in his book on "Tropical Africa," he came across tribes where Livingstone had gone, whose language Livingstone did not know, but who understood the secret unworded language that Livingstone spoke, that language of love which his heart, because His Master dwelt therein, was always uttering to men. Every man of us here knows that he is intellectually unequal to this task. We have no equipment that fits us to be the messengers of Christ; the only thing that can make us able to carry this message is a great heart of love within, and we may thank God that that is within the reach of every one of us.

I was reading over this week an old letter from a friend, who is a missionary in the interior of China. He came from a comfortable home in the city of New York, was graduated from one of our best eastern universities, and has been putting his noble life for fifteen years into the lives of the Chinese village people in inland China. He did not mean to betray the methods of his working; he thought he was speaking of some one else when he was writing this; but he was speaking also of that which he had and was, and which every one of us must find if he is to be a true messenger of the love that will not let us go and that seeks its own across the world. The letter says:

Before I close, let me tell you how old Tai, chapel-keeper in Pen Yang, has been quickened in his Christian life. I have noticed a marked change in him the last year. He is failing in health somewhat, and with it is becoming docile in his spirit, and like a little child. It is touching to see this stalwart, fearless, and at one time overbearing old farmer experiencing the transforming power of the Gospel of God's love. He came to me not long ago, and said, very earnestly: "Tell me what my faults are; I want to be better; you are my shepherd, and I will do just as you say." It was after the inquirers' class; we had given them a Chinese meal in our front guest-hall, and most of the men had gone away to their homes in the country. I went over to see about getting in order the rooms they had been using, and while inside I heard voices in the courtyard. I looked out, and, kneeling on the ground in the middle of the court, oblivious of everything around him, was old Tai; kneeling by his side was a poor old man whom I recognized as a street-vender of peanuts, who hardly made enough to live on in this way, so we had allowed him to sleep there, since he had no home. Old Tai had got him on his knees to pray, and was praying for him with all the strength of his rugged heart; with tears he prayed for this old man, who had wandered so far into the darkness, that he might come back. "I don't know, Lord, whether he can come back or not," he was saying, "but Thou knowest, and if Thou canst bring him back, do, and make him know Thee." I don't know that I ever heard a more live and earnest prayer, but he did not intend to let his Christian love stop with simply praying for the man.

Winter had come, and the man had no warm clothing; he had to sleep in his coat, which was slit and tattered. So old Tai busied himself getting some people to help by buying him something to keep him warm. He told me about this, and I was just giving something to help, but before I could turn round he was down on his knees in the middle of my study thanking

the Heavenly Father, and praying again for the man he was trying to help. Afterward he said to me: "Teacher, I am an ignorant old man, and never have been to school. I don't know anything about the great, deep teachings of Christianity, but I can tell of Christ"; and as old Tai went out of the room that day, I thought of the time when Jesus called a little child and set him in the midst of the gathering, and said: "Except ye turn and become as little children, ye shall in no wise enter the kingdom of heaven."

We have heard that to-day in our hearts: "Except ye become as little children"—so that ye may understand my words, so that your words may be filled with my love, so that you may have my message, and become my messengers.

Oh, that through the door into this life of messenger duty, of messenger experience, we might pass, every one of us, this hour! Wide and clear, Dr. Horton has set that door before us now. "He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him." "If a man love me, he will keep my words, and my Father will love him, and we will come unto Him and make our abode with Him."

Do you mean to say that now, with Him who spoke these words standing here among us and inviting our obedience and our love, is a time and place when we cannot trust ourselves to decide? Do you mean to say that after these days have gone, when, maybe, you have escaped from Christ, when His hand is not as near your hand as it is now, nor His voice as clear as you hear it down the corridors of your soul now—that then will be a safer moment to decide? No, no! To-day, in this hour of our close communion with Him, when we can shut our eyes and see the beauty of His face, when we can slip our hands down and almost clasp the pierced hand that bought us, now is the hour, and here, when each of us to that great love, the love that has sought us and that is seeking us still, may safely speak the word of a full surrender of our lives.

THE NEED AND OUR RESPONSIBILITY

The Awakening of Asia

Our Trusteeship

The Spiritual Destitution of Non-Christian Lands

THE AWAKENING OF ASIA

SHERWOOD EDDY, M. A., INDIA

A HUNDRED years ago, five young men knelt beside a haystack at Williamstown, Massachusetts, and as they rose from that prayer of consecration, saying, "We can do it if we will," they began the movement for foreign missions from America. Twenty-five years ago, meeting with Mr. Moody near Northfield, one hundred students volunteered for foreign lands, and to-day in Kansas City about four thousand students and professors from 755 colleges of North America are gathered in a great council of war to face the nations and lay their plan of campaign. Already, in the last twenty-five years, more than 5,000 young men have gone out from our colleges to these different fields. You see those radiating lines on the map behind the platform. 598 have gone to Africa, 1,078 to India, 1,615 have gone to China, and more than 5,000 to the great world-field. And from Kansas City to-morrow will go a fresh army, several thousand strong, that will in time reach the ends of the earth.

As I have come back from seventeen years spent in India and other parts of Asia, and as I crossed Asia last year with Dr. Mott, I can see the reason for this great student uprising. Eight hundred students a night gathered from different parts of the great Empire of Japan to hear the message of Christ last year. For two months, one thousand a night gathered from the great universities of India, from different parts of that empire. In fourteen cities of China, in meetings restricted to the officials, the literati, the leading men of commerce, and chiefly the government students, admitted by ticket only—the leaders of the new Republic—two thousand a night crowded the largest halls and tabernacles in China.

We began in the north, in Tientsin. Around those walls for a hundred years they had fought to keep out "the foreign devils" and all the Western influence that they dreaded. There in the Guild Hall that night were two thousand eager government students—atheists, agnostics, Confucianists, separated from us by a great mental gulf. How could we bridge that gulf?

I remember that when I began that night, I said to those men: "I hold in my hand a fivefold problem and a fivefold prophecy.

It is the hope of China; it is the glory of China." As I showed them that flag of the new Republic, those men, who had fought for her freedom, broke out into a great storm of applause for the flag that they loved. There we had our point of contact in the new national consciousness of that nation which to-day is facing the crisis of its history.

Night after night those men crowded the hall, and on the third night, when we spoke of Christ, the only hope of China, 530 men rose to take a stand as inquirers for Christ. We had been waiting a hundred years to get that hearing. Men that never had darkened the door of a church or chapel, that had been prejudiced against Christianity, were now coming in throngs. What do those inquirers represent? I took several photographs as I crossed Asia. Here was one of the men in the audience that night. Six years ago he was a Confucian atheist. My friend Professor Robertson, an old football star, an expert in science in one of our Western colleges, had won his friendship. Appointed on a commission to come to America, to go around the world and come back to suggest reforms in the educational system of China, this young man was president of a great institution in North China. When he was about to set out on his journey, my friend said to him: "Mr. Chang, aren't you ready to make the great decision for Christ? You have been studying now for months. Will you kneel with me and offer your first prayer?" That Confucian atheist told me that as he knelt there to offer his first prayer, it was suddenly as if a great light filled his soul. It reminded me of the conversion of Saul of Tarsus as he described it. He rose a new man in Christ, and faced a new world. All that night he could not sleep for joy. The next day he sped back to the city, called together his family and friends, and told them that he had become a Christian. To them it was an awful blow. The next day at his college, when the students, the professors, and the board of trustees, in their long silken robes, filed in, the young president rose to say that he could no longer bow to the tablet of Confucius, that he must resign his office as president of the college; and he did. The next day he spent with the officials at Peking, and they said: "Believe what you like in your heart, for we see we cannot change you. Be a Christian, if you must. To bow to that tablet is the merest outward form, but China cannot spare you from the educational system." He said to the Minister of Education: "Mr. Yen, you are my best friend; I would die for you. But One has come to dwell in my heart this week. I dare not bow to any, lest He depart." He resigned his office; he crossed America and Europe, and went around the world, and then returned to give his report. He has been called back now as the Christian president of that great institution, where he will never again have to bow to the tablet of Confucius. If you could have

seen him taking the chair in those meetings, while that great student audience broke out into applause as this man, their idol and their leader, would witness for Christ as the only hope of China, you would have seen the power of those educated leaders.

I recall another notable man, Mr. C. T. Wang. I saw him first as a young secretary of the Young Men's Christian Association, winning souls there among the students. I saw him next at Yale, winning honors and leading the Chinese students of North America. Then he went back to China, to join in the revolution. He said: "I must go to the front, while there is a chance to die." General Li, commanding the Southern forces, made him his representative for foreign affairs. Sun Yat Sen, Provisional President, made him his right-hand man, and sent him to negotiate peace with the Northern forces. Yuan Shih Kai, the President, made him his acting Minister of Commerce in the cabinet. The people found they could trust him, and they elected him to the senate. The national senate found they could trust him, and they elected him vice-president of the senate. The President lost his seat, mixed up in the recent civil war; but that boy kept his head. There was that young Christian, for a time guiding the national senate of China, with sixty Christian senators and representatives, and he tried to lay in righteousness the foundation of a great republic. You say he was only a boy. Yes; but Alexander Hamilton was only a boy of seventeen when he made his great speech for freedom in America, and a very young man when he drew up the fiscal policy of the United States. There is the young Christian Alexander Hamilton of China! Can you measure the power of these men in this new Republic?

I have not time to trace through the fourteen cities of China that rising tide of spiritual interest. But notice the last two cities. When Dr. Mott was up in the North last year, in Manchuria, where in 1900 the officials were cutting off the heads of our Christians, in the Boxer uprising, the Governor, at his own expense, built the great tabernacle to hold five thousand students for Dr. Mott's meetings, and among the hundreds of inquirers, thirty-six of them were officials or teachers or professors in the government colleges and schools. The change of a decade! And while Dr. Mott was up in the North, I was in the far South of China, in Fuchau, the most conservative of those fourteen cities.

I went down and stood by the white stones—those stones that mark the martyr graves of the missionaries, who were torn limb from limb by the angry mob in that city—and asked myself how they would want me to tell the message to those people, who had opened that door of opportunity by their blood. Then I went up to the great hall an hour before the meeting to look over the place. But I could hardly get in. Two thousand men were filling every

seat and aisle, two thousand more were slowly gathering outside, in an overflow meeting, and hundreds were shut outside the gate by the police. We would speak for an hour to the two thousand in the hall, let them out the back door, and then bring in two thousand more; and so on for a week, as five thousand a day of the intellectual leaders of China gathered to listen to the Gospel.

Professor Robertson and I went to the city at the invitation of the Minister of Education and the thirteen Confucian presidents of the government colleges. They closed the colleges every afternoon. They postponed the government examinations one week to cooperate with the meetings. The parliament adjourned, and asked us to come up and hold one meeting for them, which we did. The board of trade attended one meeting in a body. The first day that we gave the invitation for Christ, more than a thousand men rose as inquirers, and the first two hundred and sixty-five of them were baptized or received into the Churches within three months.

City by city and province after province is opening before the Gospel in China. The two Governors in the extreme western provinces on the borders of Burma and Tibet have shown a remarkable spirit of cordial cooperation. In one of these provinces, which seemed the last stronghold to yield to mission effort, where, apart from the aborigines, thirty years of work had yielded less than one hundred converts, even from the lower classes, and where the hearts of high and low alike seemed hardened to the Gospel message, the new era was introduced by two Chinese students who had just returned from Japan. There they had been won to Christ in the local association, and upon their return they told the Governor that a political revolution was not enough. It was necessary, they said, to change the hearts of the people. They urged him to lend his assistance in founding a Young Men's Christian Association. The Governor granted them a large Buddhist temple for the use of the new association. The students ground the idols to powder, and used them to make bricks for repairing the building. The missionaries were called to address the crowds that daily poured in to listen to the Gospel message. It was perhaps the hardest city and province to influence in the whole of China, and yet in a day all was changed. Favorable edicts were issued throughout the city and province. Non-Christian Confucian leaders began to demand the formation of Christian Associations in other cities of the province, and the work is still spreading.

Away in Chengtu, the capital of Szechuan Province, near the border of Tibet, where the association secretary is working alone, our national secretary had word from the local secretary the other day that the Governor had dropped in to have breakfast with him. He said something like this: "You ought to have a site for a Young Men's Christian Association building. They have a great build-

ing at Shanghai, and they are putting up a building in Peking. Why should not we have a building in Chengtu?" He pointed out to the secretary one of the handsomest sites in the city of Chengtu as the home for the Young Men's Christian Association, and the secretary found he had not only land enough to put up a building, and then to double its size, and then to double that, but also space left for tennis courts. If he had tried five years ago to buy that lot, I do not suppose he could have obtained it at any price. No Christian institution would have been allowed to build there.

But the Governor did not stop there. He said: "Now, you have a Christian magazine that is being published in Shanghai, Here is three thousand dollars which I will give you toward the first year's expenses, and I have another friend who will probably give you as much. Let us have a Christian magazine for Szechuan. The Provincial Assembly will make a grant of fifty thousand dollars toward a building if America will give a like sum."

The Volunteer Convention at Kansas City presents not only the challenge of a great need, but of a world-opportunity and a world-triumph. A century ago the students faced a closed world and prayed for open doors. It would be blasphemy to ask for open doors to-day. The whole world is wide open.

The very victories we have already won constitute a call from the triumphs of the past. Think of what we have already accomplished in the century that lies behind us! A hundred years ago there were fewer than a hundred missionaries on the field. To-day there are more than 24,000. Then the Bible was translated into about 65 languages; now it is placed within the reach of peoples speaking 500 tongues and dialects, and made accessible to more than 800,000,000 of the human race. A hundred years ago there was not a medical missionary nor a missionary hospital in the world, and more than two thirds of the world were without adequate medical knowledge; to-day there are more than 675 hospitals, treating annually many millions of patients. A century ago there was but a little handful of mission schools. To-day there are nearly 30,000 mission schools and colleges, educating more than 1,500,000 in the great centers of the non-Christian world.

A century ago there was not a professing Protestant Christian in Japan; not one in Korea; fewer than ten in the Chinese Empire, and a few thousands in India. To-day there is a Protestant Christian community of about 90,000 adherents in Japan, 309,000 in Korea, nearly 1,000,000 in China, and 1,617,000 in India.

In India the Protestant native Christian community is gaining about fifty per cent. every ten years. It is doubling about every decade in China, while an average of a convert an hour has been added every day in Korea since the first missionary landed. We follow a Leader who never has known defeat. It took nearly a cen-

tury to win the first million Protestant Christians on the foreign field. The second million were won in about twelve years, and it is taking but six years to win the third million. An average of nine hundred Christians is being added every day throughout the non-Christian world.

During the last year more than 6,536 communicants were added every week to the Church abroad, and more than 22,000 Christian adherents. To-day, with about 6,000,000 Protestant Christian communicants and adherents abroad, at the present rate of increase we shall be adding within a decade a million every year to the Protestant constituency in foreign lands. As Dr. H. Clay Trumbull has said, it is our duty to make the past a success; the price already paid, the lives laid down, the noble sacrifices already won by the great army of 24,000 missionaries and 112,000 native workers at the front challenge us to a greater advance than in any previous decade. Are we in the Churches, the young people's societies, the Sunday-schools, ready to sustain these trained young men and women with our prayers, our offerings, and our lives? Are we as ready to give as they are to go? The challenge comes to us, to each one of us individually. Have we faced the world in its need, and in its wholeness? In the light of the world's need, before this world-challenge, and with this message of the Volunteer Convention of Kansas City, let us rise to take our part in a great and undiscourageable crusade for the winning of the world to Christ.

OUR TRUSTEESHIP

THE HON. HENRY B. F. MACFARLAND, WASHINGTON, D. C.

ONE NEEDS no excuse for advocating the ideal in Kansas City, for this city was founded by men of ideals. It is the Boston of the West, with the old ideal of the Pilgrim Fathers mixed with the Western spirit; and the practical poets who have wrought out here, in your commercial life, in the beauty of your city, in your churches, in your Young Men's Christian Association, that which is the admiration of your fellow countrymen, are typical of the best of our civilization.

But it may be that there are so-called practical men, even here in Kansas City, whose vision does not extend beyond the narrow horizon of their own lives, who are perhaps asking, even if they are not in this hall to ask it, what is all this worth? Why this expenditure? Let me say to them that these young men and young women, typified by the young man who has just spoken to us, are the real practical people of this world. Only the idealists are prac-

tical, because they are the only people who deal with the real and the eternal. As Elihu Root, one of the most practical of men, said in Washington, in 1910, at the annual meeting of the Society for the Judicial Settlement of International Disputes, in speaking of the material greatness of nations: "After all, what rules the world—the only thing that is eternal and all-powerful—is the intangible and the sentimental." Now, the ideals these guests of yours set before you, even more by what they do than by what they say, are the noblest in the world, and they must appeal powerfully to the hearts and the minds of all intelligent, right-thinking, right-seeing people.

I am speaking to-day as a layman. I am not a secretary, I am not a minister, I am not a missionary. Would God that I were one of the three! But perhaps to-day it is an advantage that I should be able to speak as one of you, to say what perhaps these other men could not say, about what the Church is doing and ought to be doing in view of these ideals which we profess, which are quite as much ours as they are those of these student volunteers.

Their ideals, their reality, represent the greatest living sacrifice ever made by men and women. Actually, seven thousand English-speaking Student Volunteers have already fulfilled their promise, and many of them have sealed their testimony with their blood. The head of the column has already gone into camp on the other side of the river. And thousands and thousands more stand ready to go abroad, if we shall send them, while thousands and thousands more in the pastorate, in the home mission, as praying men and women in the Churches, have done their duty in our own home land. In view of what these have done, giving themselves in reasoned enthusiasm, in joyous obedience, what ought the Church at large to do? That is the question that is put up to us inevitably, irresistibly, by the tremendous fact of the great sacrifice which these men and women have made.

It is our duty to give no less than they have given. Is there any reason why Sherwood Eddy as a Christian should give more than any other Christian? Let every one of us say to himself, as he thinks of that question, if in this matter every Christian were a Christian like me, what kind of Church would Christ's Church be? It is our duty. Privilege, yes. Right, yes. Pleasure, yes. But first of all, duty, the noblest word in the language, as Robert E. Lee said. I am a lawyer. I say to you that it is your duty just as much as it is the duty of a trustee under a last will and testament. We are the trustees under the last will and testament of Jesus Christ. The executors, the first witnesses of that will, who proved it as martyrs—the old word for witnesses—before the hostile probate court of the world, were the Apostles and the early disciples; but the trustees are their successors to the present day, who, though they were

not eye-witnesses, yet loved Him and have obeyed and carried out the terms of that will.

The executors and the witnesses began their great task by going literally everywhere in the then known world, beginning at Jerusalem, breaking away from the home mission into the larger meaning of world mission. There never should have been any division between home and foreign. It is a man-made division, not God-made, a division made for convenience, and convenience only. Literally, as the vestiges show, in every part of the then known world, they evangelized their own generation. And for a century after the Great Missionary, the greatest of all, had gone back to His Father, His representatives were distributing His legacies everywhere in the world. If their successors had obeyed literally His last request and command, every generation of the sixty since would have seen a new evangelization of mankind. But we know that for at least fifty out of the sixty generations the trustees have not done their duty. Even in our own time, the apostolic example is followed by comparatively few. It is more in purpose and in plan than in performance that the trustees of the present day are executing their trust.

The Church as a whole must admit that it is not a faithful trustee. True it is that all those who have gone out, all those Student Volunteers, all the missionaries of the cross everywhere, are members and representatives of the Church. But the absolute devotion of twenty-five thousand of its best men and women, or even fifty thousand, will no more satisfy the demands of our trusteeship, in view of our numbers, than the absolute devotion of \$25,000,000 a year to foreign missions will satisfy it in view of our known wealth—and that \$25,000,000 is the whole world's contribution, and not that of the United States. More than \$23,000,000,000 is the estimated property of the Protestant communicants in the United States. For ten years, from 1890 to 1900, they added an average of nearly \$700,000,000 a year to their possessions. \$16,000,000 a year represent their devotion to foreign missions!

Do we not mourn that the material prosperity of the Church far exceeds its spiritual power at home; but do we wonder at it when we think of our neglected trusteeship? "The Church can no longer say, 'Silver and gold have I none,' " as said the then pope of Rome to Thomas Aquinas. "No, your Holiness," said Thomas; "neither can she say, 'Rise up and walk.' "

As a Churchman, I am proud of all the Church has done and is doing. I would not minimize it in any way. I am not one of those who would separate for a moment the Church from its agencies. Everything that has been done by all the missionary agencies at home and abroad, by the Young Men's Christian Association, by the Young Women's Christian Association, by all the Brotherhoods

and Movements, is simply the work of the Church as a whole, just as in the great field of civic endeavor, of social agencies, of philanthropic effort, the Church furnishes the vast majority of the workers and the money.

I have no sympathy with those who are criticising the Church in its corporate capacity for not doing its share of the work of the world either at home or abroad, in so far as they undertake to distinguish between those who are working—those members of the Church, and the Church itself. I will venture to say that here in Kansas City, as in my own home city, more than eighty per cent. of the men and the women who are living public-spirited and self-sacrificing lives in your city are members of your Churches, and that from seventy-five to eighty-five per cent. of the money that is given for the highest causes here is given by the members of your Churches. Nevertheless, we must admit the great disparity, the marked lack of proportion, between what we have, between what we spend on ourselves as Churches here, and what we give; and we must mourn the inevitable consequence to ourselves of that sort of selfishness which is just as certain to come upon us as a Church as it will come upon us as individuals.

It is true that many individual Churches, especially since the recent efforts and the revival of interest in missions at home and abroad, are doing far better. Some are giving more than they spend on themselves. All honor to them! Some give a large *per capita* amount—all, of course, under active leadership and teaching—which is the secret of all that is being done in the way of advance. Detroit has made a marvelous advance, and so has Toronto. You in Kansas City have done well, and so have many other cities. But more than half of the Churches do not give at all to foreign missions, and far more than half of the members do not give outside their own local congregation.

And in our giving, with notable exceptions, do we—now, honestly!—give until we feel like doing it? The Japanese president of the Kobé Young Men's Christian Association gave to the building, *three times over*, money that he had saved to begin a home for himself, in a period of years during which they had peculiar trials. Have many of us given in that way? In Korea, the Christians give not only their money, but when they have given all their money they give their time—so many hours, so many days—in which they leave their occupations and work for the Church. Do we give our time like that?

We are talking now of money and of time. If we do not give money and time, it is not likely that we give the greatest thing of all, intercessory prayer, for the missionaries, for those to whom they go, for that billion—two thirds of the human race—who are outside of even nominal Christianity to this day.

We are even impatient of appeals for money. How many a

pastor will tell you that he dreads to ask his people for money for any cause outside their own home concerns. Men talk about that as they talk about no other appeal that comes to them from any quarter whatsoever. They give freely to politics, they give freely to business, and to pleasure; but when it comes to this need, the highest of all, they are impatient, they are unwilling. In far, far too many cases they get into the idea of thinking that they have given because they have so often refused to give—like the old negro in Washington who married. At the end of the year, he was asked how he liked it. He said: "Oh, very well, 'cept that the old woman is always asking me for money. She ask me for a dollar to-day, and a quarter to-morrow, and fifty cents the next day." When asked: "What does she do with all that money?" he replied: "'Deed, boss, I dunno. I ain't given her none yet." The attitude that many Church members take toward the appeals for missions is just as unreasonable.

Do you know that these Student Volunteers gave in the year 1912 \$103,000, and that their professors and friends in the colleges gave enough more to bring it up to \$220,000? Do you know that that was two dollars apiece for every one of the 47,000 students that gave? Do you know that the *per capita* of giving at the Groton School, in Massachusetts, was seventeen dollars? Do you know that at the Misses Masters' School, at Dobbs Ferry, New York, it was fifteen dollars? These give life, and therefore inevitably give money. There is the point. When we give our lives to this cause, we shall have no trouble whatever about giving money, time, and effort.

Are we not under the obligations of trustees? Does not common honesty require that we shall perform our trust in letter and in spirit? If we should handle business trusts as we handle—for the most part, and in the majority of cases—this spiritual trust, should we not be censured, removed, even prosecuted? I know that we should. What do we say of the trustee who uses the trust fund for his own benefit, though that benefit be intellectual, scientific, or even spiritual? The Church, as we all admit, as a Church is in danger of doing that very thing—of using the prosperity that God has given it in trust for others, for the whole world, for its own benefit, with the inevitable consequence of spiritual paralysis, the danger of speedy death in the individual Church and in the individual member.

Let us for our own salvation as a Church, for the salvation of our own country, with all its pressing problems—that of immigration, which is bringing the foreigners to us whether we want to send the Gospel to them or not—the 10,000,000 of negroes, the 300,000 Indians, and that rebellious element that carry their banners throughout our industrial centers bearing the inscription: "No God; no master," and preach anarchy openly!—for the salvation of

our country, and as much for the salvation of the world, let us do our full share to bring the Church as a whole to see its duty as trustee and to execute it fully.

The responsibility rests primarily upon the pastors and the office-holders, the teachers, and all others gifted with leadership, officially or personally; yet the result may depend more upon men and women dwelling in obscurity but with mighty faith. The springs of great rivers, as Dr. Mott has said, are in solitary places, and these springs are those to which we must turn for that power that the Church must have. All the experts agree that the performance of what the Lambeth Conference of Anglican Bishops, in 1897, called "the primary work of the Church, the work for which our Church," they said—meaning the whole Church—"was commissioned by our Lord, its chief, its only indispensable service, depends most of all upon prayer." The Great Testator Himself saw this plainly. He gave the means as well as the command, when He told his executors, His witnesses, that first, last, and all the time, they must pray in order to execute His will. He set the example, and every great accomplishment from that day to this under His will has been directly due to definite prayer. One of the greatest things in this Student Volunteer Movement is its definiteness of prayer, of promise, of performance; and we must adopt that for ourselves as a Church.

All agree that far more can be done than ever has been done, and out of this Convention—itself an answer to prayer, and a prediction of what prayer may do—should come the greatest advance of our time. Because we believe this, because we believe that it is not only possible, but that it is to be, we do not despair of the Church. We believe that she will rise to the full measure of her devotion, to the full performance of her obligation as trustee, and that the time of the greatest success of the missionary enterprise is at hand.

On Christmas Eve, ten days ago, I stood in the great plaza in front of the Capitol in Washington. I looked over in the twilight to the broad steps of the east front, where almost all our Presidents have been inaugurated. I saw there something that I never had seen before—a great Christmas-tree rising in front; the United States Marine Band, our national band volunteering, and a chorus of a thousand singers on the steps; above that a manger, with a light shining from it, and wise men and shepherds kneeling beside it, and above that, great white angels, as if poised in the air; and high over all, across the front of the Capitol, in letters of electric light, glowed the words: "Peace on Earth. Good-will to Men." It was our community celebration of the coming of Him who was the first and greatest missionary, the example for all missionaries of all times; who for our sakes became poor that we through His poverty might be rich. It was the prediction, in the very words

of the herald angels, of what should come to pass through the Prince of Peace. If the Church will but be faithful to its trustee duty, it may hasten that day.

Led by the national band and the thousand singers, twenty-five thousand of us, from all the States of our country, from all civilized countries of all classes and creeds and tongues, sang together the Christian carols of Christmas. At the last, as the Star of Bethlehem blazed out above us, we sang, in mighty chorus, "All hail the power of Jesus' name."

I thought of it as prophecy when that vast heterogeneous multitude, representative of the whole wide world, joined in the noble words:

"Let every kindred, every tribe
On this terrestrial ball
To Him all majesty ascribe,
And crown Him Lord of all."

THE SPIRITUAL DESTITUTION OF NON-CHRISTIAN LANDS

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THE THIRSTIEST men I ever saw were eight native Africans in a little sail-boat out in the middle of the Red Sea. When I was a small boy studying geography, the Red Sea looked very small to me on the map; but since then I have crossed it half a dozen times on my way to and from India, where it was my great privilege to work for ten years as a layman among the students of Calcutta; and among other impressions I got on the way was that the Red Sea was a very much bigger thing than I had imagined. On one of the great ocean steamers it takes three days and three nights to go from one end of it to the other. It is more than a thousand miles long, and so wide that during a good part of the time the shore on either side is out of sight.

Far out in the midst of that sea, one day at about noon, we saw a little sail-boat in the distance run up a signal of distress. Coming alongside of them to see what was the matter—although we were not able to speak a word of their language, nor they a word of ours—we very soon discovered by the signs they made to us that these men were very hungry and thirsty. They had come out from the African shore under favoring breezes, hoping to go back at their pleasure; but the wind had fallen to a dead calm, as it does sometimes over that sea, leaving them helpless in its midst, and as they had only an insufficient supply of fresh water and food, these had been quickly exhausted, leaving the men perishing on the face of the waters.

Our captain supplied the Africans with a barrel of fresh water and a bag of rice, and they seemed well content to wait until the breeze should spring up again and carry them back home.

As we sailed away from them that day, I was impressed by the thought that those men in their physical distress strikingly illustrated the far deeper spiritual destitution of the one hundred and fifty millions in India, from which I was just returning, of the more than four hundred millions in China, and, indeed, of all the multitudes of the non-Christian world. Here were men, with water in every direction from them further than the eye could reach, and perhaps half a mile deep underneath, thirsting to death for a single draught; and if any of you know the effect of sea water upon a very thirsty person who tries to satisfy his thirst with it, you know that it is the height of madness so to do. Many a man trying it has been thrown into such agony of suffering as to lose reason altogether, and not infrequently to leap overboard, committing suicide.

I spent ten years face to face with heathenism, mingling every day with Hindus and Mohammedans, and talking over their life problems with them; and for more than twenty years, since the Student Volunteer Movement first struck me with its message and carried me out into the great current of its divine purpose, I have made the study of the religious conditions of various peoples in all parts of the world my chief study; and I am compelled to say to you in all honesty that, after studying religious conditions throughout the non-Christian world, all religions apart from Christianity seem to me to be very much like salt water to a man who is perishing of thirst. Not one of these religions has the power to satisfy the soul-thirst after God, and I should like to try to help you to understand something of the spiritual destitution of the great multitudes of people who do not know God.

These four general statements might be made with reference to their religious condition: They have no proper conception of the character of God; they have no reliable standard of morality; they do not understand the real nature of prayer; and they have no idea of what salvation—in our sense of the word—consists in.

I have asked many an educated Hindu in India how many gods there are, and they have always told me that there are three hundred and thirty-three millions of gods in India alone! Now, they only have three hundred and fifteen millions of people, and that gives a god for every man, woman, and child in the country, and about twenty million gods to spare; and yet they are without God, for they are without any proper conception of the character of God. The most popular among the gods that they worship throughout India lived such immoral lives that it is impossible to translate the record of those lives into the English language. Any one doing so would be prosecuted for publishing obscene literature.

When the British Government was making a law against obscenity in India, it made one striking exception to the law, and that was that obscene pictures and carvings and writings were not to be tolerated except in connection with the religions of the people, and you will find that exception on the statute books to-day! They feared to interfere with the obscene worship and carvings and writings of the people lest they might be massacred and thrown out of the country wholesale. And how can a people who worship gods more immoral than themselves ever acquire any conception of holiness?

They have no idea of what constitutes a correct code of morals. They are breaking the moral law constantly, without any restraint whatever on the part of their religious systems. For example, not long ago, a Hindu mother in Northwest India, holding her little child in her arms, was talking to one of our missionary ladies, and when the missionary inquired whether she had any other children, the woman said yes, and began to apologize for having saved the life of the little girl baby that she was holding. She said: "My Hindu priest told me to kill any girl babies that were born to me, and I have already killed five. This is my sixth girl child, but somehow I couldn't find it in my heart to kill this one." Think of it, you mothers—a mother in India apologizing for not following out the directions given her by her priest to murder the sixth of her own girl babies!

It does not matter how much immorality any Hindu or Moham-medan commits, he is still orthodox and in good standing; but if a Hindu breaks his caste he loses it, and he breaks it if he accepts a piece of bread or a glass of water from you, even if he is dying of hunger and thirst; and there is many a Hindu who in time of famine will die rather than accept a draught of water or a piece of bread from anybody of another caste. They exalt these foolish superstitions and traditions over all moral and spiritual law, and go on breaking every commandment of the decalogue without any feeling that they are breaking the laws of their religion.

They have no proper idea of the nature of prayer. Most of them regard the gods with fear, gods to give offerings to in order that they may not harm them. But while a man is worshipping a cow, or a monkey, or a river, or a stone, as I have seen them doing all over India, how can that man have any proper conception of the real nature of God and of prayer? In India, the two most common conceptions of Hinduism are these: That the cow is the most sacred object of worship, and that all womankind is degraded and incapable of religious life. Think of two falsehoods like that on which to build a great religious system!

These people have no idea what salvation consists in—not the slightest. I have stood on the streets of Calcutta scores of times, and with a little music and singing have gathered around me a

crowd of two hundred, three hundred, five hundred men able to understand English, and have tried to hold up to them the claims of Christ, the advantages of knowing Him, and the possibility of salvation here in this life and in our present experience; and it has always been with a shock of surprise and incredulity that these men have looked at me and afterward questioned me when I have spoken of the possibility of salvation coming to them in this life. The Hindu thinks that the only possible method of salvation is to go through thousands and thousands of different incarnations in order finally to attain that state where he is fit to be wiped out of conscious existence altogether; and that is the best idea of salvation that he has. And the Mohammedan idea, while entirely different, while based on a belief in a conscious personal immortality, holds that the present social conditions of the Mohammedans are reflected in the kind of heaven that Mohammed imagined for himself, so absolutely vile a heaven that it cannot be described to a decent audience.

I repeat, the nations that are without Christianity are without any proper conception of the character of God, without any reliable standard of morality, without any proper conception of prayer, and without any idea of what salvation is. It is no wonder that in their personal relations, business or social, it is impossible for them to trust one another. If you will go up the streets of Calcutta or Madras, or any city in India, large or small, you will find in every native store of any size an iron safe. They lock it with a keyless lock, as we fasten our safes, which can be opened by anybody who knows the combination, but use a series of great clumsy padlocks—four, five, six, eight padlocks. You ask why they lock up their valuables in this way. After you know them a little you will discover that nearly always these firms are made up of brothers or cousins—in almost every case near relatives—and the reason that they lock with padlocks safes containing their valuables is because no one of these partners can trust the others to open the safe in his absence. Every padlock represents a partner, and they must all be there when the safe is opened, to see that none of them shall run away with the valuables! That is the kind of moral character that such a religion produces. Why, if Christianity were taken out of America, with all the influences it has wrought in our life, it would smash our banking system into a cocked hat in twenty-four hours. You must have confidence in men if you run a banking system the way we run it in this country. Confidence is misplaced unless it rests on character, and moral character depends for its development on religion, and it must be a religion that is true to the eternal facts of God and man and man's relation with God. And these non-Christian nations do not have it. They are resting in their religious life and practice on a cobweb of falsehood, and

never, until we carry to them the divine trust that has been committed to us, will they know any better.

While Mr. MacFarland was speaking to us about stewardship, I thought of that wonderful verse on stewardship over in I Peter, iv: 10—to my mind the most striking word on that subject in the whole New Testament. It is this: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." We ordinarily think about stewardship as applying primarily to money, but it applies here to something infinitely more significant. We are the good stewards of the manifold grace of God. In other words, we are the trustees of God's love for mankind. The world is redeemed now as fully as ever it can be by the sacrifice of the Son of God. His cross is strong enough, His love is broad enough, to include all of every generation to the end of time. But while the world is redeemed, it does not *know* it, and it never will until some volunteer goes out to every community on the face of the earth and *tells* the story of God's redeeming power and love.

You might just as well pray for the redemption of the heathen world without sending out these volunteers as to pray for a great harvest of corn and wheat all over Kansas and Missouri and Iowa next year without turning a furrow or planting a grain. There is no authority between the two lids of the Bible for expecting in our generation or in any other that God will ever save the world in any other way than in the divine way that He outlined at the beginning when he said, "*Ye* shall be my witnesses unto the uttermost parts of the earth."

When I was a small boy working on my father's farm in Ohio I went out one May morning to plant corn. We did not do it with a machine as you do it out here on these plains now, but a small boy went along the row with a bucketful of seed corn, dropping three or four kernels into a hill, and his father came behind him covering it up with a hoe. When I got as far as the middle of the field I stumbled and spilled about a double handful of this seed corn. It went glancing off among the clods and gravel-stones in a way that was very disconcerting to a small boy. I stood there looking at it and arguing with myself whether I should pick it up or cover it up. I don't know what you did if that happened to you, but I covered it up. It didn't occur to me then that that corn would grow just like the rest. But it supposed it was planted, and up it came; and when we came along to cultivate the corn three weeks later it was up as high as any of the rest; but having been planted in a heap, the stalks were reaching out in every direction, hunting for space. There wasn't any chance of that corn ever growing to maturity. All the corn had been planted in the hills round about there that could grow. There was nothing else to do but pull up that great clump of vigorous, growing corn, throw it

out on top of the ground, and let it wither and die. Even as a youngster I remember the sense of loss with which I saw that done, and it occurred to me even then that if that amount of seed corn had been planted out in some unoccupied part of the field, it would have raised seed enough the next year to plant a good share of that field. And if that had been used in turn as seed corn we should have had seed enough from it to plant all the farms in sight; and that would have produced seed corn enough to plant Wooster township; and that would have given us more than enough to plant Wayne county; and that would have given us enough to plant the State of Ohio; and that would have given us seed enough to plant North America! But, planted where it was, that seed corn was lost.

"He that soweth the good seed is the Son of man; and the field is the world; and the good seed are the sons of the kingdom," ourselves and our children. And never will there be a world-harvest until there has been a world seed-sowing. Your business and mine is to see that the seed is sown over the world, and God will look after the sunshine and the dew and the rain of His grace, and give us the harvest that will fill the world. Our part of it is the seed-sowing.

Our Lord said to us, using another figure: "The harvest truly is great, and the laborers are few. Therefore pray ye"—pray what? That we can have a harvest without laborers? Not at all:—"Therefore pray ye the Lord of the harvest to thrust out the laborers," unto the ends of the world. That is the divine process; and if you and I cannot go it is ours to help others to go who can, so that we may all have a share in the work.

If one of these days a cablegram should come from the capitals of all the great non-Christian nations of the world that the world is now evangelized and they do not need any more missionaries or any more money, I wonder what some of you people would really say to yourselves about it, and what a great many Church members would say should they tell the truth. Wouldn't they say something like this: "Well, I declare, I don't know how that thing happened! I never have had anything to do with it." God *wants* you to have something to do with the greatest work that is going on on this planet or that ever will be done.

"Whosoever shall call upon the name of the Lord shall be saved. But how shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" That is your privilege and mine, if we cannot go.

I want you to realize for a moment that the world is desperately needy in intellectual and physical training. Do you realize, amidst all our higher education in this country, that more than

half the people living on the face of the planet cannot read or write a word of any language? That is the kind of intellectual destitution in which the non-Christian religions have left these people. Do you realize, on the physical side, that in more than half of the whole world there is no knowledge of sanitation or hygiene, of medicine or surgery, and that the people in non-Christian lands are suffering all the indescribable horrors of their ignorance; and that they are not only left in ignorance, which would be bad enough, but to that is added the still greater cruelty of superstitious practices by their quack doctors.

When I was in Korea two years ago, one of the medical missionaries told me that he never yet had found more than one or two persons that were not deeply scarred as the result of the malpractice of the Korean quack doctors; and later he procured for me a complete set of their surgical instruments. I have them here in my hand. They consist of four little knives, which constitute the entire surgical outfit of a Korean native quack doctor. And the way they use them is to find out where there is a pain and then run a knife straight into the affected part—a little knife for a little pain, and a bigger knife for a bigger pain—their idea being that at the seat of the pain there is an evil spirit, and you must let evil spirits out. It does not matter whether these knives are ever cleaned or not. I heard of one authentic case when a knife had been used on a woman who had a cancer, and, without being cleaned, had been thrust the next time into the ankle of a boy that had sprained his foot; the cancer germ was communicated at once to the boy, and both woman and boy were dead in a short time. There is hardly a person in all Korea that is not scarred with these knives, or else with red-hot charcoal, which is used in the same way to burn out the evil spirit.

Shortly after I had heard about this method of getting rid of the evil spirits, I met an old man about sixty-five or seventy years of age, who had just been converted and had joined the Korean Church; and in my eagerness to investigate I said to him, "Have you any scars on you, such as are so often seen in this country?" He had only a loose cotton cloth thrown around his shoulders, and with a toss of his hand he flung it back, exposing his breast and shoulders and back to me, and I assure you that there was not a square inch of skin on that part of his body that was not deeply scarred, either with red-hot charcoal or by the use of knives like these. He was able to smile about it as he showed me his scars, and I never shall forget his comment. It was this: "The devil was very hard on me before I found Christ." That kind of work is the devil's work, if he has any work. Half the world is suffering unnecessarily because they do not know how to treat the body; but it is the privilege of these volunteers who go out as medical missionaries to change all that, to build there medical

colleges and hospitals, to raise and train a great army of native physicians, who will be able to lift this burden of unnecessary suffering from the other half of the human race.

The day I was in Ping-yang, Korea, I saw Dr. Wells, of the Presbyterian Hospital in that city, take a cataract out of the eye of an old man seventy years of age, who had come five hundred miles over the hills to let this missionary operate. Then I had the great privilege of going with Dr. Wells to visit a patient in one of the hospital cots, and seeing him unbind the eyes of another man about the same age, upon whom he had operated a few days before; and I had the joy, a thrill which I never shall forget, of seeing that poor old heathen Korean man, when the bandages were taken off his eyes, discover that the miracle of sight had come back, and he was ready to be led very simply into the way of believing in our great Divine Physician. Dr. Wells, who performed those two operations, has given sight to three hundred persons in Korea by the performance of that operation; and that is merely a little side issue of his practice. He told me when he came into my office in New York only the other day that he had had a very interesting experience with a Korean who came into the hospital just before the doctor set out on his journey back to America. He said that this man had told him that several quack doctors—Korean doctors, he called them, of course—for different pains that he had felt in his abdomen, had thrust nine of these knives into him and left them in there. He said that he was feeling very uncomfortable, and had thought that perhaps the missionary doctor could help him! Dr. Wells told me that he put him on the table, gave him an anesthetic, then cut him open and went hunting for those nine knives. He could not find all of them, but he did find four, two being deeply imbedded in the man's back. Shall we change physical conditions like that by changing the spiritual conditions under which these people live?

In my address yesterday morning I called attention to the fact that we have from North America now fifteen hundred more missionaries than you can put in this hall at this time. There are about seven thousand people here now. Our missionary army is larger than this audience by fifteen hundred, and every one of them, men and women, including the wife of a missionary, has a field ten times the size of this audience, including seventy thousand people. Every missionary, whether medical or ordained, whether teacher or missionary's wife, has an average of seventy thousand people to reach. Now, that is too many. The judgment of the missionary force is that if one missionary reaches twenty-five thousand people he is doing fairly well, and they would like to multiply the missionary force by three in order to cut down the average parish from seventy thousand to about twenty or twenty-five thousand. In order to do that, the \$16,000,000 a year we give

now would need to be increased to \$50,000,000 a year ; and I believe that can be done, in view of the fact that in the last eight years alone the entire offerings to this purpose have been doubled. When the Student Volunteer Convention met at Nashville eight years ago, North America was giving \$8,000,000 a year to foreign missions. This last year she gave \$16,400,000, or more than twice as much. With the great awakening now spreading among the laymen of the country, I believe we can double that sum again in the next eight years easier than it has been doubled in the last eight ; and I want you to believe that it is entirely possible for the 24,000,000 of Church members in the United States and Canada to give \$50,000,000 a year to spread Christianity throughout the world. After all, that is only two dollars apiece. That is an average of less than a week's street-car fare.

I know that a good many people are not interested, and, as Mr. MacFarland says, half of them are not giving anything. That is well within the truth, for only about a third of them are giving anything. But eliminate fifty per cent. of the Church members in this country, and I declare to you that the other fifty per cent. of us could very easily finance this whole enterprise. Ten cents a week from ten millions of us would be \$50,000,000 a year. No missionary leader on this Continent is asking for any more than that ; and that is only one fifth of what we are now spending at this moment on religious work in our own country. Is it not reasonable for us to give at least one fifth as much to the spreading of the Gospel through the whole non-Christian world as we spend on our own religious privileges here in America ?

What we need is system adopted everywhere, and pushed by men and women and young people, trying to educate the whole Church membership and enlist the whole Church membership as systematic givers week by week. System, not spasm, is God's method ; and never until we introduce system into Church finance can we stand behind this great army of missionaries and increase it as it ought to be increased.

But, my friends, I believe with all my heart that it is possible for the Church of our day to send out and support a force of workers adequate to carry the Gospel to the last person on the face of the earth, and do it within the lifetime of many of us who sit here this afternoon. For twenty years I have had as the motto of my own life the motto of the Student Volunteer Movement, "The evangelization of the world in this generation." Ten of those years have been spent in India face to face with the problem. The other ten years have been spent in this country doing what I could to enlist the Churches in sending out and supporting an army of missionaries. With those twenty years of experience behind me, I believe it is possible, and probable, in the present temper of the Church, and with the marvelous providential movements in human

history, that before another forty years roll by we shall have planted the Church of God as a permanent institution in every community on the face of the earth, and given all mankind a chance to know our Christ. Then all tears will be wiped away, and the city of God will come down out of heaven upon earth, and all things will be made anew.

So far as I am concerned in this enterprise, I should like to concentrate my purpose for the rest of my life, and have you concentrate yours with me, if you will, in the spirit of a great missionary who has gone, who said: "If God will show me anything that I can do for the redemption of the world that I have not yet undertaken, by His grace I will undertake it now, for I cannot, I dare not, go up to judgment until I have done the utmost God enables me to do to diffuse His glory throughout the whole wide world."

AFRICA

The Destiny of a Continent

Industrial Storm-Centers in Africa

Points to Emphasize in Carrying the Gospel to Primitive

Peoples in the Light of Experience in the Indies

Evangelistic Harvestings in Africa

The Continent of Opportunity

THE DESTINY OF A CONTINENT

THE REVEREND SAMUEL M. ZWEMER, D. D., CAIRO

THIS SUBJECT was doubtless assigned by the committee before they were aware that Dr. Watson, himself, would have spoken to all of you as he spoke last night on Moslem Africa. Still, it is good for us all to look at this great and crucial problem from the same angle again, to refresh our minds by remembering that we have heard, and to see that Africa has really a threefold problem. South Africa has to contend with the inter-racial problem of a great Christian settlement over against paganism. Central Africa has the problem of Christianity and Islam in their conflict, as to which shall win; and in North Africa stretches the unbroken belt of Mohammedanism.

Islam is the only one of the great non-Christian religions that came after Christianity. Islam is the only one of the great non-Christian religions that maintains that it superseded Christianity. Islam is the only one of the non-Christian religions that denies the vital truths of Christianity, categorically. Islam is the only one of the non-Christian religions that has vanquished Christianity in territory once Christian.

Those statements are not true of Buddhism, or of Hinduism, or Confucianism, but each does apply to Islam, and especially to Islamism in this great Continent of Africa. Islam is the only religion that came to Africa after Christianity. North Africa was once Christian. There were Churches in Abyssinnia, in the very Sudan of which Dr. Watson spoke, when Islam came in and swept away all Christianity, leaving scarcely a vestige of it along the whole of North Africa, excepting the Coptic Church in Egypt. If you go to a place like Cairo, you can understand what it means when I say that Islam is the only religion that lays claim, in Africa, to having superseded Christianity. Just as in Turkey, the very stones of the great mosques in Cairo were used formerly in the construction of Christian churches. The very doctrines of the Christian Church have been caricatured, and the worship of the Christian Church has been superseded by the worship and the doctrines of Mohammedanism. In Egypt, especially, every one of the great Christian doctrines is denied, and is, in a sense, defied, by the Mohammedan propagandists. The Nile Mission Press is the only

Christian press in all North Africa that prints Christian literature; but in Cairo there are more than a score of Mohammedan printing-presses that pour out every day, and some of them day and night, books and pamphlets leveled against the Christian religion. The strongest arguments used by Mohammedans everywhere against accepting the Christian religion are those from the armory of the disciples of the Azhar. Now, having said this, we see immediately that in the Continent of Africa the struggle between Islam and Christianity is a death-grapple. One or the other will win, and the prize is a whole continent—forty millions of people to be drawn into nominal and real Christianity, or to be swept into Mohammedanism.

The present Moslem advance in Africa, as we heard last night, constitutes the most crucial missionary problem. In Africa the struggle is now on, and unless we win the pagan races they are sealed forever to the religion of Mohammed.

The facts in the case prove it, and the character of this religion emphasizes it, because it is attractive to the pagan Mohammedan. Islam has points of contact with paganism. It has in it elements of animism, and elements of fatalism, which paganism in Africa also has; and, above all, its code of ethics is thoroughly pagan. Polygamy, slavery, concubinage, the degradation of womanhood, and a generally low scale of truthfulness and of ethics, make Islamism an easy path for the pagan African to accept as the only way to God; and, worse than that, alas! the progress of Islam is favored by Christian governments throughout nearly the whole of Africa.

I need not tell you of Gordon Christian College, which is not Christian, nor of Nigeria, under the British Government, with closed doors against Christian missions in many places, and doors wide open to the Mohammedans.

The German policy has recently changed, but we may say that the policy of the Portuguese, the Spanish, the French, and the British is so painfully neutral or so wholly partial to Mohammedanism that Islam everywhere has the advantage over the Christian missionary.

But all these things should not discourage us. Difficulties are there to be surmounted, and the present Moslem advance in Africa can be met in two ways. In the first place, we must press into the great strategic centers not yet occupied, to prevent their preoccupation by the Mohammedans. I refer especially to countries like Abyssinia, and I wish some of you would make Abyssinia the center and the focus for a life of intercessory prayer. I wish there were men and women here who would intercede continually for Abyssinia and give themselves no rest from prayer until that country shall stand before men as a living reality of having been won for Christ. Here is a country in which Christianity entered in the days of the Apostles, in which Christ's name is still honored, but which is slip-

ping away into idolatrous practices and into the hands of the Mohammedans. As far as I know, Abyssinia has only one mission station, Adis Abeba, where the British Foreign Bible Society has work. In the second place, we must meet the Moslem advance by reënforcing the missions, and if I had the choice of every hand here that is raised for Africa, I think I should select only five or six to establish new pioneer missions, and the remainder of the whole body I should be glad to distribute among the American Board, the Baptist, Methodist, and other boards, to reënforce the present fields in Africa. It is much more important for us to hold stations strongly, and use the growing Church to stem the tide of Islam, than to add newly organized interdenominational or single denominational missions. It is just as important as in any war for us to hold these strategic points as it is to send out scouts here and there to bring back reports and perhaps bring in a few prisoners. This is strategic warfare. It is not a question of tactics but of strategics, and I beg you to apply to your denominational boards and help reënforce their great and growing work in Africa. Especially do we need to reënforce our numbers in the five or six important Mohammedan centers, in order to capture the citadels of Islam for Jesus Christ, our King.

I wonder how many students of Islam here this afternoon could mention the great pilgrim centers of Africa? Tanta, Cairo, Algiers, Fez in Morocco, and some of the other great cities along the northern border, should be won for Christ. And, finally, I wish to ask, what are the real issues at stake in the Continent of Africa? Is this the crucial missionary problem? Mark first the moral issues involved in this battle between Christianity and Islam. If there were no Bible, if there were no Church, if there were no great commission, and if we believed in and followed the old-time chivalry—that is, the rights of womanhood; if left in us were anything that had pity and mercy on childhood, we could make out a complete case to win Africa for Christian principles against Islam, because of the yawning gulf between the ethics of Mohammed and the ethics of Jesus of Nazareth. Are you willing that the women of Nigeria and the Congo and the Zambezi, and of all the other valleys of Africa, shall be in the same condition as the sorrowing sisterhood of Egypt?—then tarry in the trenches, and do not speak of Africa as a missionary problem. If you are willing that that which Ion Keith-Falconer called in a brief phrase the “horrors of Islam” shall be perpetrated and propagated and perpetuated everywhere, then let paganism alone and let Islam win its way. I am willing to state here, and to be quoted as saying, that there is not a single book of Mohammedan history, there is not a single book of Mohammedan ethics that can be translated literally and handed to childhood or womanhood to read without defiling the very springs of their being and their ethics. The Mohammedan religion is unspeakably

vile in its estimate of womanhood and girlhood, and the rights of womanhood, and, morally, that is the real issue at stake.

Besides this, the essential doctrines of our Christian faith are at stake as set against the teaching of Islam. The tenets of Islam contain many great truths, but Islam, like Judas Iscariot, is the most false among all the non-Christian religions, because, like Judas Iscariot, it betrays the Son of Man with a kiss. It denies His deity, His atonement, His intercession, His resurrection, His place in Heaven. Islam has a God, and a living God, but he is not like our Heavenly Father, touched with a feeling for our infirmities; not like our Heavenly Father, who pities all His children. As Professor McDonald has shown us, in his enlightening paper on the subject, the God of Islam is a barren conception—a conception that is not fruitful in the field of ethics or in the way of theology. Finally, there is the great issue at stake, not only of our theology and our morals, but the issue of the growing native Christian Church. I tremble when I think of the Church in Uganda, and the Churches in Central and West Africa, and those in East Africa, when I read the story of the Moslem countries in North Africa. What will happen if we do not strengthen our position, considering that the map of Africa represents a sea of Islam merely dotted with islands of Christianity? Those islands will be submerged unless we enlarge them, build dikes around them, and strengthen the growing Church against the possibilities of an increased inrush of Mohammedanism.

So I think it is not exaggeration or overstatement to say that here a continent is at stake. When Admiral Togo was about to meet the Russian fleet in the struggle between the small nation of Japan and the great Empire of Russia, he assembled all his ships, and they waited for the fleet that had come halfway around the world to battle for the sovereignty of Eastern Asia. While waiting, the Admiral pondered as to what signal he should hang out at the masthead of the flagship, that should inspire every Japanese patriot to fight to the utmost. The signal he chose was, "The destiny of the empire"; and with that watchword they won. As we think of Africa—Christian Africa, pagan Africa, Mohammedan Africa—let us hang at the masthead a signal that will put a fever in the blood of age, and make the infant's sinews strong as steel—"The destiny of a continent." The Islamization of the whole of Africa or its evangelization—what is to be your part, and mine?

INDUSTRIAL STORM-CENTERS IN AFRICA

THE REVEREND CORNELIUS H. PATTON, D. D., BOSTON

AFRICA has been described by a recent writer as "The Last Frontier." This huge and little-known continent, as large as North America and Europe combined, is seeing a greater development in land settlement, railroad building, and economic growth than any other region of the world. I think you all understand that the continent has been blocked out by the European Powers and that nothing remains of "black man's Africa" but Abyssinia and Liberia. France controls an area larger than the United States; England's possessions, while somewhat smaller, are of greater value, comprising a strip running the entire length of the continent, except for one break of about six hundred miles, which belongs to Germany.

The German Emperor rules over vast areas in both East and West Africa and on the southwest tip of the continent. The Province of Angola, belonging to Portugal, is a region as large as from Boston to Chicago and from Lake Erie to the Gulf. These European Powers, with the exception of Portugal, are expending enormous sums in the development of their African possessions. They are projecting important steamship lines, and building artificial harbors. Great railway systems are being constructed across the continent or are reaching far into the interior. These improvements involve the introduction of many other things, such as the cultivation of plantations, and the working of mines, besides cattle ranches, mercantile establishments, forts, army posts, police, city and territorial governments, agricultural implements, industrial machinery—in fact, the whole paraphernalia of modern civilization.

To the native African these changes spell only disaster unless he can be taught to change his point of view and his manner of life. For this reason missionary work of a highly scientific character, as well as of evangelistic power, is the imperative need. The problem is not only to save the souls of the dusky savages but to save the African race itself from extinction. Only with the most sympathetic and wisely directed assistance can the African possibly adjust himself to the industrial revolution which he sees going on all about him. For untold ages he has been a child of nature, living in a wicker hut, wearing only a bunch of monkey-skins or a leather

apron about his loins, eating the fruit of the land, hunting the abundant game with his unerring assagai, or raising a few cattle on his native hills, content to squat and smoke and drink beer, undisturbed and uninspired by the fierce competition of the workaday world beyond his shores. Suddenly the world is upon him with a bewildering rush, with its railways, steamboats, electric cars, plantations, factories, mines, laws, taxes, magistrates, police, Maxim guns, gin-shops and prisons. Is it any wonder that the native sits beside his beer-pot half dazed and half crazed by the insistent demand of the white man that he go to work and proceed to live like a civilized being?

Particularly is the problem intense in the industrial centers, such as the port cities of Cape Town and Durban, Kimberly, where the great diamond mines are found, and Johannesburg, which is the richest gold-mine region in the world. To these centers of population and trade the natives are being brought by the hundreds of thousands in order to work at the white man's many schemes. Johannesburg is a city of 250,000 inhabitants, and it reminds one of cities like Omaha and Denver. Half of its population is composed of natives who work in the mines. In the Johannesburg district there are a quarter of a million native workers, nearly all gathered from the villages and kraals of central and southern Africa. These natives are raw savages. Many of the younger men come seeking work in order that they may earn money for the purchase of a wife when they return home.

The dangers to the African in coming to these industrial centers cannot easily be exaggerated. Johannesburg has been described as a "university of vice." Herded together in great compounds, the natives acquire European vices and diseases easier than they acquire the European standard of morals. Separated from home and friends, and released from all restraint of tribal traditions and law, the state of the average native in one of these centers is best described by the word "demoralization."

Here, however, comes in the great missionary opportunity. In the old days the missionary had to seek the natives in their remote and scattered villages and be content to preach to small groups at infrequent intervals. To-day the natives from these same villages are coming to the missionary by hundreds and thousands. Not infrequently a preacher in a mining compound at Kimberly or Johannesburg has more than a thousand persons in his audience. Moreover, the natives in these centers are lonely and homesick, and often are stricken with disease. They are peculiarly susceptible to the kindly attentions of the mission workers. Most of them are serving for a period of six months, or at the most two or three years, at the end of which time they return home. If they can be Christianized during their term of service, they will scatter throughout interior regions as a witnessing and evangelizing power.

The best system of evangelization is for the missionary to train lay preachers and to send these to the compounds every Sabbath day. One of the American Board missionaries at Johannesburg sends out, every Sunday, fifty lay-preachers, whom he has been training for their message during the week. In addition to these, Churches are established, into which the converts can be brought.

In connection with the evangelistic work, it is important for the missionaries in these centers to be trained sociologists so that they may assist the government and city authorities in establishing proper sanitary and social arrangements. The American Board has recently located at Johannesburg an able missionary for this kind of work, and already he has been called into consultation by General Botha, the Prime Minister of the South African Union.

Volunteers sometimes think that any kind of worker will do for Africa because of the simplicity of the native character. Let me ask you to disabuse your mind of that idea once for all. As President Mackenzie has said, "It needs the highest to raise the lowest." The evangelization and salvation of primitive races calls for the very best talent, since the educational problems involved are of the most intricate character. The problem is nothing less than that of giving these people the entire structure of Western civilization. Above all, I beg of you never to indulge in the thought that you are too good to be a missionary for Africa. Too good for Africa! Robert Moffat was not too good for Africa; James Hannington was not too good for Africa; David Livingstone was not too good for Africa; Jesus Christ was not too good for Africa. Perish the thought! In this continent, and particularly in its industrial storm-centers, I present to you an opportunity which an angel might well covet. We want the best men and women for this work, and we want them now.

POINTS TO EMPHASIZE IN CARRYING THE GOSPEL TO PRIMITIVE PEOPLES, IN THE LIGHT OF EXPERIENCE IN THE INDIES

PROFESSOR JOHANNES WARNECK, PH.D., D. D., GERMANY

THE GOSPEL of Jesus Christ contains so great a wealth of gifts and ideas that a missionary among primitive peoples is confronted with the difficult question: Which points shall I select and lay stress upon as of primary importance? Much depends upon a wise economy in dealing with hearers devoid of culture and unfamiliar with Christian ideas. Nations and individuals vary considerably in their wants, their preferences, and their defects. Consequently, it is not to be expected that the same traits in the Gospel will every-

where equally attract or repel. As soon as the missionary gets to know his people, he has to ask himself seriously, especially at the outset: "What have I to emphasize in order that they may understand me and gradually gain some idea of what the Gospel will impart to them; and what should I keep back, since it is as yet beyond their comprehension?" We have to proceed in this matter like a wise teacher, who does not pour out upon his pupils his wealth of knowledge in one bewildering flow, but goes forward step by step, and gradually leads them on to such points as at the outset were received with contradiction. If the messenger of the Gospel means to make any impression upon primitive peoples, so as to incline them to listen to his message, he must strike the note of certainty as a man who is convinced that he is the bearer, not of human conceptions, but of a message from God. Heathendom is characterized by *uncertainty*; animists never feel sure that what they have heard from their fathers and have been told by the priests is absolute truth. They observe the rites, and in their fear of gods and spirits they follow tradition more than conviction. Hence they are impressed by the *assurance* of the Christian preacher, who is ready even to die for the truth he proclaims.

In the second place, the messenger must consider the importance of doing preparatory work by his *behavior*, if his preaching is to impress a God-estranged world. He must live as the image of Christ before the heathen, so that from his behavior they may gain some notion of the meaning of divine love and patience, of truthfulness, unselfishness, honesty, faithfulness, purity. He may rest assured that his Christian conduct will better preach and more impressively than his sermons, which at the outset are scarcely intelligible, as long as his imperfect mastery of the vernacular makes it impossible for him adequately to express the message he wants to proclaim. Christ came into the world to reveal God to the world. We go to the non-Christian nations to reveal to them Christ. But this is not to be understood as if in the Gospel message the ethical side had most attraction for the primitive heathen, as is the case in China, Japan, and parts of India, where, as we are told, the purity and moral greatness of Jesus are the qualities which pre-eminently attract the votaries of other religions. When dealing with primitive peoples, it is a great mistake to present to them Christian morals in the expectation that such presentation will awaken in them a desire after Christianity. When we tell them that we bring a good law for them to live by, they reply that they know how to live from what their fathers have told them. As a matter of fact, such commandments as:

"Thou shalt not kill";

"Thou shalt not commit adultery";

"Thou shalt not steal,"

are known to them, although they do not practise them. In spite

of their vices, most heathen are very self-righteous, and stand well in their own estimation. On the other hand, the standard of Christian morals is much too high for their apprehension. In many cases they have declared that they refuse Christianity on the very ground of its strict moral requirements; they do not want to give up stealing, lying, and immorality; they do not want to dismiss their many wives, or abandon the profit of their raids. Preaching the Christian virtues, however necessary later, if begun with, will fail to attract the animistic heathen. Stress is rather to be laid upon the gracious gifts of the Gospel, for it comes before us not in the form of a demand, but as good news and with the offer of God's free gifts to men, which even rough heathen soon learn to esteem. There is in the first place the great boon of deliverance. Jesus offers to *free* them from the tormenting fear of demons and evil spirits, by whom they believe themselves always pursued. This haunting dread of spirits, of witchcraft, of fate, of death, is a power of which we Christians can form no conception. If we tell these animists that God sent His Son in order that they may obtain deliverance from all these evil spirits, and that, protected by Him, they need fear no evil power, we give them a message which is music to their ears. Another good message the Gospel brings them is that of communion with the living God. Animistic heathen may speak of God as enthroned behind the world of spirits, but they have nothing to do with Him, and neither serve Him, nor fear Him, nor love Him. But when we assure them that they may enter into relationship with the great, living, almighty, all-loving God, the offer of such communion makes them glad. They are won over by this joyful news and this great gift.

The Gospel brings them rest and peace and happiness also, primarily for their souls, but communicating these blessings to their outward circumstances as well. We can safely promise them that the acceptance of Christianity will mean improvement all around, that it will purify human relationship and replace mutual fear by peace and quietness. Many a heathen has joined the fellowship of Christians in hope of finding rest there, or, to use a native expression, in order to sleep in peace. But the Gospel brings a much higher gift in the promise of forgiveness for all their sins. A heavy guilt—often blood-guiltiness—rests upon the heathen from his past, and here is God's offer to cancel all this guilt. Soon he dimly guesses how it would ease his heart if his sins were forgiven and if all the injurious effects of his past evil life were to lose their power.

We assure them further that through Jesus Christ they will be made new creatures with a personal will. Animistic heathen live in a community where the individual is of no account and has neither will nor responsibility of his own. Religion and morals are tribal affairs. No individual troubles about his religion or his gods,

and no one decides in a given case for himself how to act, since it is regulated by custom. Hence the Gospel brings these primitive peoples a great gift by awakening in them the sense of personality after coming into contact with God. For he who has found God finds himself also, and his life is thereby enriched. It is actually new life we bring them, a life of strength and of joy.

A final gift which the Gospel brings cannot immediately be apprehended, but it will in course of time be appreciated as most precious and valuable. It is the assured hope of eternal life. In the opinion of many peoples, existence expires for spirits in the realm of death, as soon as their descendants cease to remember them. The dreary outlook of heathendom is seen at the graves of the departed, where no trace of hope in a future life is to be found. But when the young Christian has found God, the assurance grows upon him that communion with God, which is his portion here, cannot be broken, but can find its completion only in that Beyond, where sin and imperfection have no place. This hope becomes a great source of power in his life, in which he rejoices thankfully.

A fundamental point in our preaching should be the Oneness of the personal, living God. We cannot imagine what impression is made upon animistic heathen by the dawning conception of the Christian God, as One God, acquaintance with whom raises them above the fear of a multitude of gods and demons; as the Creator, almighty and supreme, yet ready to be men's personal friend; not an indifferent power, but One with whom they can hold converse. It often happens that the heathen, having heard this about God, put Him to the test, to see whether He really is so great, all-powerful, and kind as His messengers declare Him to be; and God frequently responds to these childlike temptings and gives to their stammering questions an answer so clear that they begin to believe in Him. Let us speak to them of the living God, and unfold to them His power, His greatness, and His goodness. This picture will do its own work upon their hearts, and attracted by it, they will turn to God with the whole strength of their soul.

The love of God is the central point of what we have to declare about Him, and should be emphasized over and over again in our preaching. The message of God's love does not meet with immediate response, as a rule, for it is too high to be understood at the first hearing, and is for this reason received with indifference. But ultimately it is this message which results in conversion. When the heathen see something of the love of God exemplified in the person of the missionary, and when they begin to discover the presence of the living God in their own hearts, they have an ear for the message that He loves them. The history of missions abounds in instances where the message of God giving His Son that men through Him might be saved, has touched the heathen in the depths of their souls. Mr. Richards, a Congo missionary,

has been a personal witness of the change wrought in the wild Congo tribes by the story of Jesus' suffering and death. For years he had attempted to preach the commandments, hoping thereby to lead them to repentance, and thus to make them receptive for the apprehension of the forgiving love of God. But he made no impression. Then he changed his method, and told them about Jesus, who suffered and died for man. As they heard this story, their rough hearts were touched, and this led finally to conviction of their sinful and vicious ways.

The story of the cross of Christ, though it sounds like foolishness to many, is still the saving power of God, as it was in the days of Paul. It is the deciding factor in the conversion of the heathen, and all true converts gained in the Dutch Indies and in Africa have been made new creatures through their faith in the atoning death of Jesus Christ.

These blessings of the Gospel are met on the part of the animistic heathendom by a sense of need. They hunger after the great, mighty, kind God; they sigh for deliverance; they long for love; they yearn to be lifted out of their misery and moral filth; they have a horror of death. By the preaching of the Gospel this longing—generally dormant—is awakened, and personal shortcomings are discovered before the holiness and grace of God. It is the central verities of the Gospel which have to be emphasized in preaching to the heathen. There is no need to improve the Word of God, or to alter it. Just as it stands, with its offer of spiritual gifts, it is needed by primitive heathen, for what they need is precisely what Jesus Christ brings to mankind, and will be gratefully received by the seeking soul.

We have to emphasize the foregoing points, not by dwelling on the various attributes of God: His almightiness, loving-kindness, forgivingness, mercy, long-suffering, patience, and holiness. Such abstract attributes fail to touch hearts. We have to present God in the way the Bible does, by narrating all He has done for mankind from the beginning; how He created them, cared for them, chastened them, took pity on them; how men have held intercourse with Him, prayed to Him, obtained answers from Him; how Jesus went about, kind, compassionate, healing, comforting, doing good; how He suffered and died. Let the history speak for itself, and the impression upon their hearts will be all the deeper. They will draw the consequences themselves. The missionary has to keep absolutely to the central points in his message, which center is Jesus Christ; while the center of Christ and His work is the love of God. The heathen will readily discover in Jesus Christ the deliverer from what hitherto has tormented them; the reconciler, who cancels the load of their sin and guilt; the source of power for a new life and their hope of eternal life. Whoever has apprehended Jesus Christ is—whatever his imperfections—a true Christian. Such

Christians are born again through the preaching of the cross. Nothing should be emphasized by the preacher more than the message of the cross, for it is the power of God unto salvation to every one that believes.

EVANGELISTIC HARVESTINGS IN AFRICA

THE REVEREND STEPHEN J. COREY, CINCINNATI

LAST YEAR I had the very great privilege of being sent out by my own missionary society to visit the field in the Central Congo region, along the Congo River, and I have been asked to speak especially of the evangelistic harvestings as I saw them in our own mission during my brief stay there.

When Henry M. Stanley went across Africa, after finding David Livingstone, and came to the second crossing of the equator, on the Congo River, he stayed four or five days among some of the most friendly people that he encountered on his long and dangerous journey. The place was directly on the equator, near a town called Equatorville, and another town now called Bolenge, about a thousand miles from the coast, in the heart of Africa. Stanley found these people very friendly, and willing to trade, and he stayed with them several days. When he left them, he was so deeply impressed by the degradation of these simple jungle folks, in their nakedness, savagery, cannibalism, and polygamy, in their reverence for the "witch doctor," and the deplorable debasement of their whole lives, that when he returned to England he expressed doubt as to whether any power on earth or in heaven could ever lift them.

I never shall forget the experience that came to me in the summer of 1912, after ten days' travel inland from the coast of Africa. We arrived on the little mission steamer one Thursday morning in July, at the town of Bolenge, on the equator. When our mission steamer swung around the promontory, which runs out into the river and hides the mission station from view until you are close to it, I saw a great concourse of Christian people—a thousand of them—standing on the bank in front of the mission station. My heart was deeply stirred by their beautiful song, "Bringing in the Sheaves," sung to our music, but in their own tongue, as it was wafted down the river. As I stood there, on the Lord's Day, and spoke to 1,400 people, in that great tabernacle which the Christian people of the jungle have built with their own hands, I saw the wonderful light of a new-born religion shining in their faces, and it brought to me the greatest ungirding of my own faith that ever came into my life. On that Sunday morning seven of us baptized 207 candidates, and during my brief stay in the mission we baptized 517. I speak of

our own mission, but it is typical of the mission work of the English Baptists and the American Baptists, the Southern Presbyterians, the Swedish Mission, the Christian and Missionary Alliance, and the Congo Bololo Mission, who are all trying to throw up a line of stations across the continent, to keep back the great tide of Mohammedanism that you have been hearing about. This great work is carried on among a simple jungle folk, who formerly had no religion, who lived in absolute paganism, and to whom the poison of Islam has not yet come.

I told them of the history of the Church in North Africa, where the disciples went early and established a great Church, and where the Church in its early years lost the missionary passion and failed to see that its chief business was to save the world instead of to save itself. I exhorted that congregation that they never should fall into that same error, and I was wonderfully surprised, at the close of the service, when a missionary came to me, after interpreting my message to these people, and told me that the deacons and elders wanted to see me. I was apprehensive lest I might have said something to discourage them, or something at which they had taken offense; but I was further surprised when they earnestly told me that they had been very much moved by the history of the Church in North Africa, of which they had not heard before, and wanted to assure me that I might go back to the white man's land and tell the people who had known about Christ so long that, as far as that Church was concerned, they intended never to lapse into that sort of non-missionary condition. And well might they speak thus to me, for they support fifty missionaries from their own congregation, and pay their yearly salaries, as they go out to preach in the jungles far in the interior. This congregation has seventy-six evangelists, twenty-four of whom are supported by Christian people in this land. They told me I might go back to the people in this far-away country, and tell them that if they would send out white men and women to establish Churches and baptize the first converts, train them in the schools, and get them ready for the work, in the future they would themselves support all the black men that might go out into the jungle to preach to their own people. On the Sunday morning when I spoke to that congregation, we had communion service at the close of the sermon, and I noticed eight or ten persons from the front of the building slipping out with bowed heads. I knew they were Christians, or had been, because one can tell quickly the difference between the heathen and the Christian, the line of demarcation is so distinct. I asked the missionary why they were going out just before the communion service, and he said: "They are under discipline." I asked him what they were under discipline for; and it appeared that out of the ten persons of that congregation of more than a thousand who were under discipline, and to whom the communion service had been denied, three

were under discipline for covetousness. We have almost lost the art in this land of disciplining people for covetousness, but the missionary told me that for many years covetousness in that congregation, among those simple people, meant that at least a tenth of one's income had not been set aside for the work of the Lord. So I bring you that message as encouragement to those of you who may go out to Central Africa, or the Sudan, or to any part of that continent, to preach the Gospel of Jesus Christ. They are simple-minded people; they are like little children in the faith. They have to be taught, led, disciplined, and taught again; but when it comes to some of the fundamentals of the Christian life, many of them are far ahead of so-called Christian people in our own land.

I remember talking to one of the native evangelists at that station, a man about six feet tall. He had been converted about seven years before. He told me that he used to be a tax-collector under the old Belgian régime, when King Leopold was squeezing the tax on rubber from his people, and through his native soldiers slaying thousands of them because they did not fatten his coffers fast enough. This native said that he used to go out with a group of men armed with muskets, and gather the tax. "I was a fierce man then, and I was very ugly with the native people," he said, "and I collected much taxes." He had come to the mission station about seven years before, and there had learned, for the first time, concerning Christ. He was converted, and the first thing that he wanted to do was to become a witness for Christ. "I want to go back into the jungles, where I have been persecuting everybody," said he to the missionary, "and tell them the story of Christ's love." "Bonjolongo," said the missionary, "if you go back, the people will slay you, because they hate and fear you." "But," said he, "Bonjolongo has been serving the devil there for many years. And now Bonjolongo has a new heart, and knows the story of God and His love. Bonjolongo must go and witness for Jesus Christ in those villages." So, despite remonstrances, he set out on that long journey. It took him six days and a half to get back into the jungles to the largest village, where he had formerly collected taxes. He wore simply a suit of blue denim, like those worn by other Christians, and he was barefooted and bareheaded. Before he set out, an aluminum canteen was given to him, which he slung over his shoulder, filled with drinking-water for his long journey through the jungle paths. When he entered the town, he was immediately recognized, and he noticed at once that the great wooden drum was being beaten, which action he recognized as the call to fight. Immediately the warriors were upon him, their bodies painted with red paint, and wearing the strange head-dress that we have been told about this afternoon. I assure you that when you meet those fellows in the jungle for the first time, with their red-painted bodies, their tattooed faces, their

big spears and knives, a strange, creepy sensation glides up and down your spine! They are very friendly to the missionaries, however, and we received courtesy from them. Bonjolongo afterward said: "I knew they would kill me if I didn't do something quick, and I knew that if I could stand up and tell the story of God's love, and that my heart was changed, they wouldn't harm me." He was afraid they would kill him, however, before he had a chance to speak. "What did you do, Bonjolongo?" I asked. "Well, I resorted to strategy," he replied. "I knew they never had seen a canteen before, so I took it from my shoulder quickly, pointed the cork at them, and said: 'If you come a step closer, I will pull this cork out.'" He took a step closer. "They all ran," said he, with a sly twinkle in his eye, "and I think some of them may be running yet. But, white man," he continued, "that gave me an opportunity; and before they could collect themselves, I was preaching, and never before did I preach so fast. I knew I had to tell them in a very few moments the whole story so they could understand it, and I did it very simply. I told them there was a great Spirit that made the world; that He made the white man and the black man; that He loves the white man and the black man alike; that He sent His Son to die that the white man and the black man might love Him. By that time they were listening intently, and I went on and told them that the white men had heard the story long ago, and had come to this country to tell it to the black men. I said that Bonjolongo was changed; that he wasn't the same; that instead of persecuting them he had come to help and love them, and that he wished to tell them the story." After that they gathered around and sat on the ground, and listened to him until far into the night. In the morning, after he had slept in the chief's hut over night, he was up at daybreak telling the sweet story over again to these simple men of the jungle.

Bonjolongo brought from that distant town, where he is now pastor of the congregation, six and a half days' journey from the mission station I was visiting, seventy-six persons to the missionary conference. They walked through the jungle the whole distance, marching into the station Friday morning, singing their stirring victory song, "Bringing in the Sheaves."

Our little steamer never anchored over night alongside of a fishing village, away in the heart of the jungle, where they never had heard the story of Christ and His love, but that within twenty minutes after we had entered, our black men, twenty or thirty of them, were scattered through the village with little groups of people, telling of "Yesu Masiya." As I sat on the deck of my cabin and wrote, the night air was sweetened to me many times by their voices coming to me far into the night, although I could recognize only those two words of the language in which they spoke to those

heathen people, who never had heard of Christ: "Yesu Masiya, Yesu Masiya."

At one of those distant places—and I tell this because I was reminded of it by that mention concerning African women and their degradation—I baptized a poor woman whose face was mutilated; her nose had been broken, one eye had been injured, and her face terribly disfigured; but she seemed to be very zealous. The missionary questioned her, and told me about her. When I baptized this woman, her poor, mutilated face was so alight with joy as she joined afterward in the singing, that I went to the missionary and wanted to know her story. He told me the most pitiful tale. She was a slave-wife to a man living in the forest. She was one of many wives, and the one most despised. She had been finally attacked and struck in the face with a club, which mutilated her face forever; but she had heard that in a distant place a white man was telling a wonderful story of *redemption*. That was all she knew. She never had heard of Christ. She ran away, slept four nights in the jungle, and came to the mission station; and after she had stayed six months, working at the station and learning of Christ, I baptized her that Sunday morning.

If you women gathered here this afternoon want to go to a place where your life will count for Jesus Christ, and bring the dawning of new faith into the faces of thousands, and will lift womankind from degradation, bondage, and despair, I know of no place more needy, more fruitful, than Africa. Almost any place in Africa will give you a field such as I hardly think you could duplicate in all the world.

I want to tell you before I close this afternoon, one or two incidents that came into my experience during my brief stay, incidents that burned a scar across my heart.

At a mission station, I was talking to seven men who had come a two-weeks' journey to this place to hear the story of God and Christ. A rumor had drifted through their tribe that a white man was telling a strange story, and those seven stalwart fellows of the tribe had come through the forest, and in a dug-out had canoed down the river, to hear the story of Christ. They had been on the mission station four months. We baptized them, and then they made ready to leave us, to go up that swift river in their canoe a long distance, then to cut through the jungle almost to the Kasi River, to join their tribe again. I tried to find out from them how far it was, but they had no way of expressing the distance to the white man. Finally one of them saw the new moon, and he pointed to it, saying, "Tell the white man that we go to-day, and go rapidly, because we pass through an enemy's country; but when we reach home, that moon will be dead." He meant that the moon would grow to its full, wane again, and disappear. I said to him: "Is there some message you would like me to take back to the white

man's land to tell the Christian people there?" The group talked a while, and then this man said: "Go back to the white man's land, so far away"—and this white man's land is a very mysterious country to those simple people—"and tell those people who have known about God so long that up in our country there are thousands of villages that never have heard there is a God. And in their need they are calling, calling for teachers to come and tell them the story of God."

Friends, Christian students, I bring that message to you this afternoon as a challenge from darkest Africa. If this generation of Christian students does not reach this generation of darkened pagans, they never will hear of Christ; for when we are gone, they will be gone, and another generation will be living in the jungles of Africa.

As I close, I must tell you of one of the old chiefs out there, one of the last African men I met, Lonjataka, a chief living deep amid the jungle along the Busiri River, far into the interior. Our steamer came up the Busiri River one day, and for two miles along the high bank we saw a sky-line of people watching the steamer—watching the coming of the "Englishy," as the natives have called missionaries since the days of Livingstone. Native teachers had been working there four years; missionaries had been visiting there now and then, and a Church of fair size had been organized; but we took with us the first white people that ever had lived at the station, and left them in a little mud hut on the banks of the river. They were a doctor and his wife, she being the only white woman for hundreds of miles up that river. They were happy in their task, because they could tell the people the story of God's love.

The steamer stopped, and we climbed the high bank, in which steps had been made, to the place where that great company was congregated. I had to shake hands with all of them, and to greet them, which took about an hour. I don't think William Jennings Bryan ever underwent a greater ordeal of handshaking. They nearly shook me to pieces. The first man I met was the old chief of the village. I can see him yet, arrayed in a leopard-skin cap and girdle, with his red paint, his hair done up in horns, like Satan himself, a brass bracelet on one arm, an anklet on one ankle, a spear in his hand, and a great sheath-knife in his belt. He stood there, dignified, typical of the highest type of heathenism in Africa, waiting to greet the "white chief," as he called me, from the white man's land. They have a strange custom out there of asking every chief his "losako"—a sort of life proverb, or motto. When I met this old chief, he said, of course, in his native tongue: "Are you there?" "Yes, I am here," said I. "Tell your proverb," he said. So I gave him this, through the missionary's interpretation: "Love the Lord with all thy heart." I then asked him for his proverb, and he said something to me in the native tongue, which, of course, I

couldn't understand. It was so brief, however, that I was interested, and I inquired of the missionary: "What is his 'losako'?" "It is a wonderful one. You will never forget it," he replied. "The old man said to you: 'When you pass through the jungle, be very careful to break a twig, that the next man can find the way.'"

That is my last word to you, Christian students, this afternoon. That pagan chief gave me a text that I want you to take home with you from this Convention. "When you pass through the jungle, be very careful that you break a twig, that the next man can find the way." That is your task, Christian students—to break a twig, to blaze a trail, to mark the path through the jungles of sin and heathenism and paganism, to the Son of God, to the love of Christ. Do not be retarded because the jungle is deep and dark. Recall those words of Paul: "For a great door and effectual is opened unto me, and there are many adversaries." Do not ask for an easy field, or a path already marked, but be a pioneer, and blaze the way for God.

THE CONTINENT OF OPPORTUNITY

THE REVEREND CHARLES R. WATSON, D. D., PHILADELPHIA

A VERY remarkable unity is noticeable in the messages that have been brought here, rounding out that which we needed to have presented to us with reference to the problem of winning Africa for Christ, or carrying Christ's Gospel to Africa. You will recall that Dr. Patton emphasized to us the peril of Westernism; that is, the peril of the projection of our Western industrial life into African life; Professor Warneck has laid before us some suggestion as to the best method of approach in presenting the Gospel to the primitive races, and Mr. Corey brought before us, thrillingly and dramatically, the tremendous evangelistic possibilities in that continent. Dr. Patton deplored the fact that his map of Africa is not here, and I, too, wish we had it here, that we might have studied that continent while he spoke.

You will recall Africa as it appears on the map. Some one has said that its outline resembles a huge question-mark. It does suggest that shape, and this may be regarded as the symbol of Africa in the past. Its geographical divisions had not been worked out; its great areas had not been surveyed; its languages had not been reduced to writing; its religions had not been studied, and its people had not been classified. Africa was, indeed, a great question-mark. But that is not its symbol as it appears before us now, as it presents itself to the world on this first day of the year 1914. Some one else has said that this continent on the map resembles a

great human ear. And that is true, too; it does suggest the appearance of a human ear; and that may well be regarded as the symbol of Africa for us to-day. Let us not continue to call it "The Dark Continent," but rather the continent of opportunity, because the ear is turned westward to hear the Gospel; it has been opened that it might hear the glad tidings.

As Dr. Zwemer told us, Africa has been opened by political upheavals and partitions. In the "Statesman's Year-Book" for 1913, you will find a map of Africa of fifty years ago, set beside a map of 1913. On the one hand is the map of half a century ago, with only Algeria standing out as an important region claimed by a foreign power; on the other is the Africa of to-day, completely divided up among the nations. It has been entirely changed by the impact of Westernism; the railroads and the industrial developments, with all the peril that accompanies them, changing the whole continent. But the African "ear" has been opened to hear Christ's message as proclaimed by the wonderful heralds of the cross. Let me speak of two instances that indicate how marvelous is the power of the missionary's life and work in opening that ear.

I recall being two thousand miles up the White Nile, at a mission station that seemed to me one of the loneliest stations I ever had visited. I tried to think of my nearest missionary neighbors. I looked to the south, and remembered that two hundred miles away was a Church Missionary Society station. I looked to the north, and learned that the nearest missionary station in that direction was five hundred miles distant. I looked to the east, in the direction of the Indian Ocean, and realized the fact that no mission station was there. I looked to the west, and thought of my nearest missionary neighbor, in Nigeria, 1,500 miles away.

I learned there a touching lesson which showed how God sometimes uses the slightest and the smallest thing to bring about His ends. I discovered among the missionaries in this lonely post one whose name was not on the official list—a little child of two years. It was the first white baby ever seen in that region. I had not thought that he was to be counted as a missionary; yet the mother told me that when she arrived at Doleib Hill the natives came in from the surrounding country to see the child. They had seen white women before, but never had seen a white baby, and they flocked to see this phenomenon. As the child grew and began to run about, the neighboring natives watched over it, protecting it from snakes in the tall grass, or seeing that it did not approach the river where the crocodiles were. The mother said that one day she was drawing the child in a little express-wagon, and that suddenly the wagon struck against something, and the child fell out. A big black fellow was following them, with his eyes a-hungering with love for that little white child. To see anything happen to it was too much for him. He came up, righted the little wagon, put the baby boy into

it, took the handle away from the mother, and pulled it himself. I realized that in this incident the prophecy of old that "a little child shall lead them" was fulfilled.

One day I was traveling in Egypt, and on the train I saw a medical missionary. I knew he was at the head of a large hospital, and after a little conversation with him, I asked: "Doctor, how is it that you can leave your hospital?" "Well," he said, "I don't go away very often. I am just going to a village over here, but I shall return in the morning." I said: "You cannot go very often, can you?" "No, I cannot," he replied. "How can you avoid going?" I continued. "I make a charge for outside visits. They cannot pay very much, and a charge will limit their calls." "Doctor, what is the biggest fee you ever received?" I asked. He thought a minute, and said: "Fifty pounds—two hundred and fifty dollars." You know, all such fees go back into the mission; the doctor doesn't get them. Then he checked himself and said: "No, no! It wasn't that. I think I received the other day the biggest fee I ever made. I was called down to the poorest part of this city of Assiut, and found a young woman very ill. Her mother asked me anxiously: 'Is there any hope?' I saw that the case was the old story; they had first called a native doctor and a native nurse; they could give no help, so, as a last resort, they called the American doctor. I said to the mother: 'There is just one chance.' I bundled her and the young woman into the carriage and brought them to the hospital, and we did what we could for the patient. By-and-by I came out into the hall where the mother had been pacing to and fro in her anxiety. Coming up to me, and using the favorite Arabic word for 'girl,' she asked, 'How is it, doctor, with my *bint*?' 'Your *bint* is all right,' I replied; 'she is going to live, and, what is more, she has a fine boy.' Forgetting the fact that she was a degraded Oriental woman, who ought to have kept herself secluded and fearful of men, she made one rush at me, and before I knew it, her arms were around my neck. That," the doctor concluded, "was the biggest fee I ever got." I saw again how it is that Africa is being made to open her heart to the Gospel message through the missionary's life and good works.

Yes, to us to-day the symbol of Africa is the "open ear," turned toward the West, listening for the Gospel of Jesus Christ.

CHINA

The Chinese Republic a Prepared Field

China's Desire to Retain the Best in Her Own Civilization

China's Desire to Acquire the Best from Other Civilizations

Aspirations of New China to Promote the Progress of
Humanity

Christian Education a Powerful Factor in the Renaissance of
China

Opportunity for Educational Work Among Women in China
To-day

Evangelization Fundamental in China's Regeneration

Our Present Responsibility in China

THE CHINESE REPUBLIC A PREPARED FIELD

THE REVEREND MURDOCH MACKENZIE, D. D., CHINA

IT IS assumed that the Chinese Republic is a prepared field. God prepared the world for Christianity in many ways; He prepared it through the Jews, through the Romans, through the Greeks, and through others. God prepared the world in many ways for the Reformation. The world was startled in October, 1911, when a great revolution broke out in China, but those in the secret were not surprised. Sun Yat Sen had carried on a persistent propaganda for twenty years, with wide-reaching influences that touched the whole of China; and those who were in intimate contact with him knew that the revolution was the only possible result of the propaganda.

China is to-day a prepared field.

During the past twenty years China has gone to many schools and learned many lessons. China was a very large country, Japan was a very small country. In the war with Japan, China was defeated. Intelligent Chinese could not but ask why their big country should be defeated by so small a nation as Japan. The Chinese prided themselves upon their high ideals, drawn from the past; they looked toward the setting sun, not toward the rising sun, and they believed that all the ideals for China lay in the past. Yet they saw all the leading modern nations forsaking largely their old ideals as they faced new conditions, and under these new conditions becoming prosperous.

China believed that the method of education they had was the education best suited for the Chinese, and perhaps for the world; in other words, that China should see the world coming to sit at her feet as teacher. Instead of this, China saw that its education did not meet modern conditions, and that the nations of the Western world, through adapting their educational systems to modern life, were making progress and were the leading nations of the world.

Chinese students traveled abroad into other countries, learned from the weakness of some lands and from the strength of others; and when they returned to their dearly loved China, they could not but make known some things concerning the greatness of other countries, and could not but reflect seriously on the weakness of China in comparison with other countries.

China had statesmen who believed that they were past masters of the art of diplomacy; yet on coming in contact with European statesmen and American statesmen, the Chinese discovered that they had much to learn, and that even in statesmanship they were not far ahead of other nations.

Old China had many religions: Taoism, Confucianism, Buddhism, Mohammedanism, Judaism of a certain type, Christian historicalism, Roman Catholicism, Protestantism—many religions, indeed; and the Chinese had an opportunity to compare their own systems with other systems, the non-Christian with the Christian; and, comparing their own systems with others, they found that the Chinese indigenous religions provided many temples and many sacrifices, many ceremonies and a widespread priesthood and student body. They required also the expenditure of an enormous quantity of money, but utterly failed to produce the type of character which religious systems ought to produce. The Chinese saw the inefficiency of the great ceremonies to produce the type of character that their country required.

Then, China suffered from plague, pestilence, and famine, from fever and flood, and in these sufferings the Chinese discovered that the foreign nations that they despised did much for their relief, sending substantial supplies of food, great quantities of money, men and women prepared to sacrifice their lives that they might confer much benefit on the Chinese people. These facts naturally made appeal to thoughtful men and women in China.

The Chinese hated Christianity, feared Christianity, wondered why Christianity was making great headway, and there was a deliberate attempt in the Boxer movement to abolish it in northern China; yet they saw the Christians setting before them the example of life which their Master commended.

The Chinese, if anything, were stanch conservatives, loyal to their religion, patriotic, as they understood patriotism, believing that their country should be kept intact; yet they saw it gradually becoming dismembered, part after part being yielded to foreign powers, and they lost confidence in their rulers.

Thus, you see, by disaster, disappointment, and defeat, many practical lessons were taught to the Chinese people. In the Empress Dowager, China had one of the most masterful rulers of the world in her time; but when she passed off the scene she was succeeded by weak rulers; intrigue followed, and the ensuing revolutionary movement was inevitable. China's great statesman was sent into exile, and in a short time the revolution began to make headway.

What is Christianity's relation to the Chinese people at the present time? Christianity was propagated throughout the length and breadth of China by a great variety of agents, by numerous missions, by men who lived among the Chinese people, learned the language spoken in the different districts, understood the con-

ditions of life in China, observed the customs of the Chinese people, knew the truth regarding China, and who were willing not to be propagandists for their respective countries but to make known the truth about China; also about the outside countries.

During the past fifteen years, many articles on Christianity from leading papers and magazines of the West were translated into Chinese, printed in Chinese magazines, and circulated throughout China; so that intelligent, thoughtful Chinese scholars, Christian and non-Christian, began to learn at first hand the truth concerning their own country and concerning other countries as well.

These articles on Christianity made the Lord Jesus Christ central in life and in teaching; central in example and in influence; and the Chinese saw that the highest Chinese ideals would be made practicable for the ordinary Chinaman through faith in Jesus Christ. I have heard intelligent missionaries say to Chinese scholars who were not Christian: "If you want to be the superior man of Confucianism, you must become Christian, because there is no power in Confucianism that will enable you to reach the ideals of Confucius." Christianity taught that man as man possesses value in God's sight, so that all the Chinese—coolie and beggar, peasant and boatman, soldier and sailor, merchant and scholar, statesman and ruler—alike possess value because they are men and not because they occupy this or that position in life. Christianity stood for the fact that Christ was able to save to the uttermost all who come to God through Christ; that no one is helpless or beyond redemption.

In addition to that, Christianity stood for a message to the whole man. Hundreds of doctors, Christian men and women, spread throughout China with healing for the body, doing the work of John the Baptist, forerunners of Christianity. Schools, magazines, and books to enlighten the mind, and enlarge the vision, were brought in to make the Chinese understand that, after all, the world is large, and that very much is to be learned in it.

The Gospel of the Lord Jesus Christ, coming into the central part of man's being, touching the secret springs of his existence, making him a new man at the very core of his life, and then fitting him for a new life in union with God through Jesus Christ, came to be seen as a real thing. That these things should be real experience, not theory, not something that Jesus taught and did for certain men eighteen centuries ago in other lands, but something that He can do in China to-day for every man and woman there, old or young—this is what makes the appeal. Man has aspirations toward God, and affinities for God, and when the Chinese were asked: "Do these temples satisfy the deepest longings of your lives—do these priests bring you that which gives emancipation, that which gives enlightenment, largeness of vision, and clearness of understanding?"—the answer was "No." Then came our answer:

"Jesus *does* do this." The Chinese saw these Christian workers living and traveling all through the land, carrying forward their work in China, and living there for what they had to give to her, and not for what they had to get out of her; they saw these men and women leaving their own lands and virtually adopting China as their country, and for Christ's sake loving it and the Chinese as some of them had perhaps loved even their own land, rejoicing in the privilege of being there as God's workers for the evangelization of the Chinese people.

All these things made a mighty appeal to the practical Chinese. Christianity is a practical religion, a this-world religion in a sense, that is, it prepares here, by the Christlike life, for the endless life beyond this; and the Chinese saw the practical present-day Christianity and judged it by its fruits, proving itself God's regenerating and reforming agency in the lives of the Chinese people. Thus they saw it making headway on its own intrinsic merits against every other system in China.

China is to-day open to the Gospel; evangelization of China is the Christian Church's greatest task, the greatest task that God is setting before His people. God has placed there the open door, and is asking the men and women here to take part in this great work.

CHINA'S DESIRE TO RETAIN THE BEST IN HER OWN CIVILIZATION

PENG CHUN CHANG, B. A., TIENTSIN

CHINA of to-day is a new nation, having evolved itself out of the old institutions and entered on a new régime. The change, indeed, is one of the most remarkable in history. It is full of new dangers, no doubt, and we realize them. It is full of new fears, too; but far above all these are new hopes and new aspirations.

That which has been interests us, and the present conditions interest us; but more interesting than these, and as vitally important, is the thought of what the future will bring to China. Therefore, we find the present the day of hope, expectancy, and prospective planning. Everybody seems to be in the current of feeling that the old order must be changed, that a new order must be brought about.

This is certainly a history-making epoch in China. It is not too much to say that the future of the world depends greatly upon the development of that country in the Far East.

In this age of expectancy, of uncertainty and change, it does not require a prophet to warn us of the danger of over-progressive

acts and immature judgments. These are to be avoided, as far as possible, in the introduction of anything that is new. Change is necessary, but should not take place in wholesale measures if we mean to do the best for China. I say, from my personal conviction, and I express the consensus of opinion of the Chinese student body, that for the good of China, as well as for the world at large, our country should retain the best in her own civilization, should jealously guard it, and not throw away all she has hitherto possessed.

Such a statement as this might lead to the inference of a conceited self-sufficiency on the part of the Chinese—the thing so dreaded by our missionary friends!—but I do not think that this follows. Of course, if the preservation of the old is carried too far, it means closed-door conservatism; but there should be—and I am sure there is—a happy medium that would enable us to get the best out of the old, and also the best out of the new. I think that when peoples are coming so close together as they are to-day, when we have so broad an outlook for the coming of the Kingdom of God, it is extremely short-sighted for any of us to think that it is necessary to eliminate any small amount of the good and the power in the civilization of the non-Christian races with the idea of making Christianity more greatly to prevail. I believe that the very fact that other civilizations have reached the status they have attained, shows that God had a hand in them. Our conception of Christ should be comprehensive enough to include all races; and if He is the fulfilment and perfection toward which all humanity is evolving, it would be unwise, and totally against His will, for us to give up the good in the Chinese civilization, or in any other.

There is another aspect of this aspiration of the Chinese to guard jealously the best in this civilization in which we are all interested, and that is the future of the Christian Church in China. From the very beginning, Christianity, when introduced in any country, has been a missionary religion; by that we understand the act of sending out Christian workers from Christian lands. But, from the history of the Christian Church throughout, one thing is clearly to be seen, and that is that if any nation is ever to be evangelized, the work ultimately must be done by the people of that nation. Far be it from me to imply, or you to infer, that the evangelization of China should be done by her own people from motives of racial pride, or that the missionaries should be withdrawn at once. What I state here is an established fact, historically and psychologically true, and is what many others have felt and openly acknowledged. If this is true, that the Christianization of China is to be done ultimately by the Chinese, and by means that are native, then the future of Christianity in China, to my mind, ought to retain all the best in the Chinese civilization; it is surely right that we should always remember what our Master said: "I come not to destroy, but to fulfil." Therefore, it is clearly His will, as

well as the wisdom of experience, that urges us to expect that the Chinese Christian Church of the future should have in it the best in the Chinese civilization, adjusted to and modeled by the central principle of Christianity—the principle that transcends all human interpretations and all human divisions.

We have just been listening to an account of the present conditions in the Republic of China. The present is the time of all times, the opportunity of all opportunities, for the Gospel to be preached to the Chinese. The Gospel, the good news of the Person and of the teachings of Christ, should be preached not only to the lower classes, but to all, especially to those who are to take control of the future trend of the historic changes in China. It is a time that might well be called a time of crisis. Every move is significant. Our prayer is: May God guide China and steer her clear of the Charybdis of conceited self-sufficiency in the act of rejecting the life-giving truth of our Lord and Master, and the Scylla of superficiality and carelessness in neglecting the best in the Chinese civilization.

In the formation of a new nation, many dangers abound—bloodshed, misery, and pain, dreadful as they are, are to be expected. Men of Christlike character and devotion are in great demand; in other words, here is an opportunity, and one that may never come again, for Christ to extend His Kingdom to China. It is a time of need, and a time of transition; China is shaping her future. Will you have a hand in it?

CHINA'S DESIRE TO ACQUIRE THE BEST FROM OTHER CIVILIZATIONS

WING KWONG CHUNG, LL.D., CANTON

THIS is the second time that I have come to America; the next time I come perhaps I shall stay longer, and be able to speak to you in English.

I see that everything is new in America, that everything is progressing, and that this country is indeed the New World. But as soon as I have crossed the Atlantic, I come to the Old World. I visit England, the mother of America; I go on to the south of Europe, and find the grandmother of America. As we go further across the Mediterranean, and reach Egypt and the Eastern countries, we find ourselves at last in China, which we consider one of the oldest countries in history; and all these countries are the friends of the adoptive mother-land of America.

China is old, but it has a bright future that makes it a different kind of old country, for the reason that China is not bound down

by religion as are some other nations. In the countries where the people profess the faith of the Greek Church, the Roman Catholic Church, or the Moslem religion; or, as in India, the Brahmin faith, they are bound down by their religion; but in China it is not so.

There are two kinds of religion in China, and two particular features concerning them. The first is that of the common people, who worship many gods; this is the religion of the ignorant class. The more educated class worship no god at all, but belong to Confucianism, and Confucius did not teach them not to worship any god.

Therefore, when Catholicism, Mohammedanism, Buddhism, and all the other religions came into China, they did not obtain a very strong hold on the people as a whole. The Chinese did not realize that any religion is a necessity to the people as a whole; one class thought that religion is for either the ignorant class or the hermits, who have no relation whatsoever with humanity. Whenever they think of religion as something above and not belonging to this world, so it does not seem of any value to the people in common. But as soon as Protestantism was introduced into China, the masses began to realize that religion is for the people as a whole; and the idea of their relation to God on the one hand and to their fellow men on the other seemed to appeal to them.

During the last decade some effort has been made to revive Confucianism. This movement was prompted with the idea that since every civilized country has a religion, China should have a regular religion also. Confucius, however, was really a philosopher or an educator, and not a man to propound or establish a religion; but an effort was made recently to set him up as a religious leader. Such action was of course of no benefit to the country in itself, but it had a good result because it made the people realize that for the nation as a whole some kind of religion was a real necessity. In the latter part of the year 1913, some of the literati and older officials attempted to have Confucianism established as the State religion, but at present the question is undecided, for the reason that every religion in China is fighting for religious right and liberty, as provided in our provisional constitution.

We have come to understand that in the last ten years in China the necessity of a religion was proposed, and now religious freedom is being fought for and upheld.

So to-day there is the best possible opportunity for Christians and missionaries to work among the masses of our people. So far, however, the missionary has been able to teach only the people who have worshiped many gods; they have hardly been able to touch the people who worship no God—the Confucianists and the students. Christianity has already broken down the wall of the old religion, and people no longer go back to idolatry; but it is now a question of evangelizing the learned men (literati) and the stu-

dents, including students educated in foreign lands. They are largely a people without God. The only way to reach these is through the higher education; and certain organizations are doing this. In north China there is the Peking University; in Shanghai, St. John's University, and in Canton, the Canton Christian College. The great demand now is for missionaries of high education to work among these students; otherwise these will have no religion, no God, and it is very hard for Christian people to have dealings with them.

ASPIRATIONS OF NEW CHINA TO PROMOTE THE PROGRESS OF HUMANITY

H. J. FEI, B. A., TUNGCHOW

WE HAVE heard that the Chinese desire to retain whatever is best in their own civilization and country. We have heard also that the Chinese wish to acquire whatever is best in the civilization of foreign countries. Thus, judging from this information, we might reach the conclusion that the Chinese are exceedingly selfish. But we should not come to that conclusion too readily; and it is my duty now to tell you what is the contribution that we, the Chinese, desire and intend to make to you and to humanity as a whole.

This question, however, should be considered from both sides—from the point of view of the Chinese, and from that of humanity at large. We Chinese shall be able to contribute many things; the question is, how many of these things are really those of which humanity is in need? It is evident that the Chinese will be able to contribute much material assistance, for they have much coal, iron, and much more land than you have; and many more people than any other country on earth. But none of these seems to be greatly needed now. There is plenty of coal, iron, and land, plenty of buildings and factories, and all kinds of material things. Humanity needs something more and better than these.

Then, what is the thing that China will be able to contribute, which is at the same time that which humanity as a whole will need? In my judgment, it is this: the evidence of God. China will be able henceforth to contribute her share to humanity in giving men the evidence of God; and that is, I think, the thing most needed at present.

In the first place, China will furnish humanity with the evidence of God as the living power. You know we have all kinds of religions in China. We have, for example, Buddhism, and the Buddhist temples are more numerous than all the churches in this country. Every one of these temples is guarded as sacredly as was the first temple of the Israelites; not a single soul, however great

his power, dares to lay a finger on one, not to say destroy it. But in this respect we find that God is a living power. His power is able to do, and has already done, what other powers can not. He has torn down many of these temples, and He will tear down the last of them soon. This, however, is no evidence of God's power, compared with what He has done in other directions. Nothing in the world could be harder to change than the hearts of those four hundred million unbelieving men. No education, no progress of civilization, and no other power save that of God can do this. And you will see, and you can see to-day, that those iron hearts are changing fast, and changing every day; and at last all shall become genuine Christian hearts, such as you now find in the West. Indeed, we do not yet see quite clearly how strong and wonderful God's power has been in the past; but we shall see it clearly in the near future. This evidence of God as the living power is one of the things that we Chinese are going to contribute to humanity.

Secondly, we shall give you the evidence of God as the God of love. Many missionaries have been murdered in China, but many more have been sent there to fill the vacancies and to begin new works. Many churches have been torn down or burned by Chinese, but many new and better ones have been built in their places. China had her good opportunities years and years ago, but she failed to make the best use of them, and of what God had entrusted to her. But for all these offenses God never punished her as justice would require, and He has now given her another chance. For God is love.

Thirdly, China will furnish you with the evidence of God as the Father—the Father of every human being on earth. We know very well that in this country there is the Chinese Exclusion Law. Many people here appear not to consider the Chinese as their equals. On the other hand, we know that many of the Chinese are very prejudiced against all foreigners, and do not regard any of them as their equal, calling them "the foreign devils." But within your lifetime you will see that the Americans will treat the Chinese as brothers and sisters, and you will see that the Chinese will regard the Americans, the Englishmen, the South Africans, and every living soul, as brothers and sisters. For, if God really is our Father, His children cannot remain long at enmity. Here then, in China, you will have the evidence of God as Father of us all.

There is one suggestion, however, that I should like to make in conclusion. My father in China has many, many things. But at New Year's time, or at Christmas, I like to buy some present for him, even as slight a thing as a handkerchief. My father does not need that handkerchief. But I do this because I think it is my duty, my pleasure, my happiness, to do so, in order to show my love for him. God does not need you people as missionaries.

He is able to turn the pieces of deserted stone into the children of Abraham. He can make the worst heathen the best Christian. But you do go out as missionaries, because it is your duty, your happiness, your pleasure, and your own salvation, to coöperate with God. Therefore, I wish to lay emphasis on this fact, that all of us as student volunteers must feel the responsibility and the duty of taking our share with Him in the work.

This Convention will last only a few days, and will give us nothing except the general information and suggestion and discussion. The final decision whether you are going to China or not, whether you will be evangelists in China or not, is for you yourselves to decide, and the Convention here cannot decide for you. To-day is your opportunity to make the decision. Time flies fast, and never will return. Do not let it pass without making the best use of it.

CHRISTIAN EDUCATION A POWERFUL FACTOR IN THE RENAISSANCE OF CHINA

THE REVEREND JOHN W. CLINE, D. D., CHINA

MY APPARENTLY presumptuous attempt to discuss extemporaneously so large a theme perhaps will be excused because of the necessity that, in any complete setting forth of the forces that have moved China from yesterday to to-day, something should be said on this phase of the work.

In the movements of China in the recent past, two elements can clearly be seen—the destructive and the constructive (or reconstructive)—the party that tears down, and the party that builds up. I agree heartily with these gentlemen who have preceded me, the product of Christian education, my brethren of China, who would plead for the conservation of all that is good in China's honorable past, a past with so much worth conserving. I believe the tendency to destroy the things that have made China great and respected has been measurably checked by the spirit and the method of the men who have been equipped by Christian institutions of learning. In the late revolution, the party that helped to build up a new China on the fragments of the old, however short of perfection it may fall, has come in no small measure from under the influence of Christian education. One of China's longest known and best known friends, who knows that country exceptionally well, in writing of a certain Christian institution, said:

The students from this university, together with those of four or five others, constitute those who are now called "Young China." These, owing to the premature revolution before the students were fully trained for their

work, are compelled to make the best they can of a difficult situation. If they succeed, it will be mainly owing to the good grounding given them in these missionary institutions.

This will serve to indicate the largely constructive work of Christian education, whether in the hands of Chinese or non-Chinese educators, which for obvious reasons has not yet been largely negotiated by native agents. Our Gospel has gone into China not to destroy, but to build up; and I am sure we shall find much ground for encouragement when we consider the products of Christian education there. It will strengthen our faith in its work to know that very much of the really forward movements in China may be credited to the educational propaganda of the Church.

It brings to the people and establishes among them a fuller interpretation of life. It puts into effective operation a new valuation of the man. It brings a completer expression of the Gospel; it is the Gospel presented in such way as to appeal with peculiar force to this great body of people, who have honored education so highly and have held in such peculiar respect men who knew.

The Gospel preached through the Christian educational institutions, high and low, from East to West, from North to South, has given to China a more faithful expression of Christianity for all the people, for every man, and it brings men and women into a new and larger place in life—individual, social, and national. New China, in which we rejoice so much, and for which we hope so much, so far as it has reconstructed itself into a nation that has hope, is uncommonly indebted, we are compelled to believe, to the work of Christian education in North American and European institutions, founded and supported by Christian men and women, to give a larger appreciation, a better interpretation, of what men ought to be and can be in the Kingdom of God.

Finally, it is the hope of the Christian Church that Christianity shall become indigenous, and this hope is being realized more and more. It is being accomplished as men are coming into liberal possession of the truth in all its relations to life, through education from the Christian standpoint. The freedom of mind and spirit thus attained makes for permanency of occupation of faith. It is not to be set against other forms of missionary operation, but constitutes a kind of bond of perfectness. It must produce and equip the men who are to make the Christian Church Chinese, in the sense that it will be adapted to the permanent conquest of the Chinese mind. We shall thus, and thus alone, succeed in typing and standardizing the ideals, as well as the spirit by which they may hope to be realized. This will be accomplished not simply in the production of a cultured and efficient ministry, but in a Christian laity according to standards accepted by us at our best. It is not enlightened prudence we need, but enlightened men.

THE OPPORTUNITY FOR EDUCATIONAL WORK AMONG WOMEN IN CHINA TO-DAY

MISS EDNA JONES, FUCHAU, CHINA

I MAY divide my subject under three heads.

First, there is the *need*. The women of China need education as never before. In new China, nothing is so new as the new place of womanhood. Woman needs to be educated for this place in the new national life. New temptations will come to her, new and false ideas will come, including some as to the most fundamental relationships of life. She will need to have new social customs, for the old customs that have guarded and protected her are being demolished, and it is a time of danger. So it is now for Christian womanhood as never before to go and help these people build up their new social customs and policies on pillars of righteousness and truth. This need is the particular opportunity of the Christian woman in China.

Secondly, there is the *desire*. The women of China *want* education. They realize their need of it, and they greatly desire it. Not only do most of the women want it, but the men realize that they must have it; and they are saying that the most important thing in China now is the education of their women; they are asking our schools for it.

I have visited many schools in southern, central, and northern China, and everywhere found it the case that the missionary schools were overcrowded, and that they would have twice as many pupils if they had room, and teachers to give them teaching and personal influence. Here is our opportunity, to give them a Christian education which alone can uplift and make the new womanhood and thus aid in building up the new China, because no nation can rise above its womanhood.

The missionaries are taking more pupils than they can properly care for now, and are overtaxing their strength as they see these great possibilities. So it is our opportunity to go to their relief, to give aid that is so much needed, that more may be taught. This is one of the great burdens of the missionary just now—seeing the possibilities that cannot be made use of, the great work that is being left undone. Our opportunity as Christian women is to go and put our personal touch on the lives of these young Chinese

women, and so to impress them as to let them see the life of Christ reproduced in us; and as they perceive this we shall behold them growing more like Him we represent.

Thirdly, there is the opportunity of *training for leadership*. The women that we teach and lead and train will go out into the field with the love of Christ in their hearts to be physicians, nurses, teachers, and evangelists—to carry the Gospel to others. After completing their course in our schools, they will go out in this way, and thus will greatly spread and multiply the Christian influence. They will go into the mission schools, and, more than that, they will go into the government schools, and in those is a great opportunity. The government schools are turning to us for leaders in their schools, and thus we have a chance to shape the education and even the lives of the people in the non-Christian schools. Besides, we shall be molding those who are to be the wives and mothers of China, and perhaps here is our greatest opportunity of all. “A new China can be made only through new Chinese,” and they only through Chinese mothers. The mothers will have the greatest influence of all in making the new China, and we have the opportunity to mold the mothers of new China; so that it means we have really in our hands the making of the civilization of the new Republic. Think what this means, to have the training of the girls in the most plastic years of their lives, to train them to go out and take their places as teachers, evangelists, physicians, nurses, leaders, and Christian wives and mothers in the homes of every rank throughout the country!

Let us think of this great opportunity to-day, and let us think of it as a privilege. As has been truly said in this Convention, it is not a sacrifice, but an investment, for us to give our lives to this work. Should we consider it a sacrifice to put into the hands of some great financier a sum of money to be invested that would bring back rich returns? Then shall we consider it a sacrifice when we give into the hands of God our lives to be invested as He would have them, in a way that will bring back the richest of returns—the total sum of which cannot be recognized or known till eternity dawns?

EVANGELIZATION FUNDAMENTAL IN CHINA'S REGENERATION

THE REVEREND WILLIAM NESBITT BREWSTER, D. D., CHINA

I HEARD a China missionary at Northfield last summer, in describing the situation in China, say: “It is one thing to wake up, and it is another, and most of us find a more difficult thing, to get up.”

China, we must all admit, has waked up. She is now in the process of trying to get up. That takes a kind of life and determination and strength which is not altogether used in the process of waking up; and regeneration is life. The question for us is to consider how the regeneration of China must be accompanied by and receive its life and source from the Gospel of Jesus Christ.

Both the spiritual and the ethical regeneration of China will require the Gospel; but other features of regeneration are equally necessary to the creating of China a modern state. We have heard something of the educational, the intellectual regeneration of that country; and one illustration will show what I mean when I say that the Gospel of Jesus Christ is essential to its complete intellectual regeneration.

We have heard a good deal said—and none too much nor emphasized too strongly—regarding the necessity of retaining whatever of good there is in the old régime in China. How can it be retained? It will be retained by accepting the truth of Jesus Christ. One of my last experiences just before I left Hinghwa was attending a Chinese feast. When you have at least three spare hours ahead of you, a Chinese feast may be a very profitable occasion, particularly if among the guests are men with whom you wish to discuss important things, and this occasion was just that kind of opportunity, my last before leaving the place. At my right sat the Confucian president or principal of the leading government school, the highest of that prefecture. Among his students he had two hundred of the brightest young men of those two and a half or three million people. I turned to him sympathetically—for I had the utmost sympathy for him and his work, and he knew it—and asked how his work was getting along. His countenance fell. "Oh, I don't know what to do with these young fellows," he replied; "they are so conceited. They know more than all their teachers. In the Old China the student was the model for the whole world for reverence for his teacher and obedience; but now at the slightest provocation my school breaks into rebellion. You Christian teachers do not have that kind of trouble in your schools."

"Well, our pupils are not altogether angels, by any means," I said, "but I admit that, from what I have heard, you have a much more difficult time than we in our Christian schools." I shall never forget the look on that man's face as he turned to me and said, "The truth is, I do not see how we are going to succeed in this New China unless we all become Christians."

Let us consider the industrial regeneration of China. There must be an industrial regeneration. The old industrial China can never become a modern state. They could not even pay the bills, the expenses of a modern state, to say nothing of anything else. China must be regenerated from top to bottom, and one of the absolute essentials is industrial regeneration.

Among the essentials of an industrial regeneration are modern methods of transportation. From Shanghai clear down to Canton—with the exception of the few roads and streets in Canton itself, and one or two other lines very recently opened—there is absolutely nothing on wheels. Now just let that soak in a moment—nothing on wheels! Suppose every wheel should stop in this State, how would this Convention get home?

How is it to be done? In North China, from Peking up to Kalgan, on the edge of Southern Mongolia, a railroad has been opened recently, 218 miles long. The civil engineer of that road was a Chinese, a Yale graduate of twenty-five years ago, Mr. Jeme Tienyu. Associated with him were several earnest Christian young men, Chinese engineers, also trained in the United States. These young fellows toiled late into the nights, doing their drafting work, in order that they might have the day personally to supervise the laborers. They had determined to build a railway that should be a model of efficiency and economy, and they did. They built four tunnels, one of which is more than half a mile long, or 3,000 feet. There are several bridges, one of which is 800 feet long. That railway began to pay its running expenses when the first fifty miles were opened. When half of it was built it was paying its running expenses and three per cent. on the investment. And when the engineers completed it, which was only a little more than a year ago, for the first six months dividends of twelve per cent. per annum were declared. And they built it at a cost of \$23,000 a mile, or half of the average cost of the government railroads of India.

Down in Fukien Province we have a little railway nineteen miles long. It was built on perfectly level ground for the nineteen miles; then they got to a river and stopped; most of their rolling stock would be scrap-iron in any part of this country. That railway cost the Government and the people of that province \$48,000 a mile, and the Government in order to keep the wheels going round is compelled to put \$1,500 a month into current expenses. And who built it? Mr. Chen Pao-chen was a prominent man in the Fukien Province, and got himself appointed Commissioner of Railways for his native province. It is supposed that he must have enriched himself on less than twenty miles of railway to the extent of a half million dollars—and that is an enormous fortune in China—and shortly afterward this gentleman was appointed tutor to the Emperor, the highest position a Confucianist could occupy under the old régime.

That is the contrast. Christianity is necessary to the industrial regeneration of China. The Christian young men that are going out from this Convention, and from other places, are the industrial hope of China as well as the intellectual hope.

But is it possible? When we think of Protestant Christianity having in round numbers perhaps 200,000 members out of 400,000,-

ooo of people, one to two thousand, what hope is there? Well, let us get it a little closer. A very careful survey has been made of the Province of Chekiang, which is one of the small provinces, where there are about 20,000,000 people, and the Christians of that province have been carefully tabulated. There are 313 missionaries; something more than 1,400 Chinese Christian workers, or in round numbers, 25,000 Christians. Now, that sounds vague. Let us get it down into a proportion that is more concrete. There are a quarter of a million people, I believe, in this city. In round numbers, Kansas City has 250,000 people. In similar proportion to Chekiang Province, that means four missionaries to Kansas City. Four of you friends stand up and let us see. Think of this city having only four Christian workers to evangelize it! Of course it cannot be done in that way, and, what is more, it ought not to be done. Why, we are asking only that that four be multiplied by two and a half. We want only one foreign missionary, man or woman, to every 25,000 people.

I think we begin to realize why it is that in the past every nation, if evangelized at all, has been evangelized by its own people. Now, in that province there are fourteen hundred Chinese workers, or one to about 15,000 of the population. That would be seventeen for Kansas City. How many people are there on this platform? Let seventeen of us stand up. That is, if this city of a quarter of a million people were Chinese, we should have four missionaries and seventeen Chinese workers. That is the present proportion. That looks small enough.

But then, there are three hundred Christians among this quarter of a million people, if we keep up the proportion of the Chekiang Province. I have counted roughly, there are three hundred people in this section of the house and in that gallery up there. Ah, there is the hope—every convert an evangelist! We had in Hinghwa a man who was brought to Christ just a few months before we went there, twenty-three years ago. That man went out to tell the story; he was driven away from home, in the first place, persecuted by his village people; and he traveled at his own expense until I insisted that he should accept four dollars a month for traveling expenses, and finally succeeded in getting him to do so. He kept that up for a long while, and then he was greatly prospered in business. Our difficulty has been to keep him from giving away everything he made. Now he has become what in China is called a rich man, and has opened by personal evangelism at least a score of churches, or village chapels, throughout that region. He has one bad habit. I think I never have seen him come into church on time. But he has another habit, which if you too should acquire it I am sure your pastor would forgive. I never saw that man come into church alone. He always has from one to half a dozen Chinese men straggling in behind him. He has gone out, after an extra early

breakfast, and rounded up the men he has been talking to, one by one, during the week who have promised to go to church with him. Now, these three hundred Christians among this quarter of a million of people, and these seventeen specially appointed workers, are the people that are going to evangelize the others.

You can travel now, thinly as these workers must be scattered along that coast—this Chekiang situation is typical of that coast from Shanghai down to Canton, and beyond—at the rate at which your chairman, Professor Beach, traveled when he visited Hinghwa, three miles an hour in a sedan-chair, and if you were in a hurry you would get out and walk. Yet you can sleep every night in a Christian chapel; you can take every meal in a Christian chapel; and, if you have time to stop, there are few places on that road, of nearly one thousand miles, where between meals you will not pass from one to three places where you might rest and have a cup of tea with another Christian pastor.

Fifty-two years ago a young man named Samuel L. Binkley and his bride left Ohio for Fuchau. He studied the language for about a year, and after getting a start in that very difficult dialect he was appointed in charge of a street chapel. Everyone that would come in he taught as best he could, after that comparatively short period of language learning. One day a poor wreck of humanity came into the chapel. He was an opium sot, a gambler, and everything else you can think of that is bad, and he had been cast off by his people. Even that heathen family would not let his own wife and children come and live with such a man. He heard the Gospel. He accepted it. He began to study the Word. This man, Samuel L. Binkley, taught him as best he could. But Mr. Binkley's health broke down, and in less than three years from the time he sailed for China he had to return to the United States. This one grain of wheat was his whole harvest. As far as anyone could see, he had gone halfway round the world and back, and spent three years of time, with only one poor, opium-smoking, gambling Chinese to show for it! But that one grain became the seed that planted Christianity in all the southern part of the Methodist field of that province. He could speak fluently all three dialects—the Fuchau, the Hinghwa, and the Amoy—and so he preached Christ in all that region. The Hinghwa Prefecture now has a Christian community of about twelve thousand, and in Hokchiang there must be at least ten thousand more.

If, fifty years ago, three years of consecrated life in China could bring such a harvest, what may not you young people expect with a lifetime before you, and that in the first half of the twentieth century?

OUR PRESENT RESPONSIBILITY IN CHINA

THE REVEREND ABRAM E. CORY, CHINA

THIS student generation, foreign and Chinese, will be largely responsible for the evangelization of China. Every speech we have heard this afternoon has sounded that note—China's evangelization must be done *now*. Whether it be along educational lines, whether it be by purely evangelistic methods, whether it be with the aim of reaching Chinese leadership, the work must be done *now*. I want to bring to you, in the brief minutes that I am to speak, three words which represent our present responsibility.

The first word is "immediacy." It is no idle word to say that the situation in China is urgent at the present time. True, this nation is awake; true, this nation is in the changing; but the question that faces us at this moment is, What next? What is the thing needed next? is the question that every man and every Christian student of China must meet at this very hour.

I was impressed with the deeply significant words of the young man who said that there is expectancy everywhere in China. That is true. Everywhere the Chinese are expecting something, and they are expecting it from the Christian hosts of America, of England, and of Europe. They are expecting us now to come to them with foreign leadership that is limited but greatly needed, and they are expecting us to train for them a great Chinese leadership.

Over and over again, Japan has been cited as an illustration that in that country in the early 'eighties was an opportunity such as we have in China now; and in ten years a century passed. You understand perfectly what I mean by that—a century of opportunity, a century of change. Dr. Sun is reputed to have said that in the next ten years China will belong to Christ or to Satan. Whether Dr. Sun uttered that great sentence or not, it is true. In the next ten years a century in experience will pass for the Christian Church in China. Hence my desire to emphasize the word "immediacy." Our time is *now*. What is our responsibility at this hour of urgency in China?

The next word that I would emphasize is "immensity." Think of that immense population, those great cities, those great provinces, of which Dr. Brewster has spoken, waiting now for God and for His Christ! But it is the immensity of opportunity of which I wish to speak particularly.

I wish that every one of you, if you have not already read it, would take home a copy of Mr. Eddy's new book, "The New Era in Asia." I wish you would read the chapters on China—in my opinion the best that have been written as an index and a summing-up of the present situation in that great country.

Probably all of you are familiar with the story of the Mott meetings and the Eddy meetings in China. What meant those thousands of students there? The Chinese student body, as these men will bear me testimony, have always been the leaders of China. "As goes the literati, so shall go China." It always has been so in the past; it is so in the present; it will be so in the future. What meant that host of eager students crowding to listen to Mr. Eddy and Mr. Mott? To me it meant but one thing: that China is ripe in every class for the Gospel of Jesus Christ. The evangelistic opportunity means that. We must emphasize medical work also for the opening of doors; we must emphasize educational work for the training of this great leadership that is needed in China. This great opportunity that is before us is passing, and it is *now*. So, to every young man and woman in this audience there is a tremendous challenge.

I wish to tell you that the man who made that great gift of a million dollars, as announced this morning, uttered this sentence: "Mr. Cory, one life given to God in the nations beyond is worth more than every dollar of mine." And it is true. I should consider that any man here who would lead any young person to give his life, a single life, to this great world-conquest, to this cause in China, would be leading out a greater gift than the gift of a million dollars.

When we speak of immensity we must speak of vast sums of money also; we must speak of great hosts of people. I have been studying this body of students in the last day or two, and I have tried to imagine the host consecrated to be given to China. But this afternoon my last word is not to call for a thousand, nor for a hundred; it calls for one—for only *one*. "Not by might nor by power, but by my Spirit, saith the Lord."

Friends, this afternoon we can emphasize urgency or immediacy, we can emphasize immensity, and we can do it with absolute truth. But the last thought I want to bring to you to-day is "intensity." What China needs is life given to God. I speak not now of the foreign missionary. I speak of any evangelistic worker, whether he be a foreigner or a Chinese. What China wants is the single life given over to God and to Christ.

I never shall forget one night when I prayed with Dr. Li, the man that shook China, before God took him, two or three years ago. I was praying one night in the province of Nganwei for workers, and a rainstorm had overtaken us. I prayed for hosts. When I got up from my knees, Dr. Li beckoned to me, and putting his hand on my shoulder, said, "Mr. Cory, that is right; we need a great host

of workers in China. But have you ever thought that God could shake Nganwei Province with only one man if he were really God's?" And so to this great body of students I want to emphasize the word "intensity." Not by might, not by millions of dollars, not by thousands of workers alone, but by the man or woman who with intensity of devotion is given entirely to God and to Christ.

What I am trying to do, in the light of the great utterances heard here this afternoon, is to make you turn your eyes inward and ask yourself this question: "What is *my* responsibility to this task in China?" I am trying in another way to bring this thought, young men and young women: What of your life? What of the splendid chance for investment of that life? I spoke at a university recently. A young man came to me with a very holy tone—I always doubt a man with a holy tone—and said, "Mr. Cory, I want to sacrifice myself in China." "Stay away," I said, "stay away!" The truth is, a man will get more returns on his life in China than he will in any other place on earth.

Sacrifice! My friends, look at the men who have given their lives to China! They have not been sacrificed; they have been invested for God. Great returns have been given on the lives of men in this recent day in that great land. Look at the evangelistic opportunity! Look at the great educational opportunity, which Dr. Cline has outlined. Look at the great opportunities for the doctors, and for workers among women. Do not talk to me about sacrifice, but about investment for God. I repeat, we do not want mere numbers; we want men and women whose lives are God's. I would rather have one prophet in China than a thousand preachers; and by that I do not mean some great leader, but a man or a woman who may be willing to go out into a quiet village and there spend the rest of life close to God, interpreting the God-life, interpreting the Christ-message, to the people with whom they are constantly coming in contact.

In closing, I will repeat a saying of the sainted Dr. Li to whom I have referred. One night I said to him, "Doctor, define for me the word 'consecration'." I expected him to go into a detailed definition of consecration. He began his reply in a conversational tone, saying: "I was riding through the streets of Shanghai the other day, in a 'rickshaw. It was just after the mail-boxes had been put up. They were new to Chinese coolies, and the laborers did not understand what a mail-box was. The coolie who was pulling my 'rickshaw knew me, and he turned to me and said: 'Doctor, I have a letter here. Where can I mail it?'

"Put it over there in the box," I answered.

"The coolie let down the shafts of the 'rickshaw, went over and stood in front of the box, and looked hard at it.

"But, doctor," he said, 'the box is dead. My letter won't go if I put it in there.'

"The doctor, impatient to go on, said, 'Put your letter in.'

"He put the letter halfway into the box, but held fast to the half that was out.

"'Alas! said the doctor, 'that is the way most of us are in the Kingdom of God. We are half in and half out, and we hold fast to the half that is out!'

"The doctor repeated, 'Put it clear into the box.'

"The coolie put the letter in farther, keeping hold of the corner of the envelope.

"'Song Sheo,' said the doctor; 'cut loose! Let go of the corner of that envelope.'

"The coolie turned and looked at the doctor. 'Oh, no!' said he. 'If I let go of the corner of that, I might lose my postage-stamp!' So he took the letter out."

My friends, I don't know what may be the matter with your life, but I know what is the matter with mine most of the time. I am afraid that I shall lose a postage-stamp. I am not willing to cut loose for God. Oh, young people, I wonder how many of you, in the light of this great renaissance in China, in the light of this tremendous challenge in that vast country, how many of you will let go of the corner of the envelope for God. Not asking the way, asking only that the stamp of the crucified Christ shall be upon your life, that you shall be His, that in China, or in any other land where you may go, your life shall be spent entirely for Him. Face the decision. God help you in it!

INDIA AND SOUTHEASTERN ASIA

Malaysia and the Next Great Migration

Mission Work in Malaysia

Christian Missions in Burma

The Tai Race

Carrying the Light of the World to India

Work Among the Outcasts of India

The Work of the Medical Missionary in India

Evangelistic Work in India

Mission Work Among the Lepers

Work Among the Farming People of Southern India

The Training of Native Leaders for India

India's Fourfold Awakening

MALAYSIA AND THE NEXT GREAT MIGRATION

THE REVEREND HARRY BEESON MANSELL, M. A., SINGAPORE

THE STATESMAN that preferred being right to being president was once seen, when an old man, in the fields of his home estate with his ear turned to the ground. In reply to a friend who asked what he was doing he answered, "I am listening to the tramp of the oncoming multitudes." For ten minutes this afternoon let us go to Malaysia and listen to the oncoming tramp of a migration greater than Henry Clay ever saw, a migration which, I believe, will surpass in numbers any other that this world has yet seen.

We have been told this afternoon of India with its fifty millions of hungry people. All of them could find homes in Malaysia, with three square meals a day, and become a happy and contented people if material things could make them so. I do not tell you of these things because of a lack of people in Malaysia, for in the region that begins on the map here and stretches clear down south to that point, and sweeps up north to the Philippines, there are fifty millions just as needy of the Gospel of Jesus Christ as any peoples in the world—fifty millions, the bulk of whom form part of that great question studied last night, the Moslem problem. Thirty of these millions are crowded together into the small island of Java; but outside of Java and the Philippines, Malaysia has a sparse population. Let Java, with six hundred inhabitants to the square mile, be the measure of the ability of those islands to support population and apply it to the others. Apply it to Sumatra, which is three and a half times the size of Java. Cabaton asserts that there is no reason in the soil or the climate why Sumatra should not support as dense a population as Java has. That one island of Sumatra could care for a hundred million souls; it has room enough for all the hungry ones of India and to spare. Send them over to us, brothers. They have found that new land of plenty just across a bit of sea, a week's journey, or a little less, from starving India.

The government statistics for 1912 show that more than one hundred thousand immigrants from southern India landed at the ports of Penang and Port Swettenham. Many of them were already Christians. One of our great problems in that region is the coming into it of many who have become Christians before leaving their home-lands. They scatter throughout the wilderness and are

sheep without a shepherd, sheep for whom the Great Shepherd died. Every year, when we meet in our annual conference, the one strong Tamil minister in our mission begs for a missionary for his people. He has done it year after year, and we are still waiting for the missionary. Is he here—the man that will go out to give his life to the training of the Tamil Church of that region? You have just heard about the Telugus; southern India is sending thousands of them to the Malay Peninsula; some of them Christians, and yet, so far as I know, no work is being done for them by any society.

Away to the northeast of Singapore lies that empire, that republic, of convulsions, with a people that is making the most profound change that any people has made for three centuries, a people that had a well-developed civilization when our forefathers were naked savages in the forests of Britain and Germany; a civilization that was strong and brilliant when Babylon and Greece were in their fame; that saw Rome rise and fall; a civilization which is the only one among pagan races that has not been defiled by the deification of vice. There, I believe, we have the secret of the strength of the Chinese people; theirs is a civilization which, after standing all these years, admiring itself, finding its sufficiency in itself, has suddenly awakened to the fact that, after all, it is insufficient, and is turning its gaze toward the great outer world. No people such as the Chinese, with a dense population, much of it oppressed by poverty, can go through such a change without a great bursting of their ancient bonds, without a great outflowing into other parts of the world. China has only one region to which she can send her hungry millions. If she turns north she finds Japan in the way; if west, to Mongolia, the paw of the Russian bear is there; if southwest, to Tibet, the British lion captures her. There is no open place except the great islands south of her. Here on the map is a little bit of the island of Borneo, an island into which all the Atlantic States could be put with room to spare. It has a population of fewer than two million souls, and could comfortably support one hundred and fifty millions of China's hungry children. They are going there. In 1912 two hundred and sixty thousand Chinese landed at Singapore to scatter throughout Malaysia. They, more than any other race, are, even now, making over that region; they are laying there the foundations of a new civilization. What power is to dominate that civilization, Christ or materialism? It is not reformation that faces us in Malaysia, but formation. It is not to tear down, it is to build where no foundations have been laid. Are we to enter there with the Gospel of Jesus Christ as a formative power? My own Church is strongest in that region which stretches from the crest of the Alleghenies to the Rockies. Why is it? With the pioneers, into this region came the circuit-rider carrying the Gospel of Jesus Christ. Wherever he went—and he went every-

where—alongside the log cabins arose a log church. Sixty years ago—fifty years, twenty-five years ago, even—no such church as this stood here. Shall we not go into Malaysia with the Indians and the Chinese, to mold that land for Jesus Christ? Shall not the foundation of the civilization that is rising there be that foundation other than which no man can lay—Jesus Christ?

MISSION WORK IN MALAYSIA

MISS ARY J. HOLLAND, KUALA LUMPUR, MALAYSIA

I COME from Kuala Lumpur, Malaysia, which is the capital of the Federated Malay States. This territory was divided into many independent states, each having a sultan or ruler of its own. But they used to be continually getting into difficulties over their marriage relations and their boundary lines; and whenever they had a dispute of that kind among themselves that they could not settle they would come across to Malacca, Penang, or Singapore, where a white man was stationed for trading purposes, and ask him to come over and listen to their grievances. Whatever this man decided was right they would abide by, so much confidence had they in the white man's judgment. Seeing this, the English were not slow to suggest to the natives that they would settle all their difficulties for them in the future. Hence it has come about that the British have established a protectorate form of government over the greater part of the Malay Peninsula. The British king appoints a man of British birth to live near every sultan and advise him in all matters of state. While the sultan is the nominal ruler, the British Resident is the real ruler, and virtually whatever Great Britain tells these people to do they do.

When the English took over this territory they found that the Malays were not using the land at all. Most of them lived in small houses built of bamboo upon piles, near the streams, and the interior was grown up to dense jungle, so thick that the sun never penetrated it. The Europeans thought that surely a country that could produce such dense verdure could grow something worth while; so they offered the sultans a goodly sum of money to be paid every month if they would allow the English to use the land. While the Malay is rather averse to work, he does not object to taking money when it costs him no effort; so he gladly accepted the white men's offer.

The first thing the English did after this bargain was settled was to establish a railway, postal, and telegraph system, following which they made good roads from one strategic point to another; and in prospecting they found the land very rich in tin ore. When

European capitalists came in to develop the tin mines, they turned to the Malay to do the manual labor, for no white man can shovel or dig in the earth under that tropical sun. We all have to wear thick pith hats, with broad brims, when out in the sun; but, even with that precaution, if a white man should attempt to stoop over and thus expose his spine to the sun, he would surely die of sun-stroke in a few days. For that reason, the English solicited the natives to do this work. But no, the Malay could not be induced to work, even though they offered him very good wages.

Then the British bethought them of the Chinese living east of them. They know that the Chinese are strong in body and limb, and have always been good workers; so they went across to China, brought over ship-loads of Chinese and put them to mining the tin. So profitable has their labor proved, that ship-loads of Chinese are brought every week to our shores; so that now we have more Chinese than Malays living among us.

Later, the Europeans experimented in the raising of products of various kinds, and found that the rubber-tree would attain as large a growth in Malaysia in five years as it will in Brazil in seven. Moreover, we can tap our rubber-trees the whole year round, while in Brazil they must rest a certain portion of the year. Rubber-planting was found to be more lucrative than tin-mining; and gradually the British went out of the mining business and into agricultural work. Again, the European turned to the Malay to do the out-of-door work, but he could not be induced to work for love or money.

Then the foreigners thought of the Hindus, living across the Bay of Bengal. They have always been agriculturists, and there are more people living in India than the land can support. So the English went over to India, brought over ship-loads of Hindus, put them to raising rubber-trees, tea, coffee, tapioca, and spices; and in this case also their labor has proved so profitable that ship-loads of Hindus are brought to our shores every week, until we now have more Hindus than Malays living among us.

Besides the Chinese and the Hindus, we have a large sprinkling of Burmese, Siamese, Japanese, Boanese, Singhalese, and most of the different nationalities of Europe, America, and Africa, so that we have the most cosmopolitan community in all the world. If you should stand for an hour in one of our streets in Penang, Kuala Lumpur, or in Singapore, almost any day in the year, you would see in passing, wearing their own peculiar costumes, representatives of almost every nation of the world.

I am sure you are wondering how we ever do mission work among so many different peoples, speaking so many different languages. Indeed, we should be at a great loss were it not for the fact that we can speak with nearly all the people of the peninsula in either the English or the Malay language.

Our mission work in Malaysia is unusual from the fact that we foreign missionaries are nearly all engaged in some kind of teaching or training work. We teach the boys and girls, the men and women, in the English language, and they go out to teach and preach the Gospel of Jesus Christ in their own language to their own people. By knowing English, they have access to a large Christian literature, which they can use more effectively in translating to their own people than we can. The Oriental mind is very imaginative and strongly religious, and is able to portray the truths of the Gospel in a wonderfully fascinating way. Is it not wonderful that many nations of the world have taken up the study of English in their public schools within the last ten years? We believe that this is a part of God's plan, and that in every nation the Gospel will some day be preached in the English language.

Malaysia presents a great field and large opportunities for consecrated Christian men and women to teach Jesus Christ in the English language, and to inspire boys and girls to go out and scatter the good seed of the Kingdom. The crying need of the mission in Malaysia is more trained Christian teachers. Who will respond to the call and consecrate time and talent to this good work?

CHRISTIAN MISSIONS IN BURMA

THE REVEREND H. H. TILBE, PH. D., KENTUNG, BURMA

JUST a month ago at my station in Rangoon they were having a great world-missionary Convention, the meeting of the Judson Centennial. I cannot express to you what a great sacrifice it is for me to be in this splendid Convention to-day rather than in that Convention in Rangoon a month ago. I would far rather have been there to take my part in the work and in the enjoyment.

This marks a century of missionary work in Burma. On the thirteenth day of July, 1813, Adoniram Judson and his wife landed at Rangoon. The centennial celebration took place a month ago, and from all over the world Christian missionaries and other Christian people gathered to share in that celebration. The chief question that is asked, or should be asked, with regard to the work there is, "What has been accomplished in this century?" "What have you to show for a hundred years of work in a heathen land?" I should like to answer those questions briefly.

First of all, we might turn to the statistics. These are not complete yet. Thousands of Christians who have earned a good report by their Christian life, and by their suffering of persecution, have passed on out of the Church militant into the Church triumphant, but we have no statistics of how many that number in-

cluded. There are scores of thousands of adult baptized Christians in Burma to-day gathered into self-supporting, self-directing, and self-propagating Churches. I hear the "globe-trotters" talk about "rice Christians." In Burma we have no rice Christians. In my field I do not spend any American money in connection with the Christian work; my Christians pay for absolutely everything for the mission work connected with themselves; and they give me in addition fifty per cent. as much as is brought out from home for the work among the heathen, outside of their own field. That is the kind of Christians we have in Burma! It has been said, and I think truthfully, that there are more self-supporting Churches—that is, a larger percentage of self-supporting churches—in Burma than there are in America.

But there are some things that statistics do not cover. First and most important is the change in the people themselves. You have heard about the great uprising in China, and that country has been very much in the world's eye for ten or fifteen years. You know something about a disturbance that we had in India a few years ago; it has quieted down a little now, but there is still a spirit of unrest in India, and in all other Eastern countries. There is as much unrest in Burma as there is anywhere in the world, but it shows itself in a different way. In our morning papers we read large headlines about people that are misbehaving themselves, very little about people that are behaving themselves properly. People in Burma behave themselves as they ought; but they are eager to learn and are going to school and getting hold of modern civilization in a quiet, decent way—so the newspapers do not make any headlines about them.

This whole country of Burma is absolutely different from what it was not so very long ago. The people are different, the religion is different. Twenty-five years ago the term "Buddhism" meant the Buddhism of the books, the Buddhism of the priesthood. To-day Buddhism is still a religious term, but the thing itself is vastly different from what it was twenty-five years ago. At that time, when I spoke of God, I had to prove the existence of God in a way that would satisfy those people. When I spoke then of man having a soul, almost every man in my congregation denied it. To-day I preach everywhere, appealing to their own belief in God, appealing to their own belief in the human soul; and I find unanimous assent. Christian teaching, Christian tracts, Christian schools have modified the belief in Buddhism until to-day it is not the Buddhism of the books, not the Buddhism of the priesthood.

Twenty-five years ago when I went to Burma it was impossible to hold one of my boys in an English-speaking school up to the time of the seventh standard examination. To-day we have many schools where boys are not only passing through their seventh but their tenth standard examination. Large numbers go into college

and finish up with their Bachelor of Arts degree and even that of Master of Arts.

Everywhere the Burmese are pushing into the schools for this Christian, this Western education and civilization. And this, remember, has been done by the missionaries. Two thirds of the school work of Burma to-day is done by missionaries. Large numbers of the teachers in that which is done by the Government are distinctively Christian teachers educated and prepared in our Christian schools.

All this means that the work of the pioneer is done. Burma is not so big a field as are some others. Burma is not talked about as the strategic position, as are some of the others; but there is not a mission field in all the world where the pioneer work has been done so well. It is the field where results are reached. I am not a prophet, nor the son of a prophet, but I dare assert—not from inspiration, not even from large knowledge, but from a common-sense calculation—that the next twenty-five years will give us more adult baptisms in Burma than the last century has given us, even if we simply go on as we are now. But, brethren, if we could man the organization as we ought, and put the proper support into the work, we could have more baptisms in the next *ten* years than we have had in the last century.

THE TAI RACE

THE REVEREND MARION BOYD PALMER, LAOS, SIAM

I AM very glad to bring you greetings from the North Laos Mission of North Siam, and from the six thousand adult Christians and the thousands of Christian children there. Our immediate work covers a territory as large as Texas and California combined, and our special mission stations are Cheung-Mai, Lampun, Lakawn, Praa, Nan, Cheun-Grai and Chieng-Rung. Our largest work is in the province of Cheung-Mai, where there are several Churches, one with more than thirteen hundred members, and very extensive evangelistic work. In the city of Cheung-Mai may be found our leper asylum, mission press, and the University of Laos; and here also, as well as in all our large stations, there are hospitals and dispensaries, boarding-schools for boys and girls. In each province of North Siam, as in Cheung-Mai Province, there is extensive evangelistic work.

The people of our mission belong to the great Tai race, numbering about twenty millions and dwelling in various parts of Indo-China and in China itself. This race of people lived originally in China, and two hundred and fifty years before the time of Christ

the Chinese came down from the North and drove from their homes large companies of the Tai people, who settled in districts south of them. One company, coming down through Annam and Cambodia, settled in lower Siam; another company, coming toward the west into Burma, settled in Eastern Burma and Western Siam; while a third company settled in North Siam. All these people belonged to this great Tai race, and their spoken languages are quite similar.

As a mission we are responsible for fourteen millions of this race, and we hope to open fifteen new stations in the next fifteen years.

Pray with us that the task may be accomplished in this appointed time.

CARRYING THE LIGHT OF THE WORLD TO INDIA

JESSE C. FISHER, BOMBAY, INDIA

NINE YEARS ago to-day, with six other young people from Kansas, I set out for India. Four of my companions are in this audience to-day. On the third day of February, we landed in Bombay, India. I went into the jungle to live, and lived there until my return to the United States. I had a district of one hundred thousand people, bounded on the north by the Anglicans, on the east by the Roman Catholics, on the south by the Congregationalists, and on the west by the ever-present Methodists. On one occasion we changed the boundary line that affected between three and four hundred native Christians; they were changed from Methodist men to Congregational men, and they have not found out even to this day that the change has taken place!

I went out into a little village that had not been visited by missionaries. As we drove up into the village, with several native preachers, we saw the villagers working in their fields. When the old men saw us coming they sent a boy with a broom to sweep a place under the trees so that we could hold a Gospel service. The old men gathered in the service, and the women sat at a distance, for it is not considered proper for a woman to be present in an open meeting. We sang hymns translated into their language, and after the hymns we prayed. I heard a preacher say some years ago, that the heathen always looked around while Christians were praying, but that was not true on this occasion, for they bowed themselves to the earth and remained in perfect silence until the close of the prayer. Then one of our native Christian preachers stood up and delivered a discourse from his heart and experience. At the close of his remarks the preacher looked at an old man sit-

ting in the front of the circle, and said, "Don't you think this is a good message I have brought to-day?" "It is a wonderful message," said the old man; "it strikes sweetly upon my ear." The preacher continued: "Don't you think this is a good message for *you*?" He said, "It is." "Don't you think this is a good message for all the people?" "Yes." "Don't you think you ought to-day to accept Jesus Christ?" The old man asked to have the question repeated, and it was repeated three times. Then he said, putting his hands on his head, "These hairs have turned gray;" then, pointing to his one tooth, "There is just one left;" then, laying his trembling hands on his knees, "These will no longer carry me beyond the boundary of my village. This is the first time that I have heard your story of the Christ, and you have come too late for me."

I have read in a book that the evangelization of the world will come in this generation. And I want to tell you that if you expect missionaries to go to such people as that old man, and yet say the next generation will do just as well as this generation, don't send me, or I shall break down and weep before I get half through with my story to them. It is one thing to talk about putting off to the next year, or the next generation, but it is another thing to face these people, when you know that if you should wait until the next generation comes along, your present hearers will not be there.

One evening we were sitting in front of our house near Bombay, and were looking at the Southern Cross hung across the sky, which some of us believe God has put there for a great purpose. We were talking about the people that live in the south, and soon heard the train just below. We said we should like to get on that train and ride until it stopped. It was the old Punjab Mail, and you missionaries know what that means. A day came when we got on the Punjab Mail and rode all night and all the next day and the next night; we rode and rode until we reached Peshawar. Then we hired a conveyance and the next morning we went into Khyber Pass, driving twelve miles. All along the way, as we looked out on either side, we saw continually—the Standard Oil tins! A few years ago a man in this country conceived the idea of putting Standard Oil in every village in India, and he carried out the idea. Taking another conveyance, we went two hundred miles into Kashmir, then fifty miles farther. At the top of the Zoji-la Pass caravans were crossing over into Tibet, and again we saw the ubiquitous Standard Oil tin!

Another time we were going through a Mohammedan district, and passed a Mohammedan graveyard which was filled with Mohammedans—who rise at four o'clock in the morning to pray—pouring out their souls to some God dwelling somewhere. We followed a Brahman, a Hindu, up the hill called Takht-i-Suleman, and when we reached the top we heard the chant of the Brahman priest in the temple. He, too, was up before the Christian. Presently we

saw the approach of daybreak, then the sunlight on the Pir Punjal Mountains; and for a distance of a hundred miles we could see the fiery rays of the sun leaping from peak to peak of the mountain-tops. Then the missionary said in his heart, "If God can strike fire on the mountain-peaks for this one hundred miles, He can strike fire in every village in India." And we believe that wheresoever the Christian meets the heathen man in his village, there will be a fire to warm the heart, and a light that will burn brighter than the light of the Standard Oil; and that wheresoever a Christian mission exists there will be a light, and every village in India shall be lighted in this generation if we do our part.

WORK AMONG THE OUTCASTS OF INDIA

A. G. MCGAW, ETAH, NORTHERN INDIA

I COME to speak to you this afternoon for a little while about sixty to seventy-five millions of the depressed classes in India, those that are referred to as the "untouchables" by the leading men in that country. During the last twenty-five or thirty years hundreds of thousands of these have accepted Christianity. "Mass Movements" are the words which we use to describe this movement in India at the present time. Such "Movements" began in the Baptist missions in southern India. In recent years, they have been sweeping over the northern part of India, and if you will notice the map of the Mass Movements in the exhibit on the eastern side of Convention Hall, you will notice that there are six or seven different parts of India that are, to-day, facing such movements.

Nineteen years ago, in our North India Mission (my own), we had about one thousand Christians. To-day we have in that mission something like twenty-five thousand Christians, and they have been gathered almost entirely from the outcasts; yet not merely the outcasts, but the lowest of the outcasts, called the "sweepers." Similar movements are taking place in many parts of India in connection with many missions. To-day we have to meet the problem of receiving and developing this large mass of those who are coming out from heathenism.

The urgent call is for teachers, for those who will give their lives to teach these masses coming from heathenism, ignorant, entirely illiterate, and surrounded by ignorance, superstition, and more powerful neighbors. They come from the very bottom of the social structure—the "down-and-outs," the despised classes. I visited a landlord one day, and after talking to him a short time I said that I was going to visit some of the low-caste neighbors. "You surely are not going near those people," said he. "Certainly I am,"

I replied; "I come with a message; they have called me; they want to hear it, and I shall go right to them and even sit on their cot if they ask me to do so." "It looks very bad," he said. I quoted him our Scripture, that all men are made of "one blood," which is in accord with their own sacred books. "Yes, I know it," said the landlord, "but it looks bad." He meant that my coming into actual contact with low-caste persons would create a bad impression. So the work that the missionaries are doing in the Mass Movements among the outcasts is a spectacle in the eyes of the masses of India.

One of the native preachers of India was asked by a Brahman, "Why do you go among the outcasts? Why do you not come to us? We will listen to you." And they would have listened attentively. But the preacher said, "We come following the example of the Lord Jesus Christ, who washed His disciples' feet. We are washing the feet of India." According to their traditions, and sacred books, the outcast class sprang from the feet of God. The preacher added, "When India sees that its feet are clean, it will be ashamed of itself and it will want to be clean every whit." We are calling upon young men and young women to come and help us wash the feet of India. Such is the work that is going on to-day. Men and women are being raised from the ground, from the dunghill. This is expressed in the 113th Psalm: men are being raised who will some day shame the high-caste people.

One day I was in a village teaching a group of converts when a Brahman priest passed by. One of the converts, an old man, called out to him in a manner that I thought might offend the priest, for which I rebuked him. He replied, "That is all right, Sahib, we are friends. I know him; we talk about God and Christianity day after day. We know each other; we are friends." That was a marvelous claim. There was a very miracle! Christ is working great transformations in the lives of many of those people. Their lives and lips are exalting Christ, and consequently hundreds of villages want us to come and teach them. That is but an example of what is taking place in many parts of India. There are now in the Etah District Christians living in six hundred out of fifteen hundred villages—two thousand Christian homes where men and women, boys and girls, are waiting for more adequate instruction in the Word of God.

Dr. Mott said this morning that this low-caste work may be a "dangerous extension" in India. It certainly will be unless the Church is going to give them the Word of God. I believe it is more dangerous to turn deaf ears to those who call. And so in all parts of India there are multitudes who have accepted Christ and who are asking us for fuller, more adequate instruction in the Word of God. Missionaries in those sections are doing the best they can, but they are scarcely able to get around to those villages once a year in many parts of India. The provision of a missionary

agency may be better in some parts, but in other parts it is worse than that—not more than once a year! On the field we have been training a native agency for the development of this work, but the task is as yet much too heavy and difficult for them.

A great burden of responsibility rests upon the churches at home to send to India young men and women for the conservation and development of the ingathered harvests. Wherever this movement has gone and has become established, the converts are responsive. It is well within the range of possibilities to make of them not converts merely, but active efficient agents for evangelizing the masses, even their high-caste neighbors, and thus help to fulfil our motto—"in this generation."

THE WORK OF THE MEDICAL MISSIONARY IN INDIA

MISS MARY E. STEPHENSON, M. D., INDIA

I WISH THAT God would give to every woman here a vision of India as He sees her. I wish all of us could realize what it means to be born a woman in America, as contrasted with the awful thing it is to be born a woman in India. One day, while walking to the hospital from the bungalow, I saw a man and a woman awaiting my coming. They were Brahmins. The woman needed an operation; she was the wife of the man, the mother of his children, and he said to me as I drew near, "You may do whatever you please with her; she is of no use to me now!"

About a year ago, up in our big medical ward at the hospital, a little Mohammedan woman, named Chambee, was nearly ready to go home. She had come in great extremity, and we had brought her through to a point where we could do no more for her, so, as I was making the morning rounds, I said to her, "Are your relatives making plans about taking you home?" She looked at me, her voice broke, as she said, "Oh, doctorin-bai, you are not going to send me home, are you?"

I explained that we could not do any more for her, and that we needed her bed for another sick woman, but added that if she became ill again we would take her back. Because we were making the rounds, and I could not wait, and did not know what more to say to her, I passed on.

Late in the afternoon, in the dusk, as I went in to see some of the patients again, Chambee began: "Doctorin-bai, I have thought out a plan so that you will not need to send me back my husband."

"What is it?" I asked.

"You tell the nurse to give me some beautiful medicine," she continued, "so that I shall go to sleep and never wake up again, and then I shall not go back to my husband!" Oh, my friends, she was a mother, a wife! How can we expect anything from India when the women are like that? I tell you frankly that in my own experience I have known hundreds of Chambees.

Have we so little of God that we cannot give any of Him to the people out there? Are we afraid to enter into fellowship with Christ in suffering? Is that the reason why it is so hard to get missionaries? Do not make any mistake. You will know loneliness and hardship, but you will be living in such an atmosphere of adoring love from those to whom you minister that you will have no time to think of things you have given up, and your lives will be so surrounded by the prayers of people here at home that every day you will find Jesus Christ a greater reality, and communion with Him will be far sweeter and deeper than you ever dreamed of in America.

My earnest prayer in these days, seeing the possibilities among American women, is that we may listen to the voice of the Spirit, and surrender our lives to God to serve Him.

EVANGELISTIC WORK IN INDIA

MRS. R. REED MCCLURE, PUNJAB, INDIA

I AM SURE that the ones who spoke on educational work in China and on medical work in India would agree with me that the greatest opportunity in school and hospital is to bring the Lord Jesus Christ to those who come, in His love, in His strength, with the belief in the fruit and the joy that is to come from that.

The work I wish to tell you about especially is the work of going into the homes from which the girls in our schools have come—into the homes to which they must eventually go back—to see the mothers and the sisters, and often to be invited to go on certain days when the brothers and fathers will be at home; to speak to them, to bring them the great Evangel, the news that Jesus Christ, in His Spirit and strength, and in the power that He gives us, bids us tell them to save them from sin.

Let me give you three pictures. I know a home in Ral Pindee. The daughter was in the school of which I once had charge, and her mother became acquainted with me, as I went there often. One day she called me and showed me the picture of her mother, who had died some months before. I never shall forget that picture; it is the only picture I ever have seen of a dead woman; an old, lined, scarred face, showing a terrible hopelessness. When I

looked into the daughter's face, in her eyes I saw the same hopelessness. I was too late to help the mother, but I told the daughter of the hope that we had because of our risen Christ, who is now at the right hand of God the Father.

I will tell you of another picture that remains in my mind. I saw it far up in the fastnesses of the Himalaya Mountains. I was going down the narrow streets of the bazaar—and you who have worked among Mohammedan women will know what an unusual thing happened when a little window opened above me, and a voice called to me, "Mem Sahib! Mem Sahib!" It was a woman, taking the risk of being seen by a man, or having her voice heard, calling me to go up. I went up to her, talked with her, told her of the love of God incarnate in Christ, of the suffering of our Lord Jesus Christ for her, of His crucifixion, of His being dead yet continuing despite the power of death, of His having risen again and being placed at the right hand of the Father, of His coming again. I could see that the story impressed her. She never had heard the message before, and I asked her whether she could repeat to me what I had told her. She hesitated, because she thought that might mean a confession of faith; but I said to her, "I want to know whether on the judgment-day, when you and I stand before Christ, you can say, 'Yes, I knew it; a mem-sahib told me.'" Then she repeated the story to me in her own words, so that I knew she understood. The time of day when this happened was between half-past twelve and two o'clock, and I mention this for a reason. One week later I saw a funeral procession going before me. Something in my heart seemed to stand still; I hurried on and went into the home of a Hindu woman nearby, and asked about this procession that was on its way to the burying-ground. "Why," she said, "don't you know? It is the little Mohammedan woman you visited last week." She had gone to meet her God, and I thought of the privilege I had had to tell her about Christ.

In a note she told me that she had set apart a special time daily, at the hour mentioned, for supplication. She was praying in Poona; God answered in Murree. The woman heard the message of salvation, and one week later went to meet her God. Our God Jehovah "is a God who works for him who waits for Him."

Let me give one more picture. In one of the cities of the Punjab, at the edge of the town is a garden. In that garden, which is approached by a massive gate and a walk that leads to the end of the enclosure, runs a gutter that carries water to the trees and the grass, by means of the irrigation that they have learned because the British Government is present in India.

One evening when it was terribly cold, three friends of mine went in there. The cold, damp atmosphere must have penetrated into their very being; they must have known that it was possible that after it they might be in bed with fever for a few days. They

heard a rustling in the grass about them, and could not tell but that there was a poisonous snake, a cobra, close beside them, but they stayed on.

Why did they wait in the midst of danger seen and unseen? Above the horizon rose the East Indian moon in all its radiant brightness, and before their eyes, as if being built by invisible fingers, little by little, a beautiful building was slowly revealed. First, a white alabaster wall with vine-like tracings appeared; one minaret, then another, and another, and still another came into view; and presently before them stood the most beautiful building in the world—the Taj Mahal!

Through the lattice-work into the sarcophagus, the brilliant rays of moonlight sifted, lighting up the walls inlaid with precious stones; and these stones begin to glisten and sparkle with the brilliance of polished jewels.

Fellow-students, a building much more beautiful than the Taj Mahal is being built to-day in India. It is the Church of the Living God, being built by the invisible fingers of the Holy Spirit. It stands in a darkness of sin that may be felt, the miasma of which penetrates to the very soul, and were it not for the mighty power of the Holy Spirit it would mean soul-tragedy. In the midst of danger, seen and unseen, your missionaries stay there. Why do they stay? Some day the Sun of Righteousness, our Saviour, will come and will shine upon this beautiful temple, lighting up the precious souls won out of the darkness. And you and I, co-workers with God, shall rejoice together that we have had a part in winning for our Saviour, the slain Lamb, the reward of His suffering.

MISSION WORK AMONG THE LEPERS

MISS BERTHA G. JOHNSON, INDIA

ENTERING India one Sabbath night, I heard the call, "Sahib! Sahib! Mem Sahib! baksheesh, baksheesh!" and there I saw several beggars by the roadside. One of them thrust his hand almost into my face, and I drew back, because it was a fingerless hand. I turned to the missionary beside me who was returning to India. "Is that a leper?" I asked. "Yes, it is," she replied. This was the first leper I had seen. I was a new missionary to India, and had not realized before that in India I should see lepers.

The next day, on the way to visit another missionary, again I heard that call, and saw more lepers, perhaps a dozen, so close to us it seemed as if they would touch us. We hurried to get into the street-car, or rather I did, for such sights were new, and I did not know that I could approach lepers without danger.

Later that day I was riding along the road and heard the same cry, "Sahib! Sahib! Mem Sahib! baksheesh, baksheesh!" ("Sir, or Madam, give me money!"). Beside the road stood a little hut, just at the turn of the path. In front of it sat an old man putting out his hand and calling to us. I asked the missionary to direct the driver to stop, for I wanted to know about the old man. She spoke for me. He was a high-caste Hindu, but had become one of the despised lepers, and was cast out by his own people, with no provision made for him. When the river in the distance had overflowed its banks, pieces of driftwood had floated down, and the leper had crawled over there and secured them. He pulled these laboriously over to the side of the road, and at a safe distance, so that when floods came he would not be washed away, he built this tiny hut to protect him from the hot Indian sun and from the rain in the rainy season. And there he sat all day long. When he wanted water to drink, he must crawl a mile to the river-bank to get it. When he wanted food, and had any money that had been thrown to him, he had to crawl nearly a mile to a little shop, and the proprietor would come out and ask what he wanted. The poor man would lay a little cloth on the ground in front of the store and throw the money to the storekeeper, who eagerly stooped and picked it up. He would not take money from the hand of a leper, for that would defile him, but he would pick it up; and I advise you, should you ever travel in the Orient, to wash your hands after handling money and do not touch your face or eat anything till you have done so. The leper called for the things he wanted; the shopkeeper would bring them out and throw them into the cloth, and the leper would tie up his bundle, put it over his shoulder and crawl back. That old man had no fingers—and no hands—and he had to cook his own food! O friends, I give you a picture—just one of the pictures of the many thousands over there in India, and not only in India, but in all Asia—I bring you that picture of wretched men, despised by their own people, cast out, with no provision made for them. How glad I am for the organization of the mission to lepers that has made it possible for the missionaries to help care for some of the million lepers that we find scattered over the world. I am thankful for the help it has given to the lepers, and only twenty-five dollars a year is all it costs to care for one of these unfortunates.

I should like to take you into the hospital in Allahabad and introduce you to one of the young women there. She was a beautiful young Indian Christian girl, and was just ready to be married, when she was taken ill with the terrible disease. The doctor was called, and she was sent with her brother to the hospital, at Allahabad. When she entered the hospital, she looked around and her heart failed within her, just as my heart failed when I entered the Leper Asylum at Ratnagiri and saw for the first time the company

of Indian lepers gathered there, listening to the message. This girl turned, put her arms around her brother's neck, and said, "Oh, brother, take me away from here! I cannot stay in such a place!" It seemed as if the girl would lose her mind. But a missionary came to her and said, "Miss Frances, you know about the Lord Jesus, but the other lepers do not know about our Christ; will you not tell them that sweet story?" She took up her task; and if you should go now into that hospital in Allahabad, you would find that girl radiant, because she had the privilege of leading many souls to the Master. She has brought more than a hundred into the Kingdom. Oh, friends, have you led one hundred souls to the Master? I appeal to the young men and the young women here to-day to go out and carry the message to the most despised people in the world, the lepers. We have one hundred and seven of these asylums scattered over the world. Every day many of these afflicted ones go to the doors of the missionaries and plead for something to be done for them; but they must be turned away for lack of funds. Oh, will you have a share in the work of helping them?

Do you know what the lepers themselves are doing so that other lepers of the world may know of Jesus? I have seen them at the asylum in India do this: when they receive their supplies—and we give out the rice and grain in double handfuls—they count *ek, don, teen, char, pans, saha, sat, art, nao*, and the tenth handful they put aside, saying, "That is the Lord's handful;" and they send it to other lepers so that they may know about Christ. Are we giving a tenth of all we have to the Lord? Are we giving much of our time for prayer? Are we going out and preaching with power after spending much time in prayer? I could tell you of some of those asylums where prayer is going on constantly; in fact, a general revival is going on in India, and perhaps that revival may spread not only in the leper asylums but into some of the other mission fields.

My friends, I plead in the name of the lepers. Have you had a meeting in your college for the benefit of lepers? Do you know about that work? Let me give you this message from one of them. An old woman, looking up at me, said, "How glad I shall be when I can see my Saviour face to face and leave behind this loathsome body of mine! I had to come to the asylum to find Him." Will you help give the other lepers a chance to see Him in His beauty, the Lord Jesus who never turned away a leper?

WORK AMONG THE FARMING PEOPLE OF SOUTHERN INDIA

MISS ELIZABETH J. WELLS, INDIA

I COME from the south of India, from the midst of one of the great Mass Movements among the Telugu people. Ten years ago, we had, in and around Vikarabad, two hundred and seventy-one Christians, counting all the native Christian workers and the missionaries who were members of the Church. Now we have more than twelve thousand; I do not know the exact figures since I came from India, but there are considerably more than twelve thousand Christians, most of them having been received within the last five years.

There is a wonderful spirit of restlessness among the low-caste people, an eagerness to find something higher and better than they have known, and a desire to be relieved from the Moham-medan oppression under which they have labored so long. The low-caste people are turning eagerly to the Christians and begging them for instruction and for baptism. One of the most distressing experiences that come to the missionary is to have a delegation come walking through rain, and mud perhaps, from twenty miles, forty miles, even from seventy-five miles away, pleading, "We have heard about this great religion. Please send us a teacher; we want to be Christians, too"—yet have to send them away unsatisfied, for lack of teachers to help them. Sometimes we go out into a village and we find a group of people, of whom one is from a different village, perhaps; and he will say, "You have come to this village, won't you come to ours? We want you to teach us also. Won't you come to our village also to teach us?" Some who have been baptized will say, "You have taught the children of other villages to read; won't you send us a teacher so our children can learn to read?" Again, those of another village will say, "We have not been baptized; we do not know the way. We have had a glimmer of the light that is fairer than day, and we want you to send us a teacher." It is so hard to say to these eager souls, "We have no one to send you!"

We have there a school of one hundred girls; we have evangelistic work covering four thousand square miles of territory, and including fifteen hundred villages in them; and we have virtually only one representative of the Women's Foreign Missionary So-

ciety to care for the women alone among five hundred thousand people! And these are people who are so eager to accept Christ that last year, receiving only those who could be reached from the villages where the work was already established, more than 3,500 people were baptized in the Vikarabad circuit alone. We could not go out into new villages because we had not workers enough. In the year 1913, up to August, more than fifteen hundred had been baptized, and it was not yet time for the harvest; for there the time of the harvesting of grain is also the time for the harvesting of souls. We have our workers loaded to the breaking-point, both men and women.

I came here as a representative for the whole Conference, and we want help sent out, not only for the Methodist Church, but for every Church, for in southern India there is an unparalleled opportunity for Christian work. Not only in the Methodist Church is the Mass Movement going on, but in the other Churches in that region. Under the Mohammedan government of the Nizam's dominions, which is the largest native State in all India, we have religious liberty, or it is supposed that we have it; but there is, in fact, a great deal of secret opposition. Often the native Christians are cruelly persecuted; yet withal they are standing firm, and are more and more desirous to know about the truth. They are so eager to learn about the true God that the children, after they have worked in the fields for long hours, or after they have tended the cattle in the jungles all day long, will come and sit until ten, eleven, twelve, and even one o'clock at night, learning to read about Christ, learning the catechism, or the Lord's Prayer, or phrases of Scripture—anything that the Christian teacher can give them, so eager are they to learn. Not only are they learning to read, and to apply these things in their lives, but they are learning to give. About the first of May, a thank-offering service was held in one of our remote villages, and the native Christians themselves brought in goats, chickens, in fact everything that could be given as a thank-offering, because they had been led out into the light, and because of the blessing that Christianity had given them. So we plead now for reënforcements for southern India, where a great Mass Movement is going on, and where the need for help is pressing.

THE TRAINING OF NATIVE LEADERS FOR INDIA

JOHN GRAFTON MCGAVRAN, M. A., INDIA

I SHOULD like to speak of certain elements that are no less essential to our success as missionaries than the fundamental things of life and faith. Those who hope to become leaders in India—and only those fit for leadership are needed, in most parts of that land—must be trained to deal effectively with all kinds of problems,

especially those that are the outgrowth of the new social, economic, political, and religious questions of the age.

Some of us here at home have not yet awakened to a full realization of these conditions, much less made any preparation to meet them. The older missionaries never had to consider them, but you of to-day and to-morrow must do so. You must combine in yourselves the resourcefulness of the minister, the teacher, the student, and the philosopher.

The first special responsibility is political. The rapid growth of self-government has been encouraged by the British in India. The present is a period of reconstruction, of revision and expansion. Would it not mean much, immeasurably much, if the Christian community had so wise a missionary leadership that they might be found worthy of a large place in this work of renovation?

The Christians in India already have an influence out of proportion to their numbers or wealth. They now have the confidence of both Government and people, but they are in great danger of being led into foolish and dangerous movements, and of being thoroughly discredited. They know intimately the conditions of life of the common people. They, and they alone, can interpret rightly their aspirations. It would add much to the prestige of Christianity, and hasten the Christian conquest of India, if these converts had the direction of wisely and thoroughly trained missionaries. They would become the natural spokesmen for the depressed classes, and, because of their neutrality, of all classes.

The men you train will be leaders in municipal affairs, local councils, provincial and national affairs—if you train them right. You can, if you yourself know enough about it, put your converts at the head of the bar, and in the lead in industry and commerce. If your converts fail as teachers, clerks, superintendents, managers of estates, and “bosses” in industry, it will be owing in part to the missionary, who had not sufficient ambition to make for his people an honorable and useful place in the world’s work. We must take to our people not only a new spiritual life and the hope of salvation, but we must make them fit and worthy for anything that life may bring to them.

Another thing we must remember and be prepared for. The great mass of converts are from humble classes, many from the most despised classes. They have had no social experience, in the modern sense. They know nothing of labor problems, syndicalism, socialism, and anarchism. They are “easy marks” for demagogues of all kinds. They become, unless wisely led, the tools of any kind of agitators and false leaders. Are you ready to meet and vanquish the agitator, the anarchist, the demagogue, and show your people a better way? If not, you are not prepared for the work of the next twenty-five years in India.

Dangerous and destructive social, industrial, and moral here-

sies will confront you during the next two decades. The missionary who is not fit to deal, in a modern way, with strikes, riots, mobs, famines, lockouts, sabotage, peonage, and other industrial evils, will be a poor leader for a flock among whom these are sure to be the outstanding affairs in the near future. The Church in India is an organization of workingmen and women. If you let their sympathies wander from the Church, you will lose not part but all of your community.

The measure of your success will not be reckoned by the number of people you tag annually with the name "Christian," but by how ably you lead the Christian community toward high standards of common sense, dignity, self-respect, fitness, honesty, self-control, and neighborliness. So shall you glorify your Father who is in heaven.

INDIA'S FOURFOLD AWAKENING

SHERWOOD EDDY, M. A., INDIA

JUST a year ago last Christmas Day, Dr. Mott and I were standing, at sunrise, before the great Mount Everest, gazing at those huge peaks of snow and ice, where no human foot has ever rested, some of them nearly thirty thousand feet high, towering to twice the height of the Alps or the Rockies, buttressed by the great sweep of the Himalayas across the whole horizon for more than a hundred miles. We saw the sun rise, flooding those immense peaks with light, and then looked down into the dark, seemingly bottomless valleys, and out across the burning, endless plains. These plains are dotted with seven hundred and fifteen thousand villages, so many that if our Lord had begun to visit a village a day when He lived, and still for nineteen centuries had visited a village every day, He would not have had time even now to visit every settlement of India. As we looked across those vast areas, thronging with humanity, there came over us a vision of India's need—a vision we never can forget.

We are witnessing to-day the awakening of India. Lord Morley, in his great speech introducing the Indian Councils Act, in 1909, before the House of Lords, made this striking statement:

We are watching a great and stupendous process, the reconstruction of a decomposed society . . . parallel to the movement in Europe in the fifth century. . . . Stupendous, indeed, and to guide that transition with sympathy, wisdom, and courage may well be called a glorious mission.

His words were true. We are watching to-day a great and stupendous process, the reconstruction of that great continent of India, with its three hundred and fifteen million people. Jeremiah conceives of the prophetic work as both negative and positive; and,

as God speaks to the prophet, He says: "I have sent you to uproot and destroy, to build and to plant." Those two processes are going on in Asia; on the one hand, a process of disintegration of the old order, and on the other, a process of the reconstruction of a new order. The whole of that great mass of India is in the melting-pot of that "stupendous process."

This awakening of India is fourfold, and in all of these four departments of life we can see this double process going on.

In the spiritual sphere, there is the disintegration, or breaking up, of the old pantheistic and polytheistic order, and the reconstruction of a great monotheism, as India is rising to grasp the conception of the fatherhood of God. In the social sphere, there is disintegration of the old, iron-bound system of caste, and the reconstruction of a new social order, based on the principles of the infinite worth and liberty of the individual and the brotherhood of man. In the political and economic sphere, there is disintegration of the old, joint-family system, centering in ancestor worship, and the reconstruction, or birth, of a new national consciousness with the sense of civic responsibility. Instead of the old, simple, agricultural order, the organization of a great industrial and commercial age is beginning in India and other lands of Asia.

Finally, in the intellectual and educational sphere, we are witnesses of the passing of the old era of almost unbroken ignorance and superstition and the organization of a new system of Western education, knowledge, and civilization.

That is the fourfold awakening that we are witnessing to-day in India. Let us notice these for a moment. First, we note the breaking down of the old spiritual order, and the birth of a new conception of the fatherhood of God. Think of India's pathetic quest for God! Two peoples have arisen with a great spiritual message for the world: the Semites, who have given to the world its three great monotheisms, and the Aryan Indians, who have given to the world its great pantheisms, which in Hinduism and Buddhism have affected virtually every individual in Asia. India is still the great arena of religions, for with its sixty million Moslems it is the greatest world-center of Mohammedism, and also the greatest center of Hinduism and of Zoroastrianism. That great people, with their deep religious consciousness, may yet prove a strong bulwark against the world's materialism—that people with its pathetic quest for the eternal and the spiritual, beginning three thousand years ago to grope up the world's dark altar-stair to God.

Witness the seven periods in India's search for God. First, there was the creative period, expressed in the Vedas of three thousand years ago, as the people in hymns and songs broke forth in praise of the gods of nature. Then came the sacrificial period of ceremonial worship; then the great philosophic period of the Upanishads, followed by the scholastic period, formulating the law code

of Manu and caste; then came the great humanitarian revolt under Buddha; and later the incarnation period, where India sought to draw near to herself the comforting belief in personal gods with the doctrine of *bakti*, or attachment to those gods. Now we have reached the seventh period, and India's quest for a true God. It is the period of fulfilment. I believe that eventually India will find God the Father, manifested in Jesus Christ, the crown and fulfilment of India's long search, as Mr. Farquhar has pointed out. How pathetic it is, and how deeply it should move us! As we have taken from that people their old belief, we must give those educated men something in its place. We may well sympathize with India's long and painful search when we remember how little we have done to aid her.

I wish I had time to read in full that prayer of the National Congress, which expresses the new spirit, the new attitude toward God. It begins:

Our most gracious God and Father, by whose divine providence mankind is ruled, . . . we bless Thy holy name. This from Hinduism and Mohammedanism. We bless Thy holy name, that thou didst put it into the hearts of our leaders . . . to establish this Congress. . . . We seek Thy blessing, O Heavenly Father; give to all the speakers the guidance of Thy Holy Spirit, so that nothing may be said or done here that is not in accordance with Thy holy will.

If any one should say that it is an exaggeration to assert that a spiritual atmosphere exists in India, that men there are turning to God, look at the census. There they take the census of every man, woman, and child in a night, three hundred and fifteen millions of them! China never has had a census. But India takes a complete census in one night.

While the Buddhists have increased in ten years only about eleven per cent., the Mohammedans six per cent., the Hindus only four per cent., and the Jains lost nine per cent., Protestant Indian Christians increased forty-eight per cent., and they are coming forward at that rate every decade. Their rate of increase is seven times as fast as that of the population, and twelve times as fast as that of the Hindus; so that, even at the present rate of increase, India would be a Christian country in one hundred and fifty years, which would be a shorter time than it took to convert the Roman Empire. But the very rate of increase is gaining, and when once the system of caste breaks, a great flood-tide will flow into the Christian Church. There is, then, a spiritual awakening in India, as these veteran missionaries of twenty, thirty, or forty years could testify.

Secondly, I will mention the great social awakening. On the one hand, the old social system of caste crushed the individual and left him not a unit, a person of infinite worth, but a mere fraction; and on the other hand, it denied the broad principle of brotherhood.

That old caste system is beginning to crack at last, to break, to disintegrate. It is doomed. Last year, when I returned to India, I was surprised, after the absence of even a year, to see, sitting at the table with us at luncheon, prominent Brahmins, and some of the political leaders of India; they sat down to eat with us, openly and in public, as they would not have dared to do even three years ago. As the old system of caste is breaking down, in its place is coming a new conception of the worth and freedom of the individual, a new conception of brotherhood, a new conception of social service. I hold in my hand a pamphlet on social study and service, a text-book by Mr. Fleming for the students of India, Christians and non-Christians. An outline of the chapters will show the trend of thought and of service in India to-day. There is a chapter on social study, and one on the significance of social exhibits; chapters on citizenship, education, libraries, housing and sanitation, public recreation, helping the sick, temperance, and the highest form of social service that is to be found through Christ. It is a complete text-book of social service, and the students of India are using it in the colleges. There is, indeed, a social awakening. I found there the Four-Cent Famine Relief Fund, for which ninety thousand subscribers were raising twenty-five thousand dollars to relieve the famine. Whence did this social movement come? It originated among the students, and spread among the leaders of India, Christian and non-Christian; it came from the heart of Christ, and it comes in conjunction with the Western missionary and educational message.

Thirdly, not only does a great spiritual and social awakening exist in India, but a great political and economic awakening also—a new birth of the spirit of nationalism, of civic responsibility and commercial development.

I had in my hand a few days ago a report which is just out, issued by the British Government, reviewing the decade from 1902 to 1912, and entitled, "A Statement of the Moral and Material Progress and Condition of India." It is a triumph for the British Government. It shows a marked awakening in India in matters material and economic. It shows also that during that decade India gained twenty millions of population. Indians have come to the front in self-government. Indian members have been appointed for the offices of the Council of the Secretary of State for India, and for the Councils of the Viceroy and the Governors of India; and an Indian majority prevails in all the provincial councils. These legislative councils are making the laws of India, and self-government is growing in every province, while seven hundred and fifty-nine self-governing municipalities are reported. India has a great railway system, with thirty-three thousand miles of road, which places India fourth in the world in her railways, ahead of Canada and of France. There are seventy-six thousand miles of Indian telegraph

lines, one of the finest systems in the world. India has an efficient post-office system, in which 965,000,000 letters and articles were handled last year. She has 242,000 square miles of forests, under more scientific management than we have in this country. Her splendid system of irrigation leads the world with 42,000 miles of irrigating canals, which would stretch ten times across America, from the Atlantic to the Pacific, and which have already redeemed more than 20,000,000 acres of waste land. Her splendid hospital department, with 2,700 dispensaries, treated last year 30,000,000 patients. Her trade increased tenfold during the Victorian reign, with \$1,400,000,000 in sea-borne trade, and to-day it leads all Asia. In her exports of rice and tea, India leads the world. She is next to Argentina in her export of hides; next to the United States in her export of cotton, and as a producer of wheat. In the great Tata iron and steel works, we shall witness ere long a new development. On every hand, in short, one sees evidence of a great political and economic awakening in that vast country.

Finally, there is evidence of a great educational and intellectual awakening—the disintegration of the old order of superstition and ignorance and poverty, and the beginning of a new order. God knows India needs it! Look at the terrible poverty, look at the pathetic ignorance of India! Lord Cromer, of Egypt, who gained his experience as a financier in India, estimated the average annual income *per capita* in India as nine dollars. Lord Curzon boasted that they had raised the income of the agriculturists from six dollars to seven dollars a year. Forty millions are hungry in India to-night; they lie on a mud floor to sleep; they had one meal to-day, one meal yesterday, and will have only one meal to-morrow.

Thank God for the mass movement of Christians that is gathering many from the sixty millions and more of the “untouchables” of India! Thank God for its uplift—spiritual, social, economic, and educational!

Every week last year a great congregation of fifteen hundred souls was added to the Church militant in India. That country is gaining more converts every year than is China or any country in the world. It is the greatest Mohammedan field on earth. It has a larger number of converts than any other country in the world. It presents the challenge of probably the greatest need of any country. And here are we, young, strong, and free, with life before us, and every one of us with a life to invest. I see here veteran missionaries, some of whose faces I do not know. But I saw a man in this line standing long ago beside two little open graves as the price of a tropical climate. And as I look along the line, I say: “There is not one of these men but could tell a story of sacrifice.” Yet they would invite you to come to the hardest work in the world, and the happiest. I look back on seventeen years of service, fifteen of them spent in India, as the happiest years of my life,

and I would go back again if I had a hundred lives to live. My little son said to me the other day: "You said once that it would cost a dollar a month to support a little boy in a school in India. Couldn't I support some little boy out there? Won't you let me take care of the furnace this winter, so that I can take care of a boy there—that little boy I used to play with?" I said: "Yes, my son; begin." We had almost reached our house, and I said: "Well, my boy, we are almost home." "Father, this is not home for me," he said; "I have no home but India, and it seems that it will be a very long time before I can get through college and go back home again to India." Do you not all hear the call of India, the neediest field in the world? If three hundred millions, in their need, could find one common vocal expression to-day, what a cry to God and man it would make! But there is no cry, there is no one to give voice to their need; there is only the silence of three hundred millions, imploring: "Come over and help us!"

JAPAN AND KOREA

Japan's Moral and Intellectual Need of Christianity

Christianization of the Students of Japan

Christian North America and Japan

The Call of Our Japanese Sisters

The Need and Call for Evangelistic Workers in the Rural
Districts of Japan

The Progress of Christianity in Korea

Need for the Speedy Evangelization of Korea

JAPAN'S MORAL AND INTELLECTUAL NEED OF CHRISTIANITY

PROFESSOR SIDNEY L. GULICK, A. M., PH.D., KYOTO

I. A GENERAL SURVEY

JAPAN'S PLACE IN ASIA.—Japan is a small country on the map, but her significance in the world does not depend on her geographical or numerical size. She is the leader of all Asia. She has discovered the way by which to meet the white man on a basis of equality, how to turn the "white peril" into advantage—by learning from the white man, and by entering fully into the life of the world. Isolation, she has learned, means stagnation and falling behind in the race. Japan has taught all Asia the magic word of progress and power, through full international relationship, accepting everything good and true, whatever its source. Not China alone has learned this word from Japan, but all Asia, and, I cannot doubt, the whole Islamic world also. "Japan leads Asia—but whither?"

THE TASK OF CHRISTIANIZING JAPAN.—The giving of Christ to Japan is a task the greatness of which we are only beginning to realize. That Japan shall become Christian is by no means a foregone conclusion. The great debate with Shintoism, Confucianism, and Buddhism is only barely begun. If we cannot Christianize Japan—so open-minded and desirous of learning the best the world has to give—what hope is there of Christianizing China?

THE NON-CHRISTIAN FAITHS OF JAPAN.—In order to emphasize Japan's need of Christianity, it is not necessary to ignore the good and the true in her ancient faiths. Rather we must recognize the good and the true that Japan already possesses. A part of the difficulty of our task lies exactly in the fact that there is already in these faiths so much that is good and true. These constitute, however, a difficulty only if wrongly used; if rightly used they constitute an asset to our case. I have learned to revise my idea of heathen religions. In presenting to the Japanese the story of our crucified Christ, I have been confronted with the story of the crucified Sakura Sogoro, the peasant who dared rebuke his feudal lord in behalf of his fellow peasants, and eventually by his voluntary death secured for them salvation from the ills under which they had been suffering. In teaching the truth of the Sermon on the Mount, I

have found many teachings in Confucianism and Buddhism similar to and even identical with those of Christ. Buddhism emphasizes Jihi—Compassion; Confucianism, Jin—benevolence; Christianity, love; are they not all aspects of that which fundamentally is the same? Paul says: "Know ye not that ye are temples of the Holy Spirit?" Nakaye Toju says: "Think not to find deity in the shrine; the home of deity is the human heart." If the Holy Spirit inspired Paul, why not Nakaye Toju?

Missionaries should rejoice that in Japan the Heavenly Father has already bestowed so much of truth and light, and that there are already profound similarities, even identities, between Buddhism, Confucianism, and Christianity.

Nevertheless, Japan needs Christ, and needs Christ profoundly. This is evident when we study the intellectual situation.

II. THE INTELLECTUAL AND MORAL SITUATION

I. THE INTELLECTUAL SITUATION.—The outstanding feature of the intellectual situation is its extraordinary complexity and amazing confusion.

(a) Two civilizations are in contact in Japan, Eastern and Western—flowing in the same brains. To the astonishing complexity already existing in pre-Meiji Japan (that before 1868), is added the complexity of Occidental civilization.

(b) There are fifty-four Buddhist and fourteen Shinto sects, each having its own distinctive doctrines; there are several schools of Confucianism; there are independent thinkers not a few, and ancient skepticism of many brands.

(c) Western culture takes to Japan many conflicting ideals, views of life, theories of nature and history. Christianity goes to Japan in many forms. There are the Roman Catholic, Greek, and most Protestant Churches. Science, with its theories of nature and of evolution; history, with its destructive criticism; philosophy, with all its conflicting points of view and contentions; agnosticism, with its chilling spirit; Western irreligion controlled by selfishness—all these add to the confusion. And finally, *the relative failure of Christianity in Christendom is widely known in Japan*. "Japan is not resisting Christianity because of an attachment to ancient faiths, but because it doubts whether Christianity will solve its difficulties."

Illustrations of Japanese confusion exist on every side. See the people of all classes worshipping the sun, sacred trees, mountains, ancestors, heroes, the emperor. Pantheism is the underlying postulate of all the religions, and also of all Japanese thinking. Hence there are no clear distinctions between God and man; between God and nature; there is no clear conception of sin or of holiness. Life has no final meaning, progress no final goal of achievement. Fatalism and pessimism are wide-spread and powerful. Yet intrin-

sically they are resented. The human mind and heart cannot be satisfied with negation, and with that which is at bottom irrational, meaningless, and without value. How tragic is this confusion let the two hundred and fifty-four young men testify who in the past twelve years have ended their lives in despair in the most beautiful of all Japan's waterfalls—Kegon. Police watch those falls day and night to intercept intending suicides.

When the late Emperor was at death's door, the whole nation was in religious delirium, worshipping the myriads of deities of heaven and earth. University graduates who believe in neither heaven nor God, nor in deities in any form, yet prayed with sincere tears for the Emperor's life—as two of them told me.

2. THE MORAL SITUATION.—Complexity, confusion, and therefore of necessity weakness and wide failure.

(a) The new industrial and commercial development in Japan is producing vast new wealth, widely distributed. This is producing mighty moral consequences.

(b) The new social order has abandoned the old constraints and restraints, and has given new liberty. This, however, is being widely utilized for selfish purposes—for luxury, license, lust.

(c) The new social order puts men in new mutual relations, places upon them new duties, and opens to them new opportunities in all directions—political, industrial, commercial, educational, international.

(d) The old ideals of conduct, however, are rapidly breaking down. The old moral order is not yet established. Confusion, weakness, indecision, perplexity, wide moral collapse, characterize the moral situation to-day.

III. WHAT CHRIST CAN DO FOR JAPAN

Christ is the Way, the Truth, and the Life. He destroys nothing good or true; He goes to every land to fulfil all its highest ideals, to fertilize and vitalize and realize its best in every line.

(a) Christ gives His disciples *clearness* of thought in regard to all fundamental life problems. God, man, nature, are clearly distinguished, and each is given normal value and set in right and helpful relation. The intrinsic value of the individual, the significance of personality, become clear and real, as does the meaning of history and the nature of the moral life. Adequate goals are given for the individual life and for society. Universal principles take the place of rules; the trivial is distinguished from the significant.

(b) Christ gives unity to a man's thought of life and of the world. Everything is brought into true perspective; the little things of life are seen in the light of their relation to the whole, and thus are glorified. Christ thus satisfies the mind for orderliness and unity in life, personal and universal.

(c) Christ gives power. Not merely knowledge of Christianity, but personal discipleship to Jesus and daily fellowship with Him give power to man's will to do God's will in things great and small. This builds up strong, reliable manhood, and makes possible social and national progress, otherwise impossible.

(d) Christ gives peace. In this world of tumult, of sorrow and suffering, where so many desires are disappointed, and even ideals are shattered, and where so much of mystery still remains, the disciple of Christ can go forward with peace and the assurance of Jesus that the Heavenly Father is over all, and is sure to bring good out of all seeming ill.

(e) Christ gives inspiration. Into the heart of the disciple come ever new forces of hope and conviction which nerve him to the end.

All this means such simplicity yet adequacy of world-views that not only students and educated men, but the uneducated and even children can easily grasp it and make it the basis of strong, true, and noble life.

CONCLUSION.—If this is true, then Japan needs Christ. But Japan can get this Christ not from books or hearsay; only from living incarnations of Christ. Life grows out of life. The missionary can give to Japan and to any land only so much of Christ as he himself incarnates in his own person. The missionary goes to give not Christianity, but Christ.

THE CHRISTIANIZATION OF THE STUDENTS OF JAPAN

GALEN M. FISHER, M. A., TOKIO

THE THREE hundred and fifty thousand students in the colleges and high-schools of Japan to-day will rule Japan to-morrow. Her colleges and universities constitute the great national staff college, where are being trained the leaders for every corps of thought and action. The graduates of the universities already dominate nearly every department of the imperial Government. The destiny of not only Japan but that of China is being largely determined in the class-rooms of Tokio. For the 25,000 Chinese students who for the past ten years have studied in Tokio have wielded, and will continue to wield, a profound influence upon their own country. Surely it needs no argument to prove that the Christianization of the students of Japan is a matter of the first importance in winning the Far East for Christ.

Unfortunately, most of the influences playing upon them to-day are antagonistic to Christianity. The wide-spread reading of works

by such authors as Gorky, Sudermann, Nietzsche, Ibsen, and Zola, is fostering a spirit of revolt against the best element of old Japanese ethics and religion. Selfish individualism, contempt for the family tie, materialism, and mammon worship, are shockingly prevalent. The finest fruits of old Japanese life are being exchanged by many educated men for the demoralizing standards from pagan Europe and American agnostics.

But helpful influences also are coming from the West, preparing and opening the way for Christianity. The teachings of William James, Eucken, Bergson, and Sir Oliver Lodge are finding a welcome, and are reviving men's faith in the ideal and the unseen.

The *samurai*, the scholarly class of old Japan, went through a severe physical and moral discipline. They were brought up to keep the body under; to "plain living and high thinking;" to scorn money, and to prize honor above life. To-day these noble ideals are being undermined. The fever for getting on in the world, for making money, the seductions of cheap and "safe" vice, are working havoc among students.

And what of Buddhism? Is it not a power for some degree of righteousness, at least? Alas! its influence among educated men to-day is almost *nil*. As a philosophy, it is studied and admired by not a few. But as a personal religion, with power over life, it has been cast aside. By the confession of Buddhists and free-thinkers alike, Buddhism to-day is so corrupt as to have lost all claim to the homage of self-respecting men. The late president of the Imperial University, Baron Kato, wrote last year that while the philosophy of Buddhism was lofty, the lives of the priests were hopelessly corrupt. And he added that while Christian teaching offended him by putting God above the Mikado, still the character of Christian ministers was above reproach!

Confucius's teachings are still as noble as ever, but Japanese students complain that they offer no power to enable men to carry them out.

Thus bereft of the supports of the old faiths, it is no wonder that students to-day are almost desperate in their fight against temptation and doubt. The surgeon of the police department of Tokio told one of my colleagues a few weeks ago that three hundred thousand men are registered patrons of the vice resorts of the city every month. The life-blood of the nation is being drained off by immorality. The future leaders of the empire are themselves drifting without a helm on an uncharted sea. Surely there is need of a Saviour, a Captain of Salvation, to rescue Japanese students.

One of the most hopeful facts in the situation is their extraordinary receptivity. A noted American writer, after spending six months in Japan, said: "My dominant impression of the Japanese is their marvelous open-mindedness, combined with a soul-hunger that is pitiful." There are to-day under Christian instruction in the

Bible-classes throughout the empire, no fewer than 5,000 students. The twenty-five American and Canadian teachers in the government schools alone have 700 students in their homes for Bible study. Mr. Kurihara, secretary of the Young Men's Christian Association for the work among high-school students, has been welcomed in the past few months, to speak on religious themes in the assembly halls of a score of institutions. A Christian paper intended for beginners in the study of Christianity is being circulated, with the personal consent of the school principals, to 15,000 students every month. It would be hard to match such toleration on the part of the authorities, and such eagerness on the part of the students, in any State institutions of North America.

And what, you ask, can we and the Church we represent do to embrace this great opportunity? In the first place, it is imperative that the hands of the missionaries and of the Japanese Christians be generously supported by the Christians of North America. This involves not only increasing the missionary force, but supplying large sums of money for education and the production of literature. Two of the most urgent projects before the Christian movement in Japan to-day are the establishment of a national Christian university of the highest rank in Tokio, and the creation of a worthy literature through the Christian Literature Society of Japan. Without these two agencies it is hard to see how the Church can raise leaders of the first rank and meet the intellectual demands of the nation. Can we expect the Japanese, out of their poverty, not only to make their Churches self-supporting, but also to supply the funds for these educational and literary enterprises? It would be utterly impossible. And if we sit back and wait for them to do it alone, it will mean that we are delaying for decades the ultimate Christianization of the empire.

Japan needs also to-day as much as ever before consecrated men and women from the universities of North America. The National Conference of Japanese and Missionary Leaders, which met with Dr. Mott last April in Tokio, voted to appeal to the missionary societies of America and Europe for the doubling of the evangelistic missionary force. When one remembers that eighty per cent. of the people of Japan never have heard Christian preaching, and have no suitable opportunities for hearing it, this appeal seems moderate.

Who can measure the possibilities of a single missionary's life in Japan? Let men and women who feel that they have no exceptional talents take heart at the recollection of what has been accomplished by men and women of ordinary ability, but of such reality, such unselfishness, and such devotion as has melted Japanese hearts and drawn them to Christ. Think of what Verling Helm accomplished in his seven short years among the young men of Japan! Think of what Mr. Vories, a teacher of English and an architect,

has been able to accomplish even in the heart of the Buddhist belt in central Japan! As the Psalmist said: "The isles [of Japan] wait for Thy law"; but even more do they wait for personalities who incarnate the life of Jesus Christ.

CHRISTIAN NORTH AMERICA AND JAPAN

PROFESSOR G. SAKAMOTO, JAPAN

COUNT OKUMA once said that the greatest single gift of America to Japan was the opening of Christian homes to Japanese students while they were studying here during the last four decades of the nineteenth century. The Christian missionaries sent to Japan herself have made a profound impression upon the nation. They have founded the Church, they have been pioneers in woman's education, in social reform, and in medicine. The eight hundred American and Canadian missionaries in Japan to-day constitute a force of incalculable value to my country.

But the sad fact remains that the efforts of the missionaries and the whole appeal of the Christian Gospel are robbed of half their power by the un-Christian conditions in Europe and America. The un-Christian commercial, political, and industrial practices, the shocking denials of Christ, which are reported in all your daily papers, and which are carried by the telegraph to Japan and to other Asiatic lands, are huge stumbling-blocks in the way of the Orientals whom you are trying to convince of the power of Christianity. How can you blame my countrymen if they hesitate and say: "If Christianity cannot drive out these devils in foreign lands, where it has long been prevalent, why should we believe in it?" They cannot understand why Christians in the West tolerate such corruption in civic life, such sacrifice of human life to dividends, such tragedies in domestic life.

Of course, we Christian Japanese do not share that skepticism. We know well what beautiful fruits Christianity is bearing in your countries. We know that many of your homes are truly like heaven on earth; and we know that Christian men and women everywhere are working hard to end corruption, and are giving themselves unselfishly to lift their brother men. We know that, were it not for Christianity in modern Europe and America, everything that is best in Western civilization would pine away and die.

But I cannot overstate the power of the apologetic which a thoroughly Christianized North America would present to the non-Christian world. I beg of you, make still more united, more determined efforts to make your own land Christian in truth. That would be evidence beyond doubting that Christ is the "power of

salvation," to every man and nation that believeth. We earnestly hope that you will send increasing numbers of missionaries to Japan; but such a Christianization of America itself would double the effectiveness of your missionaries already in the foreign field.

One word more, which I wish to speak with all charity as a Christian to fellow Christians. At the present time, the most serious single objection raised against Christianity by many Japanese is the un-Christian treatment which Japanese think they have been receiving on the Pacific Coast. It is conceivable that we do not fully grasp all the reasons that led California last spring to adopt the law regarding land-holding. But we do at least see as clear as daylight the racial discrimination which makes that law utterly un-American and un-Christian. We do not presume to question the power of any government to decide its own laws as to immigration and land-holding. We do not argue for the admission of large numbers of Oriental laborers to America; but, as brothers in Christ, we frankly ask you to make it impossible for laws to be made and to remain on your statute-books that put Oriental races under the ban. We ask not special privileges, but equal treatment.

Last April Dr. John R. Mott expressed the opinion that the giving of naturalization rights to Japanese in the United States would be the best solution of outstanding problems. It is not becoming for us Japanese to urge you to grant us this privilege. But may we not hope that America, the city of refuge of all peoples, will formulate a program looking, in due time, toward the admission of intelligent, upright Orientals? I pledge you that the few hundred Japanese who would apply for naturalization would be just as loyal, as law-abiding, as easily assimilated, as the people from most parts of Europe.

You will pardon me, I am sure, if I have spoken plainly. For I plead with you, not primarily in behalf of political justice, but for the removal of these great barriers in the way of winning my native land to Christ. If the Christians of North America do their duty at home, and in international relations, they will be able to insure that within the next twenty-five years Japan will be set irrevocably toward Christ, and will become a powerful ally instead of a dangerous enemy in the Christianization of the whole world.

THE CALL OF OUR JAPANESE SISTERS

MISS SALLIE ALEXANDER, OSAKA, JAPAN

WILL YOU not this afternoon put out of your minds, as far as possible, every other thought but that of the women of Japan, and pray together that I may give you a real message from these women?

I am glad to come to you in the guise of a messenger—a messenger sure of a hearing—for, in bringing you a personal message from the women of Japan, I am sure that their words will appeal quite as much to the young men as to the young women of the student world, because everything that is done to uplift the men of Japan results in uplifting the women also; and every kind of work done for the women of Japan advances just so much the work for the men.

All of you that have read Winston Churchill's recent book, "Inside the Cup," will remember a certain paragraph which says that behind every man is a mother who accounts for him. We want to bring all the Japanese mothers to a realization of what motherhood means, of what womanhood and wifehood mean, and of what manhood means, in order that we may save future generations in Japan.

I have come to bear to you from the beautiful Japanese women, those advanced women of the East, two messages.

My first is the old Macedonian cry, which has echoed and re-echoed throughout so many centuries: "Come over and help us!" I feel no hesitancy in saying that this is a message, not only from every woman in Japan, but from every thinking man as well; and I shall cite one or two proofs that the call comes from all who are praying for the true progress of that country.

There is no doubt that the Three-Religions Conference of two years ago has meant much to Japan as a whole. It will mean much to her women in the future; and now, with the wider-open doors of our schools, with the greater opportunity, and the new *recognition* by the Government of what Christian schools are doing for the country, we realize that not only the Japanese women but the educational department of Japan also is saying, "Come over and help us!" Recently a canvass was made among the parents of the pupils in a certain school in the city of Osaka, the object being to ascertain the reason that non-Christian parents send their children to our school. Many answers were given; but if I might sum them up the principal thought and main meaning in every answer was this: We want something you can give our girls that they do not get in government schools. We want that *something* that will save our girls from temptation and will give them character. The recognition of the worth of a Christian School was an unmistakable cry, "Come over and help us!"

As I listened, a while ago, to someone speaking on the village work, I recalled what I had seen in the last year of village work, especially of mountain work, and again I could hear the women in these lonely places, crying: "Come over and help us!" Crying to whom? Not to the outsider—the "foreigner"—but to all men and all women that realize in their heart of hearts the meaning of the Lord's Prayer, of that phrase, "Our *Father* who art in

Heaven," thus realizing the true brotherhood of mankind. The cry comes directly to hearts so filled with love that it flows out to the women of every class, minds so filled with divine love that they can forget differences of country and race and remember only the essential likenesses of men of every clime. The cry comes from so many sources that we cannot mention them all: from the country women, from the women in high life, from our schools and from men of high station and education, who realize the need of saving Japanese women at this very critical time in the nation's history, when they have not yet learned in all cases to use wisely the liberties at their disposal.

The other message that I bring from Japan is this: "The King's business requireth haste!" It is a message that I am sure every missionary on the field who is interested in working for women would wish me to emphasize. A nation is rapidly transforming. The women of Japan, eager, and of modern thought in many ways, are ready to discuss all timely questions of moment. Desirous for something new, they are ready to listen to Christian truth. They are ready, too, because in their hearts there is a want; they feel a spiritual hunger and a great unrest. If we are to heed these two messages, we should study, first of all, the history of Christian progress in Japan and answer for ourselves the question, Has the work done been worth while? I am sure that the young men and women present are themselves particularly interested in Japan and Korea; I will speak briefly as to how we can best touch life there.

At what time can we most advantageously touch the life of woman? We may say there are three periods: the first being that of early childhood, when the little one is emerging from babyhood into girlhood, the kindergarten age. Nearly every mission has recognized the importance of this period, and wonderful work is being done for the children of Japan through the kindergarten and the Sunday-school. I hope that none will think that this work of bringing the little children to Christ is a secondary one, because it is in reality the primary work of Christian missions. "The King's business requireth haste." We must begin early to plant the seed.

As an illustration of how quickly a child takes up the truth, picture to yourselves a scene on the seashore, not far from Osaka. There is one straggling street. A little child comes running along, and says, "Sensei! Sensei! may I go with you?" I say, "Come," and together we go from place to place, until it grows late, and realizing that the little girl is far from home I say to her, this Sunday-school pupil of ours, "You had better run home. You are alone, and it is growing late." But she answers, "Oh, no, you are mistaken. It is not late and I am not alone." And I say, in surprise, "Why, did any little friend come with you?" She answers again, "No; but don't you know, Sensei, that there are two of us, God and

I?" What a beautiful work had been done by her Sunday-school teacher, a faithful young woman of Japan, one of the products of our Christian schools! She had put into this little child's mind that fundamental idea, "God with us."

A little brown-eyed, six-year-old child came into my room one day and said, "Tell me a story." And that request is symbolic of the attitude of Japan to-day in its eagerness to *know*. I told the child the story of the Invisible, the Unseen, Ever-present God. He listened with down-dropped face and knitted brows, and then said, "But, Sensei, I cannot understand. How can God be here and see me when I cannot see Him?" We know that that is a problem with many grown persons. The materialist laughs at and scorns the idea of an unseen power. "How can God be here, when I cannot grasp him materially? I cannot find Him," that is the cry. I said to the child, "He is here; truly, He is," and he began to look about my room. He looked this side and that; he looked everywhere. He gazed upward, looking for the God-shelf. Then he repeated, "I cannot see Him anywhere. Where is He?" Thousands and thousands are saying, "Where is He? Where is He?" Can we answer this question asked by a child under six? "Shigeto San," I said, "is there a wind?" "Why, yes," said he, "anybody knows there is a wind." "How do you know there is a wind?" Again the brow was drawn in thought. He was a bright child. He was trying to solve the problem, and a moment later, joyfully as a discoverer might, he cried, "Oh, I have found out! I have thought how for myself. I have found out how there is a wind. I see it shaking the leaves of that tree"—a little pomegranate tree in my garden. So then it was easy to inculcate the idea of an Unseen Power of powers; and I said, "God is like that. We cannot see Him with these eyes of ours; but we can recognize Him by seeing what He does." I did not know, however, whether the child had really understood. A moment later a Japanese girl came into the room. He turned to her and said, "Matsui San, there is a God; and He is here right now with us." As he spoke I wondered what his conception was, but I knew he had caught some idea of God. "Oh, is that so?" said the girl; "how do you know?" "Why, that is not strange," he replied; "it is like this." I listened for my own illustration, but he had his own thought, in which God was his teacher; for he said, "It is like this: I am speaking to you, am I not?" "Yes." "And you understand, don't you?" "Yes." "You cannot see my words, can you?" "No." "Well, God's like that. You cannot see Him, but you can understand that He is there." The child of that day is now a Christian young man in the high-school. "The King's business requireth haste."

My friends, we must take to the women of Japan *now*—not later—this message of love. We must take *now* this message for

the little children; we must carry it to the little girls of Japan who will become so strong an influence in another decade.

Again, we must take the message at the next important period when we can touch them best: when they are entering upon young womanhood, the time of greatest temptation, when they know not what they need, and meet danger on every side. We want to make them realize, as they have not realized before, that God is beside them; to feel as the little girl felt who said, "I am not alone; God is with me," and so save them.

Finally, we want to take the Gospel of our Lord Jesus Christ especially to the young married women of Japan; and I bring this message to you because the young married woman of that land entering upon new and untried responsibilities, whether she be in the city, in the higher circles, or in lowly walks of life, is sending unwittingly perhaps, but still sending, these messages to you: "Come over and help us!" Yes, if you have *love*, come over and help us! If you believe God is your Father, if you believe in the brotherhood of man, come, and come quickly, for "the King's business requireth haste."

"Night hath a thousand eyes,
The day but one;
But the light of the whole world dies with the setting sun.

"The mind hath a thousand eyes,
The heart but one;
But the light of this world dies when love is done."

Let us have our hearts fired with the divine love, and hear and heed the world-call for Life.

THE NEED AND CALL FOR EVANGELISTIC WORKERS IN THE RURAL DISTRICTS OF JAPAN

FREDERICK WILLIAM HECKELMAN, M. D., SAPPORO, JAPAN

THE FORCE of the appeal for rural evangelization in Japan is pressed upon us by four considerations.

1. That of the eighty per cent. of the population, or more than 40,000,000, living in villages and rural communities, ninety-six per cent. have not been reached by direct evangelization. A study of twenty prefectures shows the ratio to be more than 200,000 to one missionary, and all these prefectures are rural in character and almost entirely neglected. There are but 406 evangelistic missionaries in a field of 51,000,000 people—one for 123,000 souls. Of the twenty per cent. residing in cities and towns, only one fifth has been touched.

Out of a total of 83,638 Christians on the Church records, 30,666 are non-resident, or about thirty-seven per cent. of the whole. These 30,666 non-resident floating Christians are lost in the rural communities. In order that there may be one Japanese evangelistic worker for each 10,000 of the people, the present force must be increased fourfold. In order that there may be one missionary for every 60,000 of the people, the present evangelistic force must be doubled. The additional force required and the call sent forth is for 500 evangelistic missionaries to reënforce evangelistic Christian work in Japan.

In proportion to her population, Japan has fewer Christians than India and not half so many as Africa. In Africa the figures are: one Protestant communicant to 324 of the population; in India, one to 563, and in Japan, one to 851. Not only that, but the population of Japan is increasing at the rate of 500,000 a year, which means that every day there are 1,350 more Japanese to be evangelized than there were the day before, and that the number of unevangelized in the country is greater to-day by 10,000,000 than it was when the first missionaries set foot upon its shores.

2. The industrial awakening has caused a large flow of population to the cities. In order, therefore, to save the cities we must carry the Gospel to the towns and villages.

3. The moral foundations of Japanese history have been laid not by Buddhism but by Confucianism. Buddhism has provided a certain satisfaction for religious craving, but has not deepened ethical obligations. The vast rural class has been and is now the field for Buddhist influence. The professions and places of leadership are increasingly being recruited from those who flock to the schools from the rural life. The rural Church, therefore, must have a larger influence in the moral future of Japan in order that it may contribute a vital increment of moral force to the city. As in America, so in Japan, recruits for future moral and spiritual leadership must come from the country where we have a fine, strong type, unspoiled by modern materialism, agnosticism, and rationalism. It is masterly policy, therefore, to lay broad plans for a vital rural Christianity.

4. The one outstanding important task emphasized in the Mott Conference, held in Tokio last January, was this rural evangelization. Wise foresight will make preparations for so vital a task. We must forestall other developments. There are signs that underneath the apparent apathy and indifference toward religion there is a deep-seated spiritual unrest throughout the nation, especially in the rural section, and it is here that a large harvest is to be won in the near future. The prestige of the old religions is impaired. They have no spiritual dynamic. They do not satisfy the spiritual craving. The leaders—the priests—for the most part are ignorant and immoral; they have no vital message, and do not command the

confidence of the people. The opportunity for the missionary has just arrived.

Here is a people ready for convincing evidence as to the superiority of Christianity in providing rational foundations for a vital moral and spiritual life. As Dr. Gulick said, the great debate between Christianity and the other faiths as to fundamentals has just begun. Japan's life is characterized by increasing spiritual perplexity and moral peril. To many of the educated class, trained in science and history, and relatively familiar with the various religions, the religious faiths inherited from the past have lost their meaning, value, and power. Their motives for moral conduct and social service have become ineffective. There is a feeling that Japan needs a *new* religious faith able to maintain itself in the presence of modern material civilization. Japan needs faith in a good and holy God, a new vision of the essential goodness of the world, a new conception of the value of human life, and faith in the possibility of the attainment of the noble, the true, and the good. Just this is what Japan is beginning to feel—a feeling taking very deep root in her rural life.

Japan is becoming increasingly conscious, in the crisis brought upon her through contact with Western civilization, that her great need is the religion that is best able to meet the social and educational, the moral and spiritual needs of the nation. What are the probabilities that any other religion than the Christian can meet this need? Do any of the older faiths do it?

Japan—and especially the rural sections—is ready to study the deeper spiritual life of the West and to appropriate that which commands her intellect and her heart. This unique situation gives the Christian cause in Japan a rare opportunity. But Christendom must awake! We must see the vision of the Kingdom at this hour of crisis and set before ourselves a commanding program. This task will call for the best that is in us and put our lives and message to the test. Surely a change has come to Japan! Western civilization, unmoral education, the scientific spirit have come in. Ethics based on the native religious cults have been largely discarded. An attempt to found morality on patriotism and the imperial cult has failed. As a result of this policy, increased education has served to undermine the foundations of moral and spiritual life. But there are many signs that the most serious minds in Japan are deeply concerned to find a moral and spiritual basis for the life of the nation.

Japan is conscious that the supreme task that confronts her in the new era before her, as contrasted with the astonishing material progress made during the late reign, is that of building a foundation for strong conviction and high ideals, a problem more difficult and dangerous than the political and commercial problems tackled so resolutely and successfully in the late era of *Meiji*. The

choosing of the name of the new era is prophetic, and it is our conviction that the era of *Taisho*, or "righteousness," will witness a spiritual transformation as remarkable as the material progress which characterized the era of *Meiji* or "enlightenment." While the Three-Religions Conference was a movement among Japanese leaders, it reached out and deeply affected the rural section. The people are not now afraid.

What did the Three-Religions Conference teach? "Man shall not live by bread alone!"

It emphasized:

1. Cordial religious feeling, with a higher basis for Christianity and its distinctive truths.
2. The point that government, education, and religion must go hand in hand.
3. The fundamental power and authority of religion.
4. The conviction that the moral and spiritual needs of the nation are a summons to aggressive efforts by the religious forces.

Count Okuma reflected the general situation in Japan when he said:

Any nation that neglects the spiritual side in the education of its citizens, though it may flourish for a time, must eventually decay. The religion of modern civilization is to be found in the teaching of the Sage of Judæa, by whom alone the moral dynamic is applied.

In a recent address, Dr. Kozaki spoke of the obstacles to the progress of Christianity in Japan, and closed by saying:

What we need is someone to come out as a creator of the religious sense among our people. How are we to awaken this religious sense? It is primarily by faithfully preaching and teaching. Life comes from life. Love creates love. The spirit of man is the candle of the Lord. Above all, we must pray for the divine blessing. And thus these obstacles are to be taken away by the Divine Spirit and the Divine Saviour working in us and in our people.

Japan calls for men with a living message—men like Isaiah and Paul, Luther and Wesley—great men for great occasions; but it needs also the ordinary man living the ordinary life, but consecrated to Christ, to go away from the busy centers into the rural sections to live his life and bring his message.

THE PROGRESS OF CHRISTIANITY IN KOREA

THE REVEREND GEORGE S. MCCUNE, SEOUL, KOREA

DEAR BELOVED, China opened her door to the Gospel a century ago; Japan, fifty years ago; but little Korea held out against foreign invasion the longest of all the Oriental countries. It is only a little more than a quarter of a century since she allowed en-

trance to the Gospel. The Koreans are men of character; men that stand firm; men with fire, nerve, and fiber; men with love; and the greatest thing that they have done is to accept Jesus Christ.

It is unnecessary for me, as I speak of educational work in Korea, to speak at length of what the Japanese Government is attempting to do for public education. The speakers who preceded me have told what Japan is doing for herself in education; and we cannot expect the non-Christian Japanese officials in Korea to give the Koreans a Christian education. What we are trying to do is to make our educational work that which puts Christ first.

More than twenty years ago we organized the first primary school; to-day the primary schools number almost 500. Charters were given to these schools before Korea was annexed by Japan. Thus we see that in mission-schools the Koreans had been enjoying educational privileges several years before Japanese occupation. In these primary schools there are about 6,000 pupils. We have also some intermediate schools. There are twenty-six in the thirty mission-stations in Korea, with a total enrollment of about 1,500 students. There is one arts college in Pyeng Yeng, and a medical college in Seoul, the Methodist and Presbyterian missions of Korea uniting in these higher educational institutions. The total enrollment of these is fewer than 150 students. Our college graduates (fewer than twenty) show that higher educational work has not been developed as in other mission fields. It was not that the Koreans did not desire the advantages of a college education, but with the means at our disposal we felt the greater importance of other needs, and so our energies were expended in direct evangelistic work.

A different policy from that used in other mission fields was practised in Korea. "First, evangelize; then educate the evangelized," was the policy upon which the Korean missions have been worked. As a result of this, we have found that every one of the 150 college students, and all, except twenty-one of the 1,500 academy students, are Christians. Most of the students are aggressive in going into the villages and cities to preach Christ.

Although Korea was opened only a quarter of a century ago, it contains to-day more than 200,000 Christians. It has a self-supporting, self-propagating, and self-governing Church. Some persons have doubted the real Christianity of the Korean Church; others have feared that it was only the result of a transitory impulse. "The Church and the schools have grown too rapidly," said others. If you want to know the *real* life and the real strength of a Church that has been saved by the blood of Jesus Christ, you must see that Church in a crisis. You must see how the members endure under the fire of fierce trial. In the past two years the Korean Christian Church has been going through fire. You have doubtless read of that crucial ordeal. I will not go into details about

it, but I wish to tell you, that of those arrested in that so-called "conspiracy case," almost all were Christians. Knowing this, we do not wonder that the Koreans, Christian and heathen alike, believed that it was aimed at the Christians. The police were active in trying to impress upon the people how unpopular it was to become a Christian or go to a Christian school. A Korean decides to become a Christian, and the next day the police call to ask him why he has adopted that faith. This new believer knows that his name is on the police records, and that because of becoming a Christian he is a marked man. One of the Japanese gentlemen who preceded me on the program this afternoon told us something about the police activities in Japan proper. If such conditions prevail in Japan, they are so much the worse in Korea. I wish I could take you in thought across the Pacific to the entrance of the prisons in Korea. I would that the prison doors would open, and that one would come out of those doors! This prisoner, now barefooted and dressed in the red prison jeans, once addressed the world's great conventions. He gave a remarkable address at the Edinburgh Conference. He can speak English as well as most of us, and besides his native tongue can speak, fluently, French, Chinese, and Japanese. To-day he is behind prison-bars. This is one of our educators, President of the Anglo-Korean School in Songdo. This Korean Christian gentleman, Baron Yun Tchi Ho, with five others of his fellow-countrymen, has been sentenced to six years' penal servitude on the unjust charge of having conspired against the Japanese Governor-General of Korea, Count Trauchi. The same evidence that released the 113 was used to convict these six. Last June, when I was leaving Korea, I stopped in Tai Ku. On request, permission was granted to me by the Japanese prison authorities to see Baron Yun. In prayer he thanked God for keeping him well up to that time. He asked God to make the Christians outside realize that God's ways are best; that, even though he might not be released from prison, yet he was in the place where God wanted him, a witness for Jesus in prison. I felt, as I looked into the face of that servant of Christ in bonds, that I was looking into the face of a Paul.

The Korean Church has been going through a crisis, and it has stood strong. Although this time of test affected the schools somewhat, they have not been ruined. It has taken Christian courage to stand firm, and the Koreans have not been found wanting. In the Hugh O'Neill, Jr., Academy at Syen Chun, of which I am principal, all the teachers and more than one fourth of the students were cast into prison. The school was not closed. The students were given extra classes in Bible-study to substitute for regular work; arrests occurred continually, and although the severest pressure was brought to bear upon the students to leave, not a single student left the school. They stayed until I closed the school in

December. Duty called them to stay and study; to prepare themselves to do a work for God, and they trusted Him. After I closed the school, those boys went out preaching, and I know of many Churches to which new life was given and others that were saved in the terrible crisis because of the aggressive work of students. That showed strong character such as the abiding, unseen Christ alone can develop in a man.

The Korean students are well worth the effort used in educating them. Those students were led to prison by the Japanese police, but they had their Bibles in their pockets and Jesus in their hearts. The Bibles were taken from them, but they could not take Jesus away. One of them, who could speak the Japanese language, on asking permission of one of the gendarmes, was allowed to take his little vest-pocket New Testament with him into the old prison in Seoul, where they were first cast. When he found that none of the others had their Bibles, he took his New Testament, tore it leaf from leaf, and passed them through cracks into the next cell, and thence they went to other cells, until everyone in that prison had some leaves of the Word of God. They read, studied and memorized the material, exchanging leaves with one another until some of them knew most of the New Testament by heart. During the months they had been in this prison, before they were taken across the city to the police headquarters for examination, they made good use of the time. "We had better get it all into our heads now while we have the chance, for we may not have the opportunity when they take us into the other prison," they said.

God was preparing them for a time of terrible testing. They were taken to a place where they went through what is called the examination by the police. This was done in secret. Certain statements were written out, to which the prisoner was asked to assent. These statements were in the form of a confession. A prisoner never could have known how to make statements of such falsehoods as to names and dates which agreed accurately with the statement of every other man. They would try to force a prisoner to assent to these lies that implicated others. He refused. He was tortured, but still refused to assent to the lies. Many different forms of tortures were used, but he still stood out against it. "Kill me, kill me! but I won't lie!" he cried. But they wouldn't kill him. Many of them have said that it would have been much easier to die, but the police would not let them. When they became unconscious, or received severe injuries inflicted by the police, the skilful physicians saw to it that they should not die. These men showed the true martyr spirit. That is what Christian education is doing for the Koreans—teaching them not only to *know* the right but giving them the power to *do* the right in the face of worse than death.

Christian education teaches the Korean how to acquire power for Christian service. The experience of one of the students, a

fine, handsome, sweet boy, illustrates this. He had been brought almost to the point of starvation and was taken to the room where the Japanese police examined him at night. He refused to assent to the lies and was tortured time after time in different ways. He became much emaciated, his body was sore and feverish from torture and exposure, and his mind was weakened. A man in the cell next to him urged him to go out that night and give the desired assent. "God will forgive you, and you can get to your parents, who are looking for you and longing for your return," whispered the older prisoner, who was not a Christian. The boy yielded to the temptation, decided that if they would take him out of his cell that night to the place of torture he would assent. They came for him. While he was jerked along by a chain they had attached to his handcuffs, he thought of his decision. "No liar shall enter the Kingdom of Heaven," rang in his ears. "I will not assent to a lie," he said, when they asked him to confirm such statements as this:

We all gathered in Room No. 8 of the Hugh O'Neill, Jr., Academy in Syen Chun. There were present [here were the names of many Koreans, of most of whom he had never even heard, and of some missionaries, among which names were those of Bishop Harris, Dr. Underwood, and Dr. Moffett]. Mr. McCune made a speech, saying that the revolvers were made ready, and the Governor-General would soon be coming through Syen Chun on his way to the dedication of the bridge over the Yalu River. Mr. McCune said that we were to go to the railway station together, armed and with courage to do the deed. In order that we might not make a mistake, he promised us that he would shake hands with the Governor-General, and that we were to be brave and shoot the man with whom he would shake hands.

They stripped that faithful Christian boy, tied his thumbs together, and hung him up in mid-air by his thumbs. "It is a lie! I will not say it!" he cried. He was crazed with pain. When I saw this boy when he was released four months after that time, he told me this story:

It seemed to me at that terrible moment, when I felt in my prison-cell that I was about to say "yes," that God left me. I could not see His face as I had seen it before. I prayed and prayed, but it was hard to get near God. As I prayed, calling for Jesus, the agonized look on my face was too terrible for the policemen that were torturing me, and they put a mask over my face, so that they could not see that look. They would touch my body with a lighted cigarette. Finally, I said, "Let me down!" As I was being let down, Jesus came to me. He put His face right in front of my face; He put His arms over my shoulders—my Jesus!—and he put His palms on my palms—my Jesus!—and I felt the hole in His palms, and I said, "No!" I became unconscious, and was taken out. It was the last time I was tortured.

Something else happened that night. It was in Syen Chun. I had gone to bed about half-past ten. About half-past twelve, I became wide awake on my bed. I thought I could see that boy standing beside my bed. The vision seemed very real. I pinched myself to see whether I was really awake, and still that boy stood there, looking at me, and saying, "I need you!" There was only one place to which I could go to help him. I went up to the attic,

and there I talked with God, my Father, about him, and asked Him to do the thing that I would like to do. That occurred on the very night that Jesus came when the boy was hanging by his thumbs in prison.

The education that makes those who are educated believe in the Bible, and believe in prayer like that, is worth while. It may be God's plan to use the Koreans to do a great work in the Far East in teaching others that any education that does not make God and His Son real, and that does not exalt the Bible, is not a Christian education.

Look again with me at that little country between Japan and China, old Korea. Notice the shape it assumes and the way it faces. It is a question-mark. It is at the end of China, and China is the question. In silence it stands; but Korea to-day is thinking of answering that question for China. There is but one way for her to do her part. The call has come, and Korea has answered. Three of the best trained Koreans have been sent as missionaries to China to preach the Gospel to those millions. Korea says, "Give China Christ, and the question will be answered."

In conclusion, let me say that what you do for Korea in the way of education, in the way of giving your life, in the way of giving your time or knowledge or energy, you are doing for China. The time is ripe for China. I do pray that, although you do not hear appeals from Korea during this Convention, some of you will see that question-mark and answer China. Come to Korea and help us in our educational work. Help us educate, as we ought to be doing to-day, not the limited few but the thousands who want the Christian education. We have not the necessary force, and it is a hard task that lies before us. Students, come over and help. Give them a chance. They deserve it. They put God first; be willing to go to China to represent Jesus Christ.

In Korea we have an opportunity of training such men and women as those we read of in the Acts of the Apostles. As the Israelites were chosen, a people to represent God throughout the world, so we have in Korea a nation, chosen of God to represent Christ His Son in this new age of materialism. May some students here to-day feel the call of Korea to help in the task of educating these 200,000 already evangelized, that they may evangelize *all* Korea and the Far East.

NEED FOR THE SPEEDY EVANGELIZATION OF KOREA

THE REVEREND J. L. JERDINE, SEOUL, KOREA

THE subject assigned to me is the need for the speedy evangelization of Korea. This question, regarding any land, needs no argument before a Student Volunteer Convention, as the Chairman of the Movement in the report of the Executive Committee so emphasized world-evangelization as our intent. It follows, therefore, that anything less than this is only a fractional part of the task set before us. Since, however, we can best effect this one mighty, stupendous question of evangelization along national and racial lines of distinction, we can properly and profitably consider where emphasis can best be placed at a particular time. There are three reasons why Korea calls for this special emphasis.

The first is because speedy evangelization is feasible. A good part of a generation has already slipped away since the Student Volunteer Movement adopted as its Watchword "the evangelization of the world in this generation." Is it not time that some earnest were given of the feasibility of this great purpose, and what could be more vital than that one of the great pagan nations should thus be speedily evangelized? No field offers a better opportunity than Korea for speedy evangelization.

Before my vision rises that small country, the area of which is only that of the State of Kansas, and I recall that there are no difficult or impassable mountains, streams, or swamps that make it impossible or even especially difficult to reach any and all portions of it, and it possesses a favorable climate. Missionaries leaving America or Canada for Korea have not to undergo any marked climatic change. I remember, too, that we have there a people who are homogeneous; they are not composed, as on many mission fields, of numerous tribes, but are one homogeneous people, one in origin and language, one in history, one in national mode. You know of the difficulty found in some of our fields on account of varying dialects and diverse speech; but in Korea we are relieved from this. Then, too, there is a national, easily-written language, so that not only in youth but in middle life everyone learns to read. Obviously, this is a great advantage to speedy evangelization. Further, we have the unusual phenomenon of a people who have no strongly

entrenched religious faith. Buddhism, once the dominant religion of Korea, has been under the ban for more than five hundred years, save that recently a Buddhist priest from Japan has been actively seeking to reestablish Buddhism among the Korean people. Of course, it is a great advantage in the evangelistic problem not to have the necessity of uprooting a false faith before implanting the true.

Moreover, the people are without special fanaticism of any kind. They are hospitable and cordial, so that in the street or the market-places, or in the homes of the people, an unhindered opportunity is offered for proclaiming the Gospel message. If speedy evangelization is possible anywhere, it surely is possible in a land of such fair delineations, where conditions are so favorable; and it seems to me that if the motto of the Student Volunteer Movement has a meaning it should be demonstrated by the speedy evangelization of Korea.

The second reason is because of the providential preparation for such evangelization. Pinkington, the great missionary of the Christian Church in Uganda, made it a practice to work where the Spirit of God was laboring in some manifest way; and surely we have, in the establishment and growth of the Christian Church in Korea, such a manifestation of God's will expressed to men. We have heard that this is one of the new fields. It has a history of missionary effort of fewer than twenty-five or thirty years, at most; yet, as one of the speakers indicated, more than 200,000 Christians in this land have been raised up. Some one put it statistically as one convert made for every hour since mission work began in Korea.

Where shall we find, in a new and small field, such a manifestation of God's power in raising up the people? But His power has been further manifested in a special spiritual visitation which came to Korea in 1904, 1905, and 1906. You remember something about that great revival, which touched virtually every center of missionary activity in Korea. It gave us a Church, grounded not only in doctrine but in experience; and one of the most marked results of that revival was the giving to the Church a consecrated body of Korean ministers and lay workers. These servants, consecrated to God's service during that period of spiritual visitation, have been the chief factors in the further growth of the Church. They, and those who have been converted under their ministry, form the largest hope for the speedy evangelization of Korea. They, and not the missionaries, are the class of workers whose number can be increased indefinitely; and they are the ones who are to go into the homes of the people and carry the Gospel message. Already, at times, certain regions of Korea have been compassed by these workers; every home within those boundaries has been visited, and the people have received from these unlearned workers

the spoken and the written Word. Of course, the Christian community in Korea forms a small proportion of the entire population; but the Church has been planted in every part of the country, and there is now no part of Korea where we have not God's witnesses. Think what a foundation has been laid for active, speedy evangelization in the future, and think how far we should fall from God's purposes, as manifested through His providence, if we should let anything hinder the speedy accomplishment of the evangelization of that country.

I make my final suggestion because of God's larger purposes that will be manifested through speedy evangelization. There is a law in the Divine economy that the apostle of grace bestows a blessing that rises beyond the immediate recipient. The man is blest that he in turn may become a blessing. God chooses a nation, that that nation may become His instrument in carrying the blessings of the Gospel to other nations. The great problem of the world, as we have already realized in this Convention, is the problem of the Far East. There dwell the teeming hordes of population, and many of these people are of such qualities and capacities as to make them important possible factors in the future of the world's history. We have come now upon the time that was prophesied by an American statesman—that is, that the future type of world-civilization is to be largely affected by the type of civilization developed among the people of the Far East. Now, Korea is a part of this Far Eastern problem. Korea may mean little to the world in a political or a commercial way, since her interests have become absorbed in and blended with those of Japan; but it does not follow that she will not exercise an independent moral and religious influence. In this connection, we have only to remember the Jewish nation, a subject people, but exercising a far more powerful religious influence than the great nations to which she was subject. God has seen fit to preserve the Korean people as a separate people during many centuries. Almost the only attention which Korea has drawn from the world has been by reason of the growth and development of her Christian communion. Surely God has a great purpose to work out through such an instrumentality. Korea lies between the great peoples of China and Japan; and the past is not without precedent in influence that she wrought upon these more powerful races. Especially have we the historical fact that Buddhism came to Japan through Korea. That was a false faith, but who can estimate the strength of the influence that she may exercise with the truth of God planted in the hearts of a people, backed by His gracious purposes and irresistible power?

I do not know that I could indicate satisfactorily what line of work it would be best to pursue. Mr. McCune has told us that already, from Korea, men have gone into China and are in turn preaching to the Chinese people. I think we shall readily agree

that even from our own home-land we could little afford to withdraw, to win the great problem of the evangelization of the Far East. I think that perhaps a measure of our faith as regards the faith-staggering problems of the larger Eastern nations is founded upon what God has wrought in Korea, the history of her Church, and the hope that we cherish regarding their Church. In view of the feasibility of the speedy evangelization of Korea, and in view of God's providences in the past, which seemed to indicate His purpose for the future, Korea calls for every possible help to speedy evangelization. This Convention can contribute its part. We do not ask for large reënforcements in Korea; one of the promising features of that field is that her needs are limited. Already one of the missions at work in Korea has received its desired quota of missionary workers. I do not know whether that is common elsewhere, but it is not common in the Orient. It is the only instance that I know of where a nation has received its desired quota of workers; and while I have not the statistics, I feel confident in saying that the requests of the other missions for new workers would reach a total of hardly more than 150. See how easy it would be to supply that need, to man a field and prepare it for speedy evangelization! Our prayer is that God, speaking through this Convention, may put it upon some hearts to fulfil His purpose and His will in Korea.

LATIN AMERICA

South America: A Brief Survey

Religious Conditions in Mexico

Religious Conditions in Brazil

The Situation in the Philippines

Student Conventions in Latin America

A Student Conference in South America

The Demand for an Interdenominational Movement for
Higher Education in South America

Demand for Missionaries Qualified to Train Men for Ministry
in Latin America

An Appeal for Service in Latin Lands

SOUTH AMERICA: A BRIEF SURVEY

THE REVEREND WILLIAM E. DOUGHTY, NEW YORK

LATIN AMERICA comprises about nine million square miles. Within these nine million square miles live about seventy-one millions of people, and, by way of vivid contrast, let us remember that in all this vast area there are now fourteen hundred and thirty-two missionaries, about one half of them in the Continent of South America. I will leave Mexico and some other countries to be dealt with by representatives from those lands, and speak only of the largest of these bodies—South America. There are in South America seven million two hundred and sixty-two thousand square miles, and between forty-five and fifty millions of population—that is, a territory that is virtually twice the size of all Europe. India could be contained in South America four times.

There are really two South Americas. First, there is a progressive, or advanced, South America, composed of the following countries: Uruguay, Chile, Argentina, and Brazil. Take the smallest of them, Uruguay, which is larger than England, and as large as North Dakota. Take Chile, which is large enough to carve from it four States as large as the State of Nebraska. If you were to put the southernmost strip of Chile here at Kansas City, and stretch its territory eastward, it would reach all the way to New York City, and then run out a thousand miles into the Atlantic, one third of the way to Europe!

Argentina is large enough to cover all of our States east of the Mississippi, and the first tier of States west of the Mississippi. We might mention also that the fourth city in size in the whole Western Hemisphere is Buenos Aires, the capital of Argentina. It is the largest city south of the equator, larger than any other city in the Western Hemisphere, except New York, Philadelphia, and Chicago. It is as large as Baltimore, Boston, and Denver added together.

Brazil alone is as large as all the United States plus four States as large as the State of New York, if we add five hundred thousand square miles. Brazil is as large as the whole of Europe. Think of the application of facts like these: there are now as many converts in Brazil as in all the rest of the countries of South America added together, virtually one half of the missionary force of all

South America is in this one country. In Latin America there are only three Christian institutions of college grade, and all are in Brazil. It is the only land in South America that has developed a strong, independent, native leadership. These are the lands that represent the progressive section of South America.

One of the next progressive countries of South America is Paraguay, which is large enough to take in four States of the size of Indiana.

If you will take New York and New Jersey, Pennsylvania and Delaware, add them together, and multiply the total of those by six you will have an idea of the size of Bolivia.

A little farther north is Peru, which is large enough to carve from it California and Oregon, Washington and Nevada, Idaho, Arizona, and Utah.

Then Ecuador, as big as all the New England States, New York State, and the State of New Jersey added together.

Next, Colombia, which is as large as Germany and France, Holland and Belgium, combined.

Without speaking of Guiana, consider Venezuela. Perhaps I can make its size easily comprehensible by saying that our State of Texas is so big that if the entire population of this planet were put into the State of Texas, without leaving a man, woman, or child anywhere outside of that State, that would mean only nine persons to the acre; Venezuela is as big as two States the size of Texas, and then you would have room enough to throw in Kentucky and Tennessee!

These are the vast areas that call to us this afternoon, areas which in many parts have not been trodden by the foot of civilized man. Out of the vast extent of this Latin-American field appeal to us the millions of heart-beats of the men and women who cannot possibly hear about Jesus Christ unless you carry to them within this vast expanse the message of the living Son. That is what I heard this afternoon. I heard Him call, "Come, follow!" That was all. My heart went after Him. I arose and followed. Who would not follow after hearing Him call?

RELIGIOUS CONDITIONS IN MEXICO

THE REVEREND JOHN W. BUTLER, D. D., MEXICO

THE SUBJECT of religious conditions in Mexico has two sides. First we will consider inherited conditions, particularly those left us by the historic Church. The chief part of this inheritance is the fact that, as far as the historic Church is concerned, Mexico is a Bibleless land. Not ten per cent. of the people in that country

know what the Bible is; but this fact is owing to the neglect of the British and the American Bible societies and not to the historic Church. Not long ago one of our colporteurs sold a Bible in a town in the State of Vera Cruz. A few days later he received a visit from one of his neighbors, who said to him, "I have bought a Bible." The American was inclined to doubt it; then the visitor ran away to his little thatched cottage and brought back his Bible, holding it up with considerable delight to show his friend. What do you think it was? A ten-cent dime novel! That is all the poor fellow knew about the difference between God's blessed Word and a wretched human production. That is, indeed, the condition of the majority of the people in that land to-day.

Secondly, we must remember that, though Mexico is nominally Christian, the people are without the saving knowledge of the Lord Jesus Christ. They have many images of God and of the Lord in their shacks, it is true, and in chapels and churches you will find saints and images of Jesus Christ of all kinds, and many of the dead Christ, some of them exceedingly obnoxious; but you will find very little to-day of the living Christ represented in the Mexican Churches of the historic religion—the living Christ who enters human hearts, to bring pardon and praise and joy—and hope of heaven is unknown to the multitudes of Mexico.

The historic Church has made for itself among the people of that land the reputation of being chiefly the religion of money. The priest has a tariff for administering the sacrament and for all the privileges of the Church. Sins may be forgiven, and the very gates of heaven opened, for money.

The historic Church has done comparatively nothing to educate the multitudes of that land. Three fourths of them are illiterate, though that is not their fault, but their misfortune. I repeat, three fourths of the fifteen millions of people in Mexico do not know how to read or to write. Of course, this ignorance makes an excellent hot-bed for superstition, so to speak. Wherever ignorance prevails, superstition does much more abound.

These are the conditions which the people in Mexico inherited from the historic Church, and these are exactly the conditions that bring about riot and revolution in that long-disturbed country. The real revolution began one hundred and three years ago, and we are still talking a great deal about it. Mexico is the country most discussed by the newspapers in the United States, and her people are the least understood, perhaps, of all people in the world. I don't know what you people think of the daily reports in the papers about Mexico; but I fear that if I had not a little of God's grace in my heart, I should backslide very quickly in reading your daily papers, for the reports about Mexico are fearfully exaggerated and distorted, and misrepresent many things.

The first struggle of the revolution of a century ago came

after independence from European rule was won. The next came a few years later, when a struggle was made to throw off the ecclesiastical yoke. This culminated in 1857 by the separation of Church and State, and the adoption of the Constitution under which we now live, and which is modeled after that of the United States, though much more Protestant in tone than it was years ago. Then followed the three years' religious war, which had reform for its object, and which brought about and thoroughly established religious liberty, opening the door for the entrance of Protestantism into that country.

The present condition of Mexico is something like this: we have a hydra-headed revolution, with five or six different factions, no one of which, so far as I can learn, is friendly to the others; therefore, they are far from being under one banner, but all are fighting without any principle involved, so far as I can see. This Kilkenny-cat fight in Mexico is a sight to make men and angels weep.

Now, what is our relation, as Christians, to this situation? We went into Mexico about forty years ago with a small force and very limited resources from several of the evangelical Churches of this country; yet God has so placed this force and these resources that to-day we have in a land where, when many of you were born, there was no Bible, and no Christian Church or influence, no evangelical Church, or influence—in fact, no Christian influence whatever—we have to-day, I say, about a thousand Protestant congregations, one hundred thousand Protestant followers, and fifteen thousand students in our Protestant schools. This is gratifying, of course, but it is not what we ought to have achieved by this time. If Protestant Christianity could only have seen its opportunity in 1857, when Church and State were separated, when the multitudes were turning away from superstition, ignorance, and idolatry, looking for something they knew not what, but something better than they had ever had; if Protestant Christianity in this country had seen its opportunity then, and had sent the proper force with ample resources into Mexico, I verily believe that one third of the Mexican people to-day would be under Protestant influences; and the fearful history that has been written in the past three years concerning that people might not have been written had we gone there after the collapse of the French Empire under Maximilian, of whom Louis Napoleon and Pope Pius IX had dreamed as the founder of a great Catholic empire on the American continent. When that dream vanished, and, despite the support of three European nations, that effort failed, and when the archbishop rose in sedition against his Church, we should have entered Mexico immediately. But I feel confident that in a short time the disturbed conditions in Mexico will settle down; the sifting process now going on will come to an end, and another golden opportunity will come in Mexico for Prot-

estant Christianity of the United States. Shall we be ready for it? Will the consecrated young men and young women of this country be ready to hear the call to go to their next-door neighbor, for the Lord Jesus Christ?

Dr. Pritchett, president of the Carnegie Foundation, said to me not long ago, regarding his two months of residence in that country, "If I were only a young man I should like to give my life to Mexico. I should like to live my life over again, and live it among those people." The consecrated young men and women in the evangelical Churches of the United States should go into that country in the next five years, and see great things brought to pass; they may have an important part in the building of a better, a more peaceful, and a more prosperous nation.

RELIGIOUS CONDITIONS IN BRAZIL

THE REVEREND ED. F. COOK, D.D., NASHVILLE, TENNESSEE

IN A first-hand study of religious conditions in Brazil, the largest of the South American republics, and in the main typical of all, one is oppressed by the deep moral and spiritual destitution of the people. There appears to be a lack of high moral ideals and of wholesome spiritual conceptions. In almost every sphere of life, there are common departures from the moral and religious standards that have done so much to build up and maintain the Christian nations of the earth. These departures appear in the personal, domestic, social, business and political life of the people.

Before going to Brazil, I had been told frequently, and I had read also, that these conditions were explained by the dominance of the Roman Catholic Church through more than three centuries. I had heard repeatedly that the chief contributions of the Roman Catholic Church to the civilization of South America were ignorance, superstition, and vice. I entered on my studies in Brazil, therefore, with some well-defined questions in mind, but as far as possible maintaining a teachable attitude.

In order to see these questions from the standpoint of the South American, native born and foreign resident, and to get his impression of religious conditions, I sought interviews with prominent men and talked freely with the common people, always asking one or more of a series of questions which opened the subject of moral conditions and religious influences. I did not intimate my special interest or object. The men were not especially selected for the interview, but as I met various persons and had opportunity I drew them out on the subjects to which I have referred. Of sixteen interviews, of which I took notes, four are here given. They are not

selected because of the character of the replies, but are taken at random as indicating the views of men in Brazil intimately associated with the people and inseparably connected with the future of the Republic.

In an interview with a native Brazilian, a gentleman of education, culture, prominence, and success in his profession as a lawyer, I propounded the following questions, to which he made the answers appended:

"How do you account for the distressing percentage of illiteracy in Brazil?"

"I attribute it largely to the attitude of the Roman Catholic Church toward popular education. The Church has always opposed and blocked efforts in this direction."

"Does not the Church contribute to the intellectual and moral uplift of the people, and to the progress of the nation?"

"No! The contributions of Rome are chiefly ignorance and superstition. The Church is opposed to progress and reform."

"Does not the Roman Catholic Church minister in some measure to the spiritual needs of the people?"

"No. The Church does not preach an evangelical gospel. The people receive little or no spiritual truth or guidance. They have long been denied the Word of God as a lamp and a guide."

"Are the Roman Catholic priests as immoral as they are commonly reported to be?"

"I would answer your question by saying: There is a difference in this matter in your country and mine. In the United States an individual minister here and there may be a bad man; but as a class, ministers are recognized as good men. In Brazil an individual priest here and there may be a good man, but as a class they are recognized as bad."

"In the United States the Christian minister is admitted to the family on the basis of social and pastoral recognition, and is regarded as a spiritual adviser and leader. Here in Brazil the Roman Catholic priest is not admitted into the home on either a social or pastoral basis. He is not permitted to pay social or pastoral calls, nor is he allowed to enter the home in the absence of the head of the family. In case of a marriage or funeral, his services are regarded as purely professional. They are rendered perfunctorily. When they are finished, the priest departs."

"What is the attitude of the men of Brazil toward religion and the Church?"

"The attitude of the better class of men toward the Church is one of apathy. Toward religion they are indifferent. I would not say that this attitude toward the Church is hostile; yet it is quite common for men to forbid their wives and daughters to go to the confession, because of their distrust of the priests. French infidelity has long had greater influence in educated circles than any ecclesiastical order or institution, or any decree or mandate of the Church."

After this interview a prominent citizen of Rio de Janeiro handed me this clipping from the *Jornal do Commercio*, Rio de Janeiro, dated September 5, 1911, illustrating prevailing superstitions:

The Superior of the Convent of San Francisco, Bahia, Frei Jose Pohlman, protested before the Minister of War against the non-payment of the soldiers' monthly pay, to which he says St. Anthony has a right as a lieutenant-colonel of the army, by virtue of the decree of Dom John VI, dated February 4, 1811, and October 22, 1816.

From the date of this decree by the King of Portugal in the time when Brazil was a colonial possession, until November 15,

1889, when the monarchy was overthrown and the Republic set up, this allowance was paid into the Church regularly from the Brazilian treasury for the benefit of St. Anthony. Why? Because of the superstitious reverence of the Brazilian soldiers for the patron saint of the army and because of the greed of the Church for gold.

Here are a few questions and answers from an interview with a well-known Brazilian educator:

"Does the Church encourage moral reforms and the progress of the nation?"

"No, no! The Church is reactionary and obstructive."

"Is the Roman Catholic Church answering the moral and spiritual needs of the people?"

"The Catholic Church has signally failed to establish moral ideals; hence the people are morally adrift. The Church has pitifully failed to supply the spiritual needs of the people; hence they are in spiritual destitution. If it failed to establish moral ideals, it could hardly be expected to present spiritual truth and maintain spiritual standards. The people are without spiritual food."

"Are the priests as morally impure as they are reputed to be?"

"The priests have not been misrepresented in this regard. As a class, I fear they are morally corrupt. Now and then you meet a good man among them, but he is an exception."

Of an English engineer, who had been many years in Brazil, engaged in railroad construction in the interior, I asked two questions. His answers challenge attention.

"How do you account for the backwardness of the people?"

"Ignorance. Eighty per cent. of the population of Brazil are illiterate."

"Do you find the Catholic priests to be good fellows and helpful to you and your men?"

"No, indeed! They are devils! They cheat and rob the people; therefore they can teach them nothing of honesty. They live immoral lives, and therefore are unable to teach the people common morality. You must expect little of a people who have to look to such priests for moral and spiritual instruction."

We traveled for several days with a young American who is a traveling salesman for a large commercial house, with Argentina and Brazil as his territory. I asked him:

"What is the attitude of the young men of these republics toward the Catholic Church?"

"They are wholly indifferent. As a rule, they never attend services from any sense of duty or privilege. In fact, the great majority of young men never attend at all. Now and then they attend high mass as a social function."

"Does the Catholic Church throw around the young men moral restraint, or undertake to provide in any way for their moral and spiritual welfare?"

"There seems to be no effort to restrain or guide the young men in the matters of morality. On the contrary, by her usage and example, the Church seems to encourage immorality and vice. I regard the immoral lives of the priests and the lotteries run by the Church as two of the most pernicious influences in the country."

"Are the priests really as immoral as they are reputed to be?"

"The common testimony is to that effect. My observation tends to confirm the report. At least, the natives regard them as morally corrupt, and hold them in contempt. There may be exceptions, but they are not numerous."

These memoranda from my note-book constitute a severe arraignment, but the records are faithful. There is no material variation in the replies of sixteen representative men whose answers I recorded. Other answers of which I took note are as strong and as striking as the ones given here. Besides the conversations recorded, I talked with scores of men in all walks of life and representing various nationalities, faiths, and no faith. The unvarying testimony is that the Roman Catholic Church in South America is unable to meet the moral and spiritual needs of the people; that the Catholic Church impedes rather than promotes the moral and intellectual uplift of the people; that the priests are immoral and unfit to lead in spiritual things; and that the men of Brazil are indifferent toward religion and are deserting the Church of Rome, with contempt for her priests and scorn for her institutions.

I have given these testimonies rather than my own impressions for the simple reason that these statements from men of Brazil represent mature judgment and long observation, rather than impressions of a few months' sojourn. These men speak without prejudice or any sort of ecclesiastical bias. Surely we must accept as reasonably correct the statements they make.

After these interviews, and a careful study of the situation in every part of Brazil, I have come to the conclusion that we have not in all the world a mission field whose deep moral need and utter spiritual darkness constitute a more urgent missionary appeal. Moral and intellectual blight and spiritual blindness are the contributions of Rome through four hundred years of ecclesiastical dominance in Latin America. Shall we now, in the morning-time of our life as a Christian nation, and in this day of exceptional opportunity in Brazil, leave our fellow-Americans to such a fate? Shall we make no adequate effort to reach and bless them with the Gospel of our risen and glorified Lord? These questions can be answered only through the love and liberality of the Church at home.

THE SITUATION IN THE PHILIPPINES

THE REVEREND JOSEPH C. ROBBINS, PHILIPPINE ISLANDS

AFTER TWO years spent in Iloilo, the second city of the Philippines, in 1904 I moved to Capiz. I remember very distinctly the impression made upon me, on the beautiful day that we sailed up the Panay River in the midst of that city. One of the three principal buildings facing the plaza, or public square, was the great stone jail, filled to overflowing with prisoners left over from the Spanish régime. At that time there was no Protestant Church in that city of twenty thousand population, or in the entire province

of 325,000. There was no home or orphanage for the little homeless children that we found in the streets of the city. There was no hospital to care for the sick and suffering, or for those in the villages of the province. There was no organized work for either the boys or the young men. That was in January, 1904.

By January, 1909, the following changes had taken place. That old stone jail had been completely rebuilt, and it is to-day a magnificent, modern, fully equipped high-school building. There are ten class-rooms, an attendance of three hundred students, and offices for the superintendent of education and other officials of the school.

Right in the center of the city is a white stone church building, with a self-supporting Church of 180 members. There were eight other self-supporting Churches in that province in 1909, where in 1904 there was not one.

Ten minutes' walk from the center of the city, on a hill, overlooking the China Sea, stands a modern, fully-equipped hospital, where last year we treated between ten and eleven thousand cases. On another spur of the same hill there is an orphanage where there are between seventy-five and a hundred little children under the motherly care of a Christian woman. There is a boys' club for the boys of the city, and a dormitory, under the supervision of a secretary, for the young men attending the government school.

When I think of the changes that I have seen there in less than six years—the old stone jail transformed into a high-school building, full of happy boys and girls, eager to make the most of themselves; of that church building standing in the center of the city, with beneficent influences spreading throughout the town, and extending to the province; of the hospital and the orphanage, showing so concretely and vividly the power and the influence of the love of the Gospel of Jesus Christ, it seems to me that we have a living and convincing illustration of some of the changes that have taken place in the Philippine Islands. And we have a striking illustration of how the kingdoms of the Orient are becoming the Kingdoms of God and of His Christ.

The old Spanish explorers called the Philippines "the Pearl of the Orient," and to-day the stars and stripes float over the Pearl of the Orient, bringing light, hope, and new life to eight million people who never have had it before. Eight million people, right at the door of the Orient! Have you ever thought of what this means? That in this day, when God's hour for the Orient has come, *we* are standing in this strategic place of influence. How did it happen? It did not merely "happen." God placed us there that the American people and the American Church might have a very large and a very real part in making the kingdoms of the Orient become the Kingdoms of God and of His Christ.

President McKinley outlined the policy to be followed by the United States Government in the Philippine Islands when he said,

"The Philippines are ours, not to exploit but to develop, civilize, educate, and to train in the science of self-government. This is the path of duty which we must follow, or be recreant to a mighty trust committed to us." We have been true to this trust, and as Americans we may well glory in the work of the American administration in the Philippine Islands. We have given to the Filipinos the best that we have: benefits of science, the education of the masses, intellectual and religious liberty, and a just, liberal government, in which the Filipinos themselves have a large part.

There are to-day in the American public schools of the Philippine Islands 600,000 children. The instruction in these American public schools is entirely in the English language. Think of the opportunity to the American teacher and the American missionary in this young life growing up in these public schools, wide awake to new ideas and new ideals, speaking our own language! The Church of America has never faced outside of her own boundaries such an opportunity or such a responsibility as she faces in the Philippine Islands to-day.

When we went to the Philippines, in 1902, we were quarantined two weeks in Manila on account of the cholera. To-day cholera has virtually disappeared. Smallpox, which was formerly an annual scourge, has now been completely wiped out. The death-rate of Manila has been cut down fifty per cent. since American occupation. Twenty-five years ago the Bible was a closed book in the Philippine Islands. To-day we have translated the Bible or the New Testament into ten languages of the Philippine Islands, and a million copies of the Bible or the New Testament have been purchased by the people. God's Word is being read and character is being developed.

On the thirtieth day of December, 1896, Dr. Jose Rizal, the great Filipino hero, was led out to Luneta Park in front of Manila Bay, blindfolded, and shot in the back by Spanish soldiers. Why was he shot? Was he a traitor to Spain? No; he had offered to go as surgeon in the Spanish navy. He was an educated man—educated in Spain, Belgium, and Germany. Why was he shot? Because he dared to think, and in his three books and in many newspaper articles he had told the world the reason why his country was so far behind in the advance of progress in this age. This was because of the oppression of the Spanish friars; and for this reason "this brightest light of the Malay race," as his German biographer calls him, was murdered in cold blood amid the applause of the Spanish friars and their friends. Thank God, that day is past, and now under the stars and stripes men can worship according to the dictates of their own conscience. As Americans, we may well glory, then, in the work of the United States Government in the Philippine Islands. But something more than schools and colleges and hospitals were needed to bring out all that was best in these

splendid Filipino people. So the Church of Jesus Christ, recognizing the call of responsibility and opportunity that came to her soon after that May morning in 1898, when news was flashed across the sea that Dewey had taken Manila, sent her missionaries to establish there a Church that would teach Christianity in its simplicity and its purity. The missionaries, recognizing the greatness of the task and the smallness of the force, organized themselves into an evangelical union, determined that there should be no overlapping, competition, or wasted effort, divided the territory among the different denominations, one denomination taking one province, another denomination another. In the large cities, as in Manila and Iloilo, two or more denominations are working together. For instance, in the city of Iloilo we have a union hospital operated by Presbyterians and Baptists. There is a Presbyterian doctor and a Baptist doctor, a Presbyterian nurse and a Baptist nurse, with fourteen Filipino nurses, and the wards are full of Chinese, Japanese, Filipinos, and Americans.

Aside from establishing hospitals, the missionaries have established schools. There are a number of industrial schools, carried on by the different boards. I have been especially interested in the one at Jaro, where we purchased a farm of sixty acres and have there three hundred boys being trained in industry and in Christian living. There are also schools for girls, training-schools for Bible women, and training-schools for Filipino teachers. Many of the missions have kindergartens for the little children. Many of the missions have also perfectly-equipped printing establishments for the printing of Christian literature and the Bible; and of course strong emphasis has been put upon direct evangelistic work and the establishing of the Christian Church.

And so, through the school and the printing-press, the hospital and the workshop, through living and preaching and teaching, we are trying to do our full duty to these bright, eager people, our "little brown brothers," whom God has brought into such close relationship to the American people and the American Church.

STUDENT CONVENTIONS IN LATIN AMERICA.

CHARLES D. HURREY, NEW YORK

UNDOUBTEDLY the most baffling question facing the missionaries in the Latin-American nations, who have had a most earnest desire to reach the situation, has been the problem of reaching a point of contact. If we could solve this problem, it would go a long way toward obtaining an influence over this class of people.

When I was at St. Mark's University, in Lima, which was

founded in 1551, I talked for an hour with a young man about his proposal to go on the following Friday night to a neighboring community to teach the Spanish language to a group of Indians. I inquired as to his motive for doing this. He shrugged his shoulders, and said, "Mere sentiment." "What is back of your sentiment? Do you ever go to church?" I asked. "No, señor." "Why don't you go?" I continued. "I should not learn anything if I did go, and I have no interest in going there," was his reply. "Have you ever heard of Jesus Christ?" I inquired further. "You seem to be doing what in Columbia University we call 'social service' in some of the institutions up here." "I am not interested in the Church," he replied; "and as to Jesus Christ, I may be affected indirectly by His life." Then he added, what I related at the Convention meeting this morning: "He has been dead for two thousand years; I don't believe He can influence anybody much to-day."

I mention this as a rebuke to many of us students in North America, that this young man at St. Mark's was going out on a Christlike errand, but without the stimulus of the Christian Church, or intimate contact in a personal way with our Lord.

The success which has come, in a small degree at least, to the Young Men's Christian Association in reaching the student class, particularly in Buenos Aires and Rio de Janeiro, San Paulo, and Montevideo, I think is owing to the approach that was made personally to the men of the universities, bringing them into the educational classes, and into the social and physical activities of this organization, these exceptional features seeming to make a special appeal to the student class.

For example, Dr. Ewald in the University of Buenos Aires invited a group of students to come to his home to study English, and in the most tactful way led them to the point where he could say that one of the most enjoyable collection of books in the world was called the Bible, and suggested that they might be interested in studying English by reading it? Ultimately he had those men on their knees, praying for forgiveness, for their lives had been full of sin; and thus began the Young Men's Christian Association in the University of Buenos Aires, which now has two hundred and fifty members, and is wielding an ever-increasing influence.

I believe that the most successful means for reaching the student class will be through the international student conferences, to which we referred this morning; they will bring together young men from many nations, and ultimately each nation will have its own student conferences, where, away from distraction of the city, in the quietness of the ten days on the seashore, they will have time leisurely to examine themselves. I believe that this plan possibly will aid greatly in reaching the student class, the most difficult problem of all, since how to rally the student class to the Christian Church, once you have won them to believe in God and follow

Jesus Christ, and accept Him as their Saviour, is a problem which, of course, the foreign missionaries know well, and regarding which there is such intense prayer to-day, not only in Roman Catholic lands but in Greek Catholic lands as well.

What is to be done with reference to church buildings? I have seen young men by the score pass by the mission-halls of various denominations that are altogether too poorly supported, we think, by the people at home. The halls do not interest them. They prefer to go to the great cathedral; they are fond of showing off their imposing church buildings, and sometimes Americans admire the service that is going on.

A Mexican student of ability said to me at Columbia the other night, "If you want to win the student class and the ruling classes of the Latin world, you will have to adapt your message and your time of service a little more nearly to that which they are accustomed to, whether you like it or not." There may be something worth thinking about in that suggestion. It is true, at least, that if we are to win these men we must have the highest-trained Spanish-and-Portuguese-speaking people to appeal to them, and must adapt ourselves in every way to their manner of living. In that way, we may rally them ultimately to the Christian Protestant Church.

A STUDENT CONFERENCE IN SOUTH AMERICA

P. ARTHUR CONARD, MONTEVIDEO

IN JANUARY, 1913, which is midsummer in Montevideo, we had upward of eighty delegates in a university student camp of an international character, situated only fifty miles from Montevideo. Fifty of them were students from the national government universities of the four progressive nations—Brazil, Chile, Argentina, and Uruguay. Under those conditions, and remembering the attitude of many South Americans mentioned here this afternoon, you will understand how startling was the fact that these four Governments paid out of the public treasury the traveling expenses for delegates from their national universities to our Young Men's Christian Association camp. Not only did the Government pay traveling expenses—sometimes you can get money out of a public treasury, if you know the ropes, that you could not get out of a private pocket—but their diplomatic representatives visited us there; so we had the Ministers of Chile and Brazil, of Argentina, of Great Britain, and of the United States, at our camp. The Uruguayan Secretaries of State and of War, who had lent us our tents and other equipment necessary to conduct the camp, came out in a cruiser of the Uruguayan navy and made us an official visit. Remember also that

those government representatives—themselves mostly men who take the attitude of indifference or hostility to religious teaching—expressed hearty approval of the work being done there, not because we were a religious organization, but because of the valuable contribution we were making to the moral life of their students. He went on to say he believed the Young Men's Christian Association was making a larger contribution to national peace by their methods than any other agency at work among the South American nations, through the mercy of Jesus Christ, through those who have spent their lives working and dealing not with small classes of men nor with a single community, but with high and serious international issues.

But what do you do there? you will ask. Do you get really into the hearts of the men? Let me give one or two illustrations. On the last night of camp life we have what we call the night of the open heart around the camp-fire, and every man may say what is in his heart that night. Perhaps ninety per cent. of the men that came from those universities knew almost nothing of our religious position—I mean of our attitude toward what we consider constitutes real religion. When they came to give their testimony, a young student from the University of Chile said, "Men, I have a confession to make. I came a few days ago, as you know, from a Church hostile in religion, believing that my especial duty to my own Church was to take the religious teachings it offered, as my father and mother had accepted religion before me. I understood nothing of their interpretation of religion. But I have seen a new vision here, which has opened to me a new world. I cannot say that I go away a believing Christian; but I do go away an open-minded man, to make a first-hand study of these things."

If I had time I would tell in full another story or two of other men who in that camp have become Christian men—one of them giving up a fine position in the University of La Plata, to devote his time to the work of the Young Men's Christian Association associated with the university work in Buenos Aires.

Yes, even the student who has turned completely away from religion can be won to our Lord, if we make points of contact and present to him the Gospel in a way that he will hear it.

The taking of South America—the student life of South America—for Christ, means a call to war; and that student or that organization which in time of war stands on a peace basis has the greatest opportunity of a lifetime.

THE DEMAND FOR AN INTERDENOMINATIONAL MOVEMENT FOR HIGHER EDUCATION IN SOUTH AMERICA

THE REVEREND SILAS D. DAUGHERTY, M. A., PHILADELPHIA

IN SOUTH AMERICA we have to do, directly or indirectly, with 50,000,000 souls in the ten republics of the continent, and with a state of illiteracy that varies in these republics from 50 to 95 per cent. The rapidly growing system of primary and secondary public schools is a departure from the colonial and parochial systems of the Roman Catholic Church, and, if possible, has even less of Christian training in it. The teachers are not supposed to be religious, except that they lead in the adoration of their heroes and their country. Besides these conditions, the universities, which have taken on new life, have broken or are breaking with the Roman Catholic Church, which to them heretofore has meant the only Christian Church. The professors in these universities are largely unbelievers, and make bold to assert that the Christian religion is no longer an open question, maintaining that science and philosophy have ruled it out. In consequence of this attitude of the professors, the student body has no use for the Christian Church.

It was my privilege to spend some months in the city of Buenos Aires in a study of the social, religious, political, and educational conditions. From information gathered from many sources, I was led to believe that fully 90 to 95 per cent. of the five thousand students in the University of Buenos Aires are in a state of unbelief; and that a large majority of them do not even believe in the immortality of the soul. This state of unbelief, I am informed, is common to the universities of the entire continent.

Indeed, you need not look to the universities alone for unbelief, for it is found everywhere. Like the tendency toward gambling and impurity, it seems to have permeated all ranks of society. In most parts the Church and the priesthood have not only lost especially their power and hold upon men, but they are despised and rejected. In company with Dr. Speer I called on some priests, who received us most cordially and showed us perfect hospitality; but when questioned as to the state of the Roman Catholic Church, they expressed regret even to have to speak about it. They told us with deep feeling of the deplorable religious conditions, and of

their inability to do much for the people because of the feeling toward the Church and the priesthood. They told us that not more than ten to twelve per cent. of the people ever enter the churches. An influential woman, one of the leading educators of Buenos Aires, in speaking of the priesthood, said, "I would not think of such a thing as going to confession; I never have done it, and never shall go, although I am a Catholic."

As to the need of higher Christian education in South America, there is no question whatsoever; and indeed it is an imperative necessity, if the work of evangelization is to be successful there. All the missionaries in Argentina feel keenly the need and see clearly the wisdom of such a movement; and I have reason to believe that this is the consensus of opinion throughout South America. No one denomination is able to plant such institutions of higher education as are demanded in these republics to meet the needs of the hour. This must be done by a united effort. The call is for the most Christlike example that can be shown for the emancipation of a land that is in the throes of spiritual death.

The Interdenominational Educational Movement can be wrought out on a scale creditable to the religious forces of the United States and Canada if it is wisely and heartily undertaken. Such a movement will appeal very strongly to the peoples of that great continent to the south of us; it will remove much of the prejudice, and will more quickly secure their confidence, patronage, and financial support. Such institutions would enable the various denominations doing missionary work in South America to qualify men for work on the field. Again, the spirit of democracy is in the very air of the South American republics. Consequently such a movement would be in perfect harmony with their new conceptions of education. To them, it would have less of a denationalizing effect upon their sons and daughters, which is an important factor in these republics.

South America has more than an ordinary claim on us for the Gospel, and for the best means of giving it to the people. We, who have inherited so much more than they from the settlers who laid the foundations of this nation, have sorely neglected them. Our forefathers came with their Bibles in their hands to make homes and to enjoy the liberty of the children of God with their families; to plant Christian institutions of learning in which to educate men to establish the Church and the State as separate institutions. But their forefathers came for gold, and without either their Bibles (if they had any) or the purpose to make homes and establish other institutions to bless and perpetuate the nations that should be born.

Had the people that settled North America gone to South America; and had the people that settled South America come to North America, the conditions on these two continents would have been reversed. Never did I fully appreciate my inheritance here

until I went to South America. We owe to our forefathers that which has made the difference—God's Word, the Bible, and freedom from religious and educational oppression.

God has hung the Southern Cross over South America to remind us of our duty to its people. They must know the living, loving Christ whose message led those who heard Him speak to say: "Never man spake like this man." They must have the Book that bears testimony to Him and His mission to men; and they must have higher educational institutions that will give the Bible and its authority the place it should and must have in the training of men for every walk in life. To-day the intellectual and spiritual darkness in South America is even denser than it was in Europe before the Reformation. Can we be satisfied with anything short of giving them the help they so much need? South America challenges us to come to her deliverance from three centuries of ignorance and superstition. The republics of Argentina and Chile have erected a statue of the Christ on their boundary-line on the Andes as a reminder and a pledge of their peace relations, called "The Christ of the Andes." He is indeed the Prince of Peace, but they as nations do not possess the peace which He gives and which the world cannot take away.

This "Christ of the Andes" stands facing North America, and with outstretched hand seemingly would have Volunteers, teachers, preachers, and men of means come to the task. Shall we do it? If thirty-three young women in this country, thirty years ago, could hear the call of the president of the Republic of Argentina to come and give that country our system of public schools and normal schools, shall we be wanting in men and women to respond to the call to come and establish higher educational Christian institutions? Surely not, when we are pleading for the whole Church. America is one—God has made it such, physically. Let us make it one in Christ Jesus, and in the freedom which He and His truth offer to men.

DEMAND FOR MISSIONARIES QUALIFIED TO TRAIN MEN FOR MINISTRY IN LATIN AMERICA

THE REVEREND WILLIAM CABELL BROWN, D. D., BRAZIL

NECESSARILY the demand for missionaries qualified to train men for the ministry of the Word in Latin America will depend largely on the need of missionaries of any sort in South America. While you have heard of different aspects of the need, I am sure that, since the demand is closely allied to the need, you will permit me to attempt to emphasize what has been said from a slightly different standpoint.

How can I get you good people here at home to understand the conditions prevailing throughout South America? I might, by means of concrete illustrations, bring before you vividly the ignorance, the superstition, the error, the immorality, that prevail so widely throughout that continent. Yet I shrink more from adopting that course, for while I want it distinctly understood that I differ vitally and fundamentally with the teachings of the Church of Rome, yet I would not voluntarily take pleasure in speaking ill of another Christian communion; besides, I am persuaded that were I to adduce such concrete illustrations, it would shock and grieve every kindly Christian heart.

I know of nothing more striking than this fact, that during the last ten years, wherever missionaries are gathered together to consider missions for the extension of Christ's Kingdom throughout the world, South America is spoken of as a neglected continent. If I were asked what is the condition prevailing there, to describe it in a few words, I could not do it better, perhaps, than in citing the words of John Milton, when writing of just such conditions as confront us in Brazil: "The poor sheep look up and are not fed."

Brethren, the need is urgent, and therefore the demand for missionaries qualified to train men for the ministry of the Word in Latin lands is likewise urgent; and for this reason I am satisfied, after twenty-three years of labor in Brazil—and though I say "Brazil," I mean also any other countries of South America—that it will be extremely difficult for an Anglo-Saxon mind, within one generation, thoroughly to appreciate and understand the Latin mind; therefore, while a small body of men who themselves are earnest, devoted Christian men and women, will always be needed to study and lead the movement, the real work of evangelization must be done eventually by a native ministry. Hence we need men of strong character, men of force, of deep piety, of sound learning, to train these nations for Christian work in these great countries.

We need men that have had the best educational advantages, because few people have so much respect for learning.

We need earnest young men who are particularly well up in the matter of Christian apologetics. In all South American countries we have to deal with men that are wide-awake intellectually. They are by no means inferior, but are unusually quick and bright; hence we need teachers thoroughly equipped, who will be able to train them, to meet all sorts of objections and queries from intelligent people.

One serious trouble with us in the Latin countries is the fact that we labor among a people hostile to us, who dislike us, who would like to get rid of us; but the chief difficulty I find is a stolid indifference. They think they "know it all." They have been familiar with the older Church, and yet the accretions created by its

functionaries during the course of centuries mar so seriously the beauty and simplicity of true worship that they have been the very things that have driven thoughtful men away from the Church. Hence we need men to teach and preach on Christian apologetics.

AN APPEAL FOR SERVICE IN LATIN LANDS

THE REVEREND T. BRONSON RAY, D. D., RICHMOND, VIRGINIA

I HAVE been trying to hold my mind and heart open as this discussion has progressed, in the hope that in these few moments a message might be given to us that would grip our hearts and rivet our attention and our consciences upon the responsibility that to-day is ours in Latin America.

We should not get the impression, because so much has been said in this discussion about the practices of the Roman Catholic Church, about the lives of the priests, about the immoral conditions that exist in the very Church itself, that anybody would urge upon you to enter into the missionary endeavor in South America merely for the purpose of raising a fight against the Catholics. No missionary is moved by that sort of impulse, and no missionary should go to the front on such a political mission. These things have been said in order that we might see the need that stares us in the face, and because these people need the Gospel, and are sheep that stray without true shepherds. We must give to them the line of life, and those needs do exist.

What opportunities are there in all these Latin-American lands for men and women to live an exemplary life, to set up their lives and their leadership against the multitudes that flock everywhere! If it be true that the priests as a class are so degraded, how wonderfully would a life of Christlike purity of purpose shine in contrast! That ought to make a strong appeal to our hearts.

The students are taught very largely by infidel and agnostic professors, and we know what the product will be. The students will imbibe the thoughts and ideas of their teachers. But even though they should be impressed favorably with Christianity—and they are graduated from these institutions as men of learning—they despise the priests, and usually pity the Protestant preacher. They pity him because often he is a man of education so meager that he cannot command them and cause them to follow him; and so the very men that should lead these students into spiritual life are severed from them.

One of the greatest needs that exist in the Latin-American world to-day is for us to educate a native ministry that can command the respect of these fellows that are coming out from the

universities in such large numbers. Oh, there is a mighty call for the most heroic work on our part!

Then there are great, untouched multitudes that are without the Gospel, many of them without it even as interpreted by what they call the Church. Do you know that there are many towns of very considerable size in Latin America that have not even one priest, nor a Church building; and if we take the countries as a whole, and expect that such religious leaders as they have should do the work of religious teaching, we should find that they are very inadequately supplied with priests.

I remember one day, when I spoke, I was in the interior of Brazil. After the service a lady came to me rejoicing that she had heard the Gospel preached once more in English. She really heard it twice—first as I gave it in English and then as the missionary interpreted it into Portuguese. She said it had been thirty years since she had heard an English sermon. She talked further, saying that farther in the interior, whence she had recently come, she had left behind her two sons who were old enough to be engaged in business for themselves, and those two boys never had heard a Gospel sermon in all their lives.

The need in South America is just as real as it is anywhere else on the face of the earth. Do you know that there are fewer missionaries *per capita* in Brazil than there are in China or in India? Perhaps you have not realized that this condition exists. Something must be wrong with the distribution.

Another thing we should keep before us is the fact that those Latin lands furnish us some of the most fruitful fields for missionary endeavor that ever have been reached at all. Consider my own work. Missionaries have been working in Brazil about thirty years, and in China about sixty years. During all the time since we began work in Brazil, thirty years ago, we have had twice as many missionaries in China, and sometimes several times as many, as we have had in Brazil; yet to-day we have as many members of our Churches in Brazil as in China. These lands are a fruitful field. Some have thought that they were more difficult than others. They are not. In some respects they are much easier; and the growth is very much more rapid than it is in what we call the heathen lands. But the work is growing harder every day, as this tide of student life flows out, and life-drift, atheism, and infidelity become more rampant. The skeptic is quite as supercilious in a Latin country as he is in North America, and quite as hard to reach. When you are trying to reach a man's spiritual nature, you are rejoiced above all things at finding that he has some reverence; but those that have swung out and are left unanchored are exceedingly difficult to impress.

The time is upon us when we should deliver our message to these needy, wide-open, and fruitful lands.

I remember meeting one day at the railway station a man who had opened up a whole country. He had received a Bible some years before from a colporteur whose name is unknown. He read the book, instructed his family, called in his neighbors and instructed them in the Word. After a while a Church was formed in his own house, and its influence spread up the country; other Churches were organized, the missionary in the mean time having come in and helped; and soon the northern end of that country had been planted with Churches through the influence of this man. He rode in and sent a message to me, so that we might have a few minutes with him at the railway station. Of course, I was greatly interested in him. As we stood there talking, the most pitiful specimen of humanity I have ever seen drew near to us in the person of a boy about twelve years of age. His hands were blotched, his face was swollen, and he bore the evidence of leprosy in its last stages. The missionary with me was greatly moved at the sight; he turned to the boy and said: "Why don't you go somewhere and be treated?" Into the little fellow's eyes flashed for a moment a hope that had long since almost died out, and he asked quickly: "Where can I go?" The missionary could not tell him; he did not know a doctor in all the world who could cure that boy. And I was standing so that I could gaze at the boy. The light flickered for a second in his eyes, and then died out forever.

Oh, how often have I heard his question: "Where can I go?" I hear it as it comes from the hearts of men and women in these Latin lands, as they hunger and thirst; yea, as they disappear in their guilt and sin, they ask it of you and of me: "Where shall we go? Lord, to whom shall we go?" *You* know the words of eternal life. What answer shall you give, what answer shall you make to the cry that comes from aching hearts in those Latin-American lands?

TURKISH EMPIRE, PERSIA, AND ARABIA

The Present Outlook in Turkey

Conditions in Albania

The Situation in Persia

The Condition of Women in Mohammedan Lands

The Present Situation in Arabia

THE PRESENT OUTLOOK IN TURKEY

THE REVEREND CHARLES C. TRACY, D. D., TURKEY

THERE IS a message full of meaning which I earnestly desire to convey to you to-day. You know what earthquakes have lately shaken western Asia, what storms have swept eastern Europe, accompanied with such Balkan thunders as were never heard before. Out of the midst of it all comes a message for us from God, the import of which is intensely practical. If ever in the history of Christ's cause divine Providence brought about a situation that constituted a trumpet-call, that situation exists now in the near East. It would be most interesting to trace the history in events leading up to the present situation. It would be a history of tyranny and trial, wrong, tears, and blood, struggle and martyrdom; then of dawning hope, issuing in the wonderful present.

The faith of Christian workers in the near East has been sorely tried—tried with the stagnation of Oriental Christianity, and with the Mohammedan stolidity. In addition to stagnation and stolidity, desperate wrong and apparently hopeless corruption have served the more to discourage. But God has strangely and suddenly manifested His power. He has hurled the tyrant down from his throne. He has rent through and through the customs, heredities, habits, incrustations, corruptions of ages, put to shame the councils of the wicked, scattered the designs of iniquity, thrown open, wide as the dawn, the doors for the entrance of truth and justice through free speech, free press, and Christian education. And now, what have we in the near East? Unbounded opportunity, if we will use it. I mean we of North America, the United States and Canada. In the providence of God, to Americans mainly the task has been assigned of giving moral help to the near East. He has bidden us take those peoples by the hand and help them up to the better and higher life. The Lord has said to us American Christians, with special emphasis: This is your work. We cannot shirk it without bringing upon ourselves a curse. For Americans to neglect this opportunity is a crime.

Look at the fine beginnings and the grander openings! There are thriving evangelical and reviving Oriental Churches in extended tracts of country. There are Christian colleges for both sexes. Besides those along the seaboard, which all travelers look upon as

they pass, there are others strongly entrenched in the heart of the country, off the lines of travel and seen by few. I will show you a specimen of these interior centers of Christian education. Have you ever heard of the Anatolian Group in old Pontus? These institutions are all in one compound, on forty acres of land. There is Anatolia College, with more than 400 students, of a dozen different nationalities, representing a field twice as large as the State of Missouri. This student body includes Greeks, Armenians, and Mohammedans, from the shores of the Adriatic, from the regions of Caucasus and the Crimea, and from the land of the Nile. All listen to one and the same Gospel; they are unified in one brotherhood. Different nationalities and religions are on the friendliest personal terms. It is a joy to work there. Near at hand, in another part of the grounds, is Anatolia Girls' School, with more than 250 pupils. This school has exercised a profound influence over womanhood and society throughout that region. Nearly fifty instructors, foreign and native, labor in these two institutions, and constitute a delightful society. There, too, is Anatolia Hospital, whither a multitude of patients resort from near and far. Sufferers within an area of 50,000 square miles look to this hospital for relief, and here they are melted with Christian sympathy. There also is Anatolia Theological Seminary, which has sent forth scores of Christian laborers. Thus we have nearly 700 learners in that one compound. We could have a thousand and more at once, if we had room for them. Last August we were obliged to telegraph to different parts of Asia Minor, into Russia and the west, to stop students who were bent on coming—we had to tell them they could not be received for want of room. In Anatolia College the students themselves pay two thirds of the running expenses of the institution, but we are greatly in lack of sufficient accommodations.

I have shown you one of the fields as a specimen. My friends, this is the condition almost everywhere in the empire, or what was the empire, two thirds of which have been lost since we entered there forty-six years ago. This is not all; there are mighty openings for new work, especially in the establishment of a system of high-schools and academies. They are needed for their local power, and as a link between the colleges and the lower schools and the people. This, too, is in our hands, if we will take it. The education of the near East is offered to us; it is for us Americans to decide whether it shall be Christian or not. "Well," says some one, "what do you want?" We want a hundred of your best young people to mingle with and influence our college young folks; we want a million dollars to relieve the needs of present institutions and establish some new ones. We want a tide of sympathy and a volume of prayer. Here it is: a hundred of your best young people, a million dollars, and twice a million prayers! Is that too much for such an end? In a Christian view, is the whole near East worth

one fifteenth as much as one war-ship, one four hundredth part as much as the Panama Canal—or is it not?

We want young people who are willing to begin humbly and advance to greater responsibilities. Some American college president said to a secretary: "You are unwise in not calling young men to more definite work. If, for instance, you were to call one of our graduates to the presidency of one of your Eastern colleges, he would go." Yes, I presume to say he would—a position so difficult that the best of us can hardly fit himself for it twenty years!

We want two first-class, sensible, Christian young men next September, for a term of three years, to begin with humble work, to mingle with and influence our college young men. They will have opportunity to gain experience and take heavier responsibilities. All this school work, all this hospital work, is for Christ; otherwise it is not our work as Christians. Half of Christ's ministry was healing, the other half teaching. We should follow Him.

If we have but the will, all the near East is ours to make it Christ's. And the far East is following fast. May we live to hear the great proclamation: The kingdoms of the world are become the Kingdom of God and of His Christ.



CONDITIONS IN ALBANIA

THE REVEREND CHARLES TELFORD ERICKSON, D. D., ALBANIA

THE FLAG of the child of the nation is now before you, the double-headed eagle that was borne by the noble hero, Scanderbeg, in the fifteenth century, against the twenty or more battles that were fought to keep back the Moslem tide that was sweeping at that time almost unresistedly over Europe.

Albania by nature shares with Italy her sunny blue skies, her genial climate, her fertile soil; yet it is a country that has been fearfully cursed of wicked men.

Nineteen hundred years ago God gave to His greatest Apostle His greatest commission: to bring the Gospel to Europe. The call came to him in the vision, and the voice of the man of Macedonia saying: "Come over and help us." Paul, the statesman, the philosopher, the Christian, ventured for his Lord and Master. He had set his heart on going to the farther East, believing that at last he had an answer to the religious hopes and aspirations, to the philosophy that had been brooding and developing in that far East since the dawn of history, and the lure of the East was strong in his blood; but the man of Macedonia called him over to Europe, and Luke, in writing the account, tells us that immediately he essayed to go. So through the gateway of Macedonia—Macedonia

being that part of the land of which I am speaking, for the ancient people that occupied that peninsula were all the poorer part of the Albanian race—came Paul with the precious seed of the Gospel in his heart, which was to change the wild, barbarous, and savage Europe into the flower of our Christian faith.

Six years ago the man of Macedonia called again. This time it was the voice of an Albanian babe who called at the board rooms in Boston and raised an appeal in behalf of the Albanian nation for a Christian mission there. As the Apostle Paul answered the call nineteen hundred years ago, recognizing it as the call of God, so the American Board answered this new call of the man of Macedonia six years ago, recognizing it as the call of God. Two missionaries were sent to that field, the Reverend Mr. Kennedy and Mrs. Kennedy going to Peritia in the southern part, where a girls' school had been maintained for about sixteen years, supported by the funds of the Women's Board of the Congregational Church, but under native superintendence; and my wife and I, with our family, went to the center of Albania, settling first in a town on the coast, and then going further into the interior, at Elbassan. We have been engaged in this work about six years.

Before we went to Albania, we were entirely ignorant of the conditions that we found. We never had dreamed there was a land in Europe so primitive in its manner of life, so bowed down, so oppressed; a country without a railroad; without a carriage road; without modern factories; without hospitals; without schools, except the propaganda schools that were forced on the people to disintegrate and destroy the life of the nation. The ordinary conditions of physical comfort, which we regard as essential, are almost entirely absent in that land. Those people were farming as Abraham farmed four thousand years ago, with an ox and a crooked stick scratching the surface of the soil. They are living in their homes in the same primitive fashion in which people lived in Abraham's time; yet, oppressed as they are, they are a people with as fine qualities as may be found in any race or nation in the world.

They are not a savage people, such as we have to deal with in the heart of Africa, where we find people whose imagination, whose soul aspirations never have been awakened, and whose highest aspirations are for a yard of colored cloth or a string of glass beads. In Albania we are dealing with people who are represented and acknowledged as being the oldest race in Europe; a people who had civilization a thousand years before the civilization of Pericles in Greece; a people who were among the very first to receive the Gospel from the lips of the Apostle Paul. In Albania one finds the ruins of the old civilization. In the hearts of the Albanian race is the ideal and vision of the old Gospel of our Lord Jesus Christ as it was brought to them by the Apostle Paul.

The Albanians possess splendid qualities; they are hospitable,

brave, courageous, industrious, frugal, with a high sense of honor. An Albanian will regard his honor of infinitely more value than his life itself. They have a fine respect for womanhood. There is no country in the world where a woman's virtue and honor are held more sacred and guarded more closely than in Albania.

These people have a fine sense of hospitality. Coming among them as we did, without any political motives, with the single purpose of doing the nation good, of building them up in all that is noble and true, we simply have walked into their hearts.

We have seen these six years of struggle, which may be called the birth-pangs of the nation's life. Under the constitution, the Turkish Government promised them freedom for the use of their language, for the support of the Albanian schools, and for the Albanian literature, for the improvement and building of roads, and for other things. But none of these things was realized. The bait was held out and then withdrawn, and the Albanian nation during these years has been battling for its rights. There have been wars, uprisings, and revolutions, turmoil, strife, and protests from the nation during this period, culminating, a few weeks before the outbreak of the Balkan war, in a complete victory gained over the Turkish Government, in which every demand that was made of Turkey for the Albanian nation was conceded. Officers were to be Albanians; schools were to be Albanian; taxes were to be used at home for the building of roads and the development of their internal conditions. Then came the Balkan war, which upset all the plans and plunged Albania again into deeper distress, hardships and turmoil than she has suffered in all past centuries.

Five great armies swept over that land. They devoured her resources, her flocks, her herds, her farm animals, and her horses. The Albanians were taken and carried out of the country by those armies, loaded with the plunder of the homes of the people. Hundreds and thousands were killed, not in battle, but in cold-blooded butchery, massacred with fire and sword and bayonet; until we have in Albania to-day approximately a hundred thousand refugees in that part of the country that has been set aside by the European Powers to be made free and independent.

Under these conditions Albania has turned to us, feeling that this is the only way out of her unhappiness. She has been beset by her enemies, who have sought her life through various fashions, through propaganda schools, through political intrigue, through their religious institutions. Among these has been the Greek Church, backed by Greece; Servia and Montenegro and Bulgaria, each has carried on a propaganda; the Roman Catholic faith, backed by Italy, has carried on its own propaganda; and the Moslem faith, which so long has been woven with the oppression and tyranny of the Turkish Government, has tried to establish itself there. Albanians have said: "Our only hope for the future is to cut ourselves

loose, to free ourselves from these things that have bound and fettered us in the past, and bind ourselves with the great Protestant nations of America and England."

So they have asked of the ambassadors that a Protestant prince should be sent to govern them; that prince has been appointed, and in a few months he will undoubtedly take his place at the head of the Government. A commission is organizing a permanent form of government, and the Albanian nation, through its leaders, are setting themselves at the task of drawing upon those forces that will enable them to turn away from the past and enter upon that path which they have marked out for their future.

They have made an appeal to us, through the American Board, and through the American Board to the American people, that we will send them leaders, teachers, physicians, spiritual workers, who will come out and plant in the very heart and center of their national life our Protestant institutions. This has gone so far that the President and his cabinet, in a letter they have written to the speaker, commissioned him to go to America and make this appeal, suggested in behalf of the people and the Government of Albania, that these workers shall be sent out and funds provided that will enable them to open schools, hospitals, and other institutions.

I think that in the two thousand years of Christian history we have hardly had anything like that: a whole nation of two and a half million people, through their leaders and officers, has said, definitely and specifically, "We want the Protestant faith to become the faith of our nation." That has been said to me by the fathers and mothers of the nation as I have traveled through their land. We have spent many nights together in secret council over these problems, and that is the one cry. The man of Macedonia, who echoed the cry of the nation six years ago, is crying again; but his voice is that of the nation itself, saying: "Come over and help us."

What is the significance of this call? It is not simply that a new nation asks to be brought into the light. I think it has a deeper significance than that. What was the significance of the Israelite bondage in Egypt for four hundred and fifty years? Was it not this, that the time had come, in the providence of the Supreme Ruler of the nation, when He wanted to establish a moral code and standard for His people, and so raised Israel out of Egyptian bondage after He had kept her there in training throughout those years—raised her to be the teacher of this great moral code to the world.

Now, I believe that Albania, in the providence of God, has been taught and disciplined under Turkey during these centuries of Turkish bondage, that she may be the ambassador of Jesus Christ to the Moslem world. That is the problem we are facing. In many respects it has seemed a despairing problem—one that has baffled

our Mission Board for a hundred years—how to obtain some wide-open road into the heart of the Moslem world. It seems to me that God has been preparing Albania for this.

With a million and a half of Albanians, or a million and a quarter, asking to throw off the Moslem yoke and become joined to Jesus Christ, for what other purpose has this come to pass than that they may become the ambassadors of Jesus Christ to the Moslem world? It seems to me that up to the present time we never have adequately undertaken the problem. Here and there, and once a century or more, some great spirit has flamed up and laid himself burning on the altar of this problem—such men as Raymond Lull and Henry Martyn. In the last hundred years many a man has gone out and laid down his life; yet there the problem stands, baffling us still.

But the hour has struck, it seems to me, and God is calling us to equip and marshal that Albanian nation, lying at the gateway of the East ready to enter, with scores of her leaders already within the portals of the great Turkish Empire, ready to go in with the evangelists of our Lord to proclaim the Gospel to the Moslem world. The West never will be able to save the East. We, especially, never shall be able to save the Moslem world. The Moslem East will be saved by those that have been brought up and trained in the Eastern life, that know its conditions, that know its weakness, its strength, that know its traditions, literature, and language; and God has prepared His weapon in the Albanian race.

To save Albania would be enough, it seems, to challenge the faith, the services, the heroism, and the spirit of adventure in any young man or woman that is before me this afternoon. Just think of mingling your own life with the life of a nation, which is like a quivering artery to-day; just think that if you do this your action will help to send new life through every artery throughout the length and breadth of the nation! You can't touch it anywhere that you don't touch it everywhere. To save Albania may be the means of saving a world for Jesus Christ; and we have the heaped-up, pressed-down and running-over measure that Jesus Christ in His goodness is offering to the young men and women that will enter upon this high venture.

The tide that from the boundless depths of God's infinite love, nineteen hundred years ago, swept out from the cradle and the cross toward the West; that has brought to us every vision and every blessing; that has made the difference between heathen darkness and Christian light, between heathen barbarism and Christian civilization; between all that is darkness and dismay and the rest and peace that we have to-day in the arms of Jesus Christ our Lord—that tide has turned again toward home, turned back over those desolated fields, over those gardens of the Lord that have been overgrown with weeds and briars, back to the vineyard of the

Lord that has been given over to wild grapes; it has turned back toward the cradle and the cross. Who are the men and the women here that are ready to throw themselves on that tide as an offering, a sacrifice, and a service for the healing of a nation and the saving of a world?

We are looking in Albania for a well-equipped principal and director of boys' education for this nation. We need also another principal and director for girls' education. We need physicians and surgeons to go there and deal with the problems regarding the health of the people; and it seems to me that there are opportunities for men like Perkins of Yale, who dedicated his fortune and his life to China, to go to Albania and there invest their own fortunes and lives for Jesus Christ.

THE SITUATION IN PERSIA

JOHN DAVIDSON FRAME, M. D., PERSIA

TO TRY to estimate the situation in any of the Moslem countries, we must keep in mind the long years that the missionaries have been striving even to maintain the foothold they have, or have had. We must remember how many years they had to work with the Montenegrins, the Armenians, and the Jews, as an excuse for being in the country, in order that they might here and there get a chance to speak to a Moslem. So, when we wish to consider the present situation, we must have in mind the correct contrast to what it was in the past.

It is suggested I speak not alone of the religious situation, but upon the broader political outlook in Persia. Russia has been slowly, but rather more rapidly in the last twelve months, absorbing northern Persia, and it will be only a short time until political exigencies will force England to take a hand in the future of Persia. What the outcome is to be for foreign missions, and especially for American missionaries, we do not know. We have had Russian consuls who have been very friendly, and we have some Russian consuls who are the opposite; and the opportunities of the missions will be according to the localities in which they have lived. But during all these years in which these political changes have been going on, a change has been going on in the hearts of the people also; and to my mind the most significant and persuasive thing regarding the future of Persia is the fact that the common people have developed a curiosity in regard to Western methods and Western religion. For some years it has been noticeable that the educated classes were in sympathy with our work; and now to be able to say that the common people will listen to us is a great step in advance.

During the revolution of 1906, it was the common people, guided by the mullahs, or priests, and young Liberals who had been in Europe, who led the movement. The revolution was accomplished without bloodshed, but the parliamentary assembly had not been established many months before it was evident that the mullahs and the Liberal leaders were on opposite sides of the fence. The mullahs wished to establish a religious dominion, one which they would rule. The Liberal leaders wished to establish the French system of government, without religion and without God. The struggle gave the Shah the opportunity to overthrow the parliament and regain control of the Government. A few months later the young Liberals combined with the nobility and came back and overthrew the Shah, and for a time it looked as if the Liberal party might win. They summoned Mr. W. Morgan Shuster, and you have heard of his efforts there as treasurer-general and financial adviser. They made many new laws; but the outcome was that Russia intervened, the Liberals were driven into exile and scattered from the seat of government, and the Persian Government fell back into the hands of the old nobility, which has ruled the country for many centuries.

But the common people had realized that a state of affairs existed elsewhere better than that to which they were accustomed. They had had their eyes opened, and realized that for some reason the Western nations had made better progress than Persia. I do not mean to say that they thought the Christian religion was the reason. I do not mean to say that they are now satisfied about our religion, or dissatisfied with that of Islam. They are dissatisfied with the Islamism they knew formerly; but they believe the true Islamism has been corrupted by the priests. They believe that if they can get back to the Koran they will find therein the pure religion that will satisfy their souls.

The favorable element in all this is the fact that they have come to realize that they must have Western education; that they must have Western institutions; besides, they realize that the character of Protestants in the mass is better and higher than the character of the orthodox Moslems whom they meet from day to day, or the character of some of the leaders of the Persian nation. Therefore, when we travel through the country now we can get a hearing where six or eight years ago this was virtually impossible. The missionaries for years tried itinerancy, but found the difficulties so great, the opposition so settled, that they felt it was better to devote attention to the schools and hospitals and to the city work; but in the last few years we have had to push out and out, and travel through the country, preaching as we found an opportunity, and we have witnessed a great change in the attitude of the people. I could name several of the most fanatical cities of Persia which have been visited by missionaries in the last two years, and everywhere

their reception was favorable. Everywhere the people have welcomed the missionaries and asked them to remain and establish hospitals and schools.

I know one man who two years ago was a brigand, and who was finally bought off from his brigandage by being given control of a certain province. When the missionary visited his province, this man called on him, received him favorably, and urged him to come and establish schools.

One significant fact is that within the last few months we have been permitted to speak publicly in the streets. Last spring a missionary, with an Armenian helper, visited one of the cities in north-western Persia, and for three weeks preached every day in the city streets without any opposition. I think that could be done in almost any city in Persia, although occasionally we find the mullahs in power and they raise opposition. We have to be exceedingly careful, because a foreigner is under the jurisdiction of his own consul, and the American consuls insist that if a man causes any trouble he shall be removed from the country. A few years ago a missionary published some tracts against Mohammedanism; this created a disturbance, and it looked as if the mission would have to be closed. Finally the consul ordered that the missionary leave the country, and that order the mullahs accepted as proper punishment for him.

Another significant thing is the fact that native missionaries are now able to travel through the country and preach the Gospel; I mean, converts from Islam. For years the Armenians have been rather reluctant to do so. During the last few years we have sent forth Moslems who have become Christians to visit various places, and nearly everywhere they have been met favorably, and the people have been curious to hear what they have to say, and of course to learn why they renounced the Moslem faith. Nearly everywhere they have been invited to return.

One of the most remarkable occurrences was that of a Persian physician who had accepted Christ in the city of Sinna thirty years ago. He was driven out of his native city, and went to Hamadan; he was driven out of that place, and finally went to Teheran and settled there. After the revolution, he thought he would like to go back to Hamadan. He returned there, and was received kindly; but he felt it was unwise to remain. Later he went back to Teheran. In the autumn of 1913 he was invited to revisit the city of his birth, Sinna, where there were hundreds of men who had sworn on the Koran that they would kill him if they had the opportunity. He hesitated, but through the leading of Providence he decided to go. When he reached the city, the man who had invited him sent a message to him, saying, "I request that you come into the city at night, traveling around the outskirts at first, and entering at the farther side, where my house is." The Christian replied: "I have trusted God in this journey." And he rode through the city

in daylight to reach his friend's house. Every day he saw hundreds of people, talked with all sorts of men. He did not know that his protecting friends stood behind him with loaded revolvers during the time he was in the city. He did not know that the mulahs had held a meeting to determine how to kill him, and that, when they had met and brought forth the proof from their own books that showed it was necessary to kill him, one among them arose and said: "Yes, these things you say are true by our own books. It is a tradition that the man who neglects to say his prayers at the proper time is worthy of death. Which man here has not failed at some time to say his prayers?" And so, having found an excuse, they left the Christian to return to his home unmolested.

This is the general situation that prevails in all classes of our work: we find people willing to listen; we can preach to them as opportunity arises, in their homes and at gatherings in the villages and cities. There are still places where missionaries seem to feel that we must work indirectly for the Moslems; that by working for the Armenians, the Jews, and other races, we can hope in the long run to reach the Moslems; but I do not know of a missionary in my section of Persia who believes that. There is not a missionary who does not realize that the Persian Moslem will convert other Persian Moslems if given a chance; and all we are asking is that they will give us a backing such as has been given for years to the Armenians and the Jews; for we must have the same backing to work among the Moslems as the other nations have had for seventy-five years. We are willing to say we can win Persia for Christ in seventy-five years, and we hope in a much shorter time.

We have heard about the schools in Turkey, and according to your attitude of mind and your bearing you will say: How many schools are on the Persian side? In Persia we have absolutely no colleges of Western education for the Persians or for any other people, conducted by either missionaries or Moslems; and see how many colleges there are in Turkey! In fact, the great immediate problem that we must meet in Persia is the matter of education.

The first question is: How shall we evangelize the masses whose minds are open, ready, waiting? The second problem is: How shall we educate the people? For years a few have been turning to us. In recent years they have been coming in hundreds, seeking education from us, and all we have to give them is a high-school education, but that is better than they can get in any of their own schools. If they wish anything better, or anything excepting that, they must send their young men to Europe; and parents have begun to realize—because Moslem parents appreciate character as much as some of the rest of us—that when their children go to Europe they usually fail to acquire a useful education, and come back with more immorality than education, and not much religion. Now they are turning to the missionaries, demanding that we shall increase our

facilities, which will give them a better education than we have yet given them.

Twenty years ago our boys' school in Teheran was subsidizing most of our pupils. Even the Armenians expected to get free board, some clothing, and free books. These subsidies were gradually curtailed. A few years ago it was necessary to close our boarding department because we had not the money to continue it. Years went by, and the Moslems began to appreciate the value of those schools. Fifteen years ago there were few Moslems in the schools, possibly ten or twelve. To-day, among 485 pupils, there are 295 Moslems.

In another city the nobles got together and sent word to the missionaries to this effect: "We want a school in our city just like your boarding-school in Hamadan. We have collected fifteen hundred dollars to guarantee the expenses for five years. We are willing that our boys should pay tuition month by month. We will furnish a house. The condition upon you is that you will send an American missionary to live among us and conduct a school exactly like your school at Hamadan." In our reply we said: "We wish you to understand that our school is a Christian school; that it begins its daily sessions with prayer; that every pupil is required to read the Bible and study it in his room." "That makes no difference to us," they answered; "our boys can get their Mohammedanism at home if they wish; but we want a school like your school, because we see that it educates a man and develops character."

We could not let such an opportunity pass, and so sacrificed some of our other work. We sent a man to that city to organize a school. In a letter I received from him, he said: "There are about a hundred pupils, including ten princes, five descendants of Mohammed, four children of mullahs, and fifty children of nobles. It is a Christian school in every sense. The Bible is taught to every child. It is supported entirely by Moslems with their own money. The ecclesiastics tried to raise some objections a year and a half ago, but the nobles who had gathered the money for the school replied: 'This is the school we want.'" The Mohammedans have tried to establish a rival school, giving the same education under Mohammedan auspices; but our friend writes us that this will simply mean an advantage to our school, because the contrast between the education that we give and that which the Mohammedans can give will be so marked.

The Moslems went to the principal of the school at Teheran and said: "You must have a boarding department; our boys cannot live alone in the city, because of the immoral conditions." "We have no money for a boarding-school," said the principal. "Money is no object," said the Moslems; "we will pay the bill." The principal informed them that the school would have to charge an extra

hundred dollars a year for every boarding pupil, thinking that that would be sufficient to deter them; but in the first two years the capacity of the buildings was taxed to overflowing, and now forty boys of all ranks are in that boarding department, paying their own way and coming from fifteen different cities in the land. That is the educational situation; so you see we must have colleges.

I have hardly time to do more than mention the situation of the unoccupied lands. In northeastern Persia there is a province of a million and a half people, a province as large as France, and until within a few years it has been closed to the Gospel. Dr. Edmondson, who is now in that country, visited that region nine years ago, and was mobbed. Eight years ago a missionary went there, and was ordered by the British consul to leave within twenty-four hours. Three years ago, when I visited there, I found a great change in the attitude of the people, and I recommended that Dr. Edmonson be sent for. He has taken up the work, and has lived there alone in that great province for two years.

Beyond the border are Afghanistan and Baluchistan. Two days ago the people of these districts were called to go to Meshed, the great inland city, on a pilgrimage. When they go out from there, they carry many impressions that may have been brought to bear upon them in Meshed. At first Dr. Edmonson did not feel like trying to spread the Gospel until he had made himself familiar with the ground. In the last two years he has sold 4,619 copies of the Scriptures; he has traveled 3,295 miles up and down that land, preaching the Gospel, seeing the people, and receiving calls. All he is asking is that we give him a regular, fully-equipped mission plant to hold that country and spread out in the unoccupied lands. Just give him what we have in hundreds of cities throughout the world—hospitals and schools, and able men to seize and follow up the opportunity. That is the great call from Persia now—a call from the unoccupied land on the northeastern frontier.

THE CONDITION OF WOMEN IN MOHAMMEDAN LANDS

MRS. BENJAMIN W. LABAREE, FORMERLY OF PERSIA

THE VERY heart of a nation's life lies in its homes. As the mothers are the home-makers, whatever concerns and affects them is of the greatest, most vital importance to the whole nation. Hali-deh Hanum, the Mohammedan lady who has been called the first woman in popularity and influence in the Turkish Empire, said, in the course of a lecture delivered at the American College for Girls at Constantinople:

"It is motherhood that has made woman the foreordained dispenser of the things of the soul. If she fails to give spiritual and intellectual light to her children, her neighbors, her country—nay, to the whole human race—it means that there is a missing element in that wonderful soul of hers."

If we are to understand anything of the condition of women in Mohammedan lands, we must know what are the home surroundings in which the girls grow up—the girls who are so soon and so inevitably to be the mothers of coming generations. What elements are built into the characters of these future mothers; what influences shape their lives, thoughts, and actions during the brief years of infancy and girlhood?

A thoughtful American tourist asked a missionary in Palestine: "Do you know of many happy Mohammedan homes?" The missionary of twenty-five years' experience answered, after a thoughtful, reminiscent pause: "No, I do not know of a single happy Mohammedan home. I know of a few where they do not quarrel, but of none that are really *happy*." Who would look for successful motherhood in a girl who never had seen or known a happy home?

The Mohammedan girl begins life with a handicap. A boy would have been welcome in the home; a girl is seldom wanted, especially if there are one or two older sisters. From babyhood up, all the circumstances of her home life teach her a lesson of woman's inferiority, while she learns to serve her father and brothers, and to await her turn and a share of what is not wanted by the men of the household. She must begin to keep Ramazan—the month of fasting—three years earlier than her brothers; before she reaches her 'teens, the little form is shrouded in the chuddah, and her girlish features are veiled from the view of all men but her nearest relatives, because of a single verse in the Koran.

The whole of a girl's life is concentrated on her marriage plans. Often betrothed in early childhood, with never a chance to see the bridegroom, who may be a little boy or a man of forty or fifty, she hears her chances of marriage constantly discussed. All that she sees and hears in the home serves to arouse and develop and contaminate all the instincts of womanhood while she is yet a little child. Illiteracy and ignorance, and the loss of innocence, form the lot of the vast majority of the Mohammedan girls who are so soon—so pitifully soon!—to be the mothers of the Mohammedan nations.

Then comes the early marriage! We hear often of little girls married at twelve, eleven, and even nine or eight years of age. Even where the average marriage age is thirteen or fourteen, what shall these little girls do in homes governed by tyrannical mothers-in-law, or as additions to households where several wives and concubines watch jealously to see whether the newcomer will re-

place them in the affections of the husband, who is literally their owner and master?

A little Mohammedan woman, the mother of several dear little daughters, said to a friend of mine: "When I look at their rosy faces, as they lie asleep, and think they must one day be given to some man, and very likely be ill-treated, I feel tempted to pray that they may die before they are old enough—would it be wrong to pray so?"

In the same station were two girls, eight and ten years old, who had spent a few months at the mission boarding-school. They were allowed to go home for the Christmas vacation, and never were seen again by the missionaries. After months of inquiry, it was learned that they had been given as left-handed wives to men older than their fathers. At nine years of age, one of them is a discarded, divorced wife.

The women sometimes ask visiting missionaries whether it is a sin not to marry. One said that her husband was dead, and her family were determined to make her marry against her will; she wished to know whether it was sinful to remain unmarried. On hearing from the lips of an unmarried American woman that it was not a sin, she arose and danced a jig, to the great amusement of everybody in the room!

What shall the little mothers do with their babies? Mrs. Napier Malcolm tells of one girl in Persia whom she wanted to comfort after the death of her dear little baby. The girl said: "It was just as well it died before the winter. It would have been such cold work getting up in the night to look after it!"

A woman who had accepted Christ as her Saviour came to me one day with her young daughter, whose sickly, wailing baby was improperly nourished, and who was forced by her mother-in-law to keep it quiet at night with doses of opium—a very common custom among Mohammedans. After I had shown them how to prepare the baby's milk, and had given them a much-prized American medicine-bottle for a nursing-bottle, the grandmother exclaimed gratefully: "Jesus Christ told us to take all our troubles to Him. We bring ours to you, and you help us!"

Oh, how sadly they need help and teaching, guidance and care—these little wives and mothers! Those of us who have stood beside a little dying child-mother—helpless to save life or relieve suffering that has been caused by cruel ignorance and age-long custom—can we ever, ever forget the scene, or cease to plead for the mothers of Mohammedan lands?

What sort of mothers do they make? What possible chance is there that their childhood training will properly prepare them for motherhood? The infant mortality statistics of Moslem lands, were they all available, would be a loud answer to this question. Two experienced missionary physicians, after careful study of the ques-

tion, have computed the infant mortality of Syria at 75 per cent., and of Persia at 85 per cent. One does not wonder at such statistics when visiting in Mohammedan homes, or touring in their villages. A missionary lady was besought by a mother in a Persian village to put a cent on her baby's head and write a prayer that it might not die, as six others had died in that family. The lady replied, with some asperity, that it was much more to the purpose to have the mother learn how to take care of it, for the baby was not yet a year old, and she was feeding it with meat and fruit!

Of real discipline—punishment administered in love, not in anger, for the purpose of teaching moral principles—I have yet to discover a trace in homes untouched by the love of Jesus Christ. Love there is—that great, wonderful love known only to mother hearts—but hearts and lives undisciplined themselves cannot guide and train the precious little lives, full of endless possibilities, committed to their care. One missionary wrote me from a Mohammedan country: “I was talking one day to a small boy, the idol of his grandparents, with whom he spends most of his time. The subject was family discipline. I said: ‘Parents sometimes find it necessary to punish children.’ He replied, with emphasis, his eyes opening wider and wider: ‘Yes, parents whip, they kick, they strike!’”

One great fear hangs always over the life of a Mohammedan woman—the fear of divorce. So much has been said and written about the awful prevalence of this evil in Mohammedan lands that we will not now enter into details of facts and figures. But let us consider for a moment its bearing on our subject—the condition of Mohammedan women. What effect would it have on my young daughter, on your young sister, if, when only in her nineteenth year, she had already been divorced four times, like an Egyptian girl of whom I read recently? What is the influence on the children of a home when a succession of women pass through it as the wives of their father? There is a common saying in Egypt, among the Moslems: “A woman is like a pair of shoes. If she gets old, a man throws her away and buys another, as long as he has money.”

Thank God, we are allowed to look at some brighter pictures than these! “The entrance of Thy Word giveth light,” and even into the darkness of Mohammedanism that light is penetrating. A most significant and interesting fact is stated by Mrs. C. M. Wherry of India. She says:

One of the most interesting facts that has come to light in recent years is this: we do not know of any educated Moslem girl who has spent four or five years in our schools—and I include those among the British workers, too—who ever has been subjected to the indignity of a second wife brought into her home. They have gained strength of character and graces enough to hold their own against the bad influences of Mohammedanism. More and more we hear of Moslem families who virtually adopt the Christian idea of

marriage—that is, one woman in the home; these families frequently, in giving away their daughters, require pledges from the bridegroom that she is to be the only wife; while still more encouraging is the fact that many of these educated girls absolutely refuse to be given in marriage unless their parents insist that the husband shall have only one wife.

Who is to carry the light that will bring life, liberty and knowledge into the lives of our Moslem sisters? Who will do the daily, plodding, routine school work that shall gradually transform the ignorant, uncontrolled, naughty little girls into sweet, modest, well-trained young women, capable of presiding over Christian homes, and of training and teaching their own children properly? Who will enter the homes—the countless thousands of homes—where ignorance and superstition, sin and vice abound, and take to the mothers a message of the Christ who invites all mothers to come to Him with their little ones, and whose touch brings blessing to mothers and children alike? Who will found the missionary homes, with open doors and living object-lessons, where the Christ-life shall be exhibited so really, so naturally, so happily, that homes far and near shall catch the reflection? It is to you, young women of Christian America, that the appeal comes loudly; and we do not invite you in Christ's name to attempt an impossible task. If you and I will do our share, our Moslem sisters will surely respond, and Christ "shall see of the travail of His soul, and shall be satisfied."

A fellow missionary learned of a blind old Mohammedan woman who lay ill, and began to call on her regularly, and read her some of the beautiful Bible stories. Slowly the woman began to understand the good news through the glorious simplicity of the Gospel words. When one day the reading was about the "many mansions," it really seemed as if a new light had burst in on that darkened soul. The next week, when Miss Van Duzee made her call, the woman was too weak for conversation or reading, but she drew her visitor down by the bedside and whispered: "I am going, and when I get there I shall sweep out a mansion and have it ready for you when you come." The next week, when Miss Van Duzee called, she learned that her old friend had passed away calling for forgiveness on the Christ who had died in innocence for her sins.

Truly "the entrance of Thy Word giveth light." Blessed is the woman whom God chooses to bear that light to the needy, sorrowful women of Mohammedan lands!

THE PRESENT SITUATION IN ARABIA

THE REVEREND SAMUEL M. ZWEMER, D. D., CAIRO

NEARLY three years ago I was asked to visit a gentleman whose name I had heard but whom I never had met, Captain Hunter, of the British Secret Service. I called to see him in the rooms of the American Geological Society. "I want to see you on a very important errand," said he; "I want your help, if your board will spare you, in finishing a map of Arabia. I have succeeded in securing friends," he continued, "who have provided me with a strong motor-car which is to be equipped with wireless telegraphic apparatus, also with tanks for storing oil and water; and I have food supplies. If you will accompany me and answer one question, we will dash together across the southwestern Arabic plains of four hundred and eighty miles and solve one of the great geological problems regarding the interior of the peninsula." "What is your question?" I inquired.

"Can we land an automobile at the port of Sharjah, on the Gulf of Oman, a division of the Persian Gulf?" was his reply.

The question was more easily asked than answered. After I had shown him several ways by which I thought it might be possible to land in safety an American automobile in that wild part of the world, we discovered that diplomacy had intervened, and that the Russian, the British, the French, and the German Governments, had strongly objected to any enterprise of that sort, at least three years before.

About a year ago I received a copy of his map, still having the largely blank space on it—which is the secret service map, prepared by the British Indian Government, of the whole of the Arabian Peninsula. I am sorry we can't hang it up here, but Dr. Frame and I have so long held up Arabia that I am sure he won't mind holding up one end of this map for a little while. "Lift high His royal banner; it must not suffer loss."

I should like to have here this afternoon the two missionaries who came here direct from Arabia; or those three missionaries who left the field a few years ago, and ask them to talk about this map; but I believe the hour is too late to change the speakers, and I want to talk to you about the future of this country.

The part of Arabia we desired to cross was from Sohar six hundred miles across southern Arabia; and anybody who is here and desires the highest geological honor of the world, namely, the gold medal of the Royal Geological Society, can have it for the asking if he will simply travel from this corner of Arabia, and tell the world what this space contains of archæological secrets, of possible remains of the tribes of the impassable desert.

The future of Arabia is threefold: economic, political, and religious; and I shall speak first of all of a country that has an economic future. The size of a country does not determine its importance. Corsica is not so large as Cyprus, but Corsica produced Napoleon; Arabia is not so large as Australia, but it has influenced more men; and Arabia, next to Palestine, has influenced the world more than any other country, because of the Mohammedism propaganda, and because of the results of that world-wide religion and the spread of the national language, Arabic. If we wish to gain an idea how wide-spread is the use of this language, we may consider the fact that in Persia, Africa, and China, and extending all the way to Morocco, including the point occupied by the German people in Brazil, and half a dozen other lands, the language of this people has captured and captivated a considerable portion of the world.

This peninsula is not all desert; it has an economic future. Mr. and Mrs. Dykstra, who are here from Arabia, have traveled over this country, from Beirut to Bagdad, a distance of five hundred miles, and on both sides of this territory are orchards and palm groves, and a country as fertile as any part of the Nile Valley. This peninsula is worth four Egypts as regards its possible economic development. All it needs is a good government.

Some years ago I traveled on the east side of Arabia, and that region above all is capable of agricultural development; of course, I mean that part where proper irrigation methods have been introduced. Even at present it raises tropical fruits, besides berries, coffee, and tobacco; which is the case along the Aden coast also.

Arabia has great mining possibilities. It contains gold, silver, and copper, and a great many other mining products. On my last journey in eastern Arabia, I met an Italian explorer who brought on board specimens of no fewer than fourteen different mining products, of which he said northwestern Arabia was full. He was trying to organize an Italian stock company to develop that part of Arabia. We all know that Oman contains copper mines that are still being worked.

Aside from the possible economic development, Arabia is developing on political lines. There are three political possibilities, and only three. There is the Arabian patriarchal form of government by men called sheiks, sultans, or emirs. They are the strong men of certain tribes, and administer the government of these tribes

or factions. This patriarchal form of government, administered by some local chief, obtains in perhaps three fourths of the vast area of this peninsula.

Arabia has an area of one million square miles. It has four thousand miles of coast, and in nearly three fourths of that area the government is administered by a local chief, who perhaps has succeeded to authority by butchering his brothers, or by killing all his relatives, as did the sheik in Nejd.

The next is the force of Turkey, but that has been waning during the past two hundred years, and is fast disappearing. On this map we see virtually all there is of Turkey in Arabia. Some years ago the Turks had strong authority along this coast, but since the Balkan war they have lost nearly all of the peninsula. In fact, the Arabs shipped the Turks by British steamer across the gulf, putting the Turkish governor, sub-governor, and soldiers on board and telling them to leave; and they have not returned since. So Turkish power in Arabia is almost a nullity.

But for the last hundred and fifty years the British power in Arabia has increased by leaps and bounds. First of all, when Queen Victoria ascended the throne, in 1837, Aden became a British possession; and gradually, by various surveys, it has ceased to be a mere city and has extended from fifty to a hundred miles to the north, and fifty miles to the east, so that the British have gained a large tract of Azir Yemen, as shown here. They have treaties with all the tribes on the southern coast, and Lord Curzon said he expected to see the Union Jack flying from the castles of Muscat, and Oman a British province. The only power in the gulf is British. The officials and the consuls are British; the coinage and the post-offices are British; and the only power of which the Arabs or anybody else stand in awe, or to which anybody pays obedience, is the power of the British Empire, administered at Calcutta or London. This great part of the Moslem world is slowly becoming a sphere of British influence, and no less an authority than Sir Harry Johnston has predicted that England would take the whole of Arabia and mark it as the future sphere of her opportunity, as the whole of Mesopotamia is to be the sphere of Germany, and Armenia that of Russia.

With those people administering the affairs of this division as part of the British Empire, it is well for the Church of Christ to be awake to the religious future of Arabia. Arabia is the creator of the Mohammedan religion; the total number of the population is unknown, but it has certainly been overestimated. I believe that the recent German estimate of two and a half millions for independent Arabia, and about one and a half millions, or perhaps two millions, for Turkish Arabia, so-called, is well within the mark.

I should say that of those five millions of population on that peninsula of one million square miles, perhaps three fourths belong

to the Moslem sect or division. There is the orthodox Moslem, found chiefly in the large cities. Then there is the large Moslem population that are sheiks; they belong to the Persian Moslems, and are quite a different sect. Finally, there are two sects called Abbassids in Oman and Yemen, and one sect that follows another calif; these are quite hostile to the orthodox sect. These divisions allow us to penetrate among the Moslems, and in the future we may be able to influence whole bodies of them in a way that we could not do in a country like Egypt, where the Moslems all belong to the same orthodox sect.

The first missionary that came to Arabia proper was Ion Keith-Falconer, who settled at Aden. After this occupancy followed the occupancy of other stations, backed by the Missionary Society, strong sub-stations being opened at Kerbela and also at Mosul. The American Mission House, of the Dutch Reformed Church, began as an independent enterprise and has now thirty-three missionaries, some of whom were Congregationalists, and some Methodists; but all have joined our Society. These thirty-three missionaries occupy Adana, Beirut, Muscat, and other cities, occupying the eastern coast of Arabia and visiting several towns along the coast-line of nearly eighteen hundred miles. Along the southern coast-line there are no missionaries whatever. The Danish Church has just opened a new station.

These are the mission stations that surround Arabia as the Israelites surrounded the walls of Jericho. Jericho has not fallen. The people feel quite safe; but we feel the walls weaken, with not one Rahab but Mr. Rahab and Mrs. Rahab in a great many places; and not one house, but a great many houses, are around the walls of Jericho, where the scarlet thread is hanging, waiting for the time when the walls will fall flat.

I will give you a single illustration. Mr. Hoover and I came down the coast of the Red Sea, and tried to land at one of the ports. We wore red fezzes, and when we tried to land the men on shore said to us: "You cannot come here; you are Christians. We won't have any Christians here." "How do you know we are Christians?" I asked. "We know it because you have books," they replied. "Yes," said I, "we are Christians." Just then a Moslem stepped up and said: "Come with me; my name is Mohammed Obaysis. Come to my house, and have some coffee."

We stepped on shore, and went to this man's house; and no sooner had we sat down in the house of this friendly Moslem than he repeated: "My name is Mohammed Obaysis. That is my father's name, but I call myself Georges. I have read the Bible; I am a Christian." We had been afraid to enter that part of the country, and had even tried to disguise ourselves; but Jesus Christ had a home missionary, a converted Moslem, ready to welcome us!

The fact is, missionaries have been altogether too much afraid

of the closed door. I believe the only way to open a door is to knock; not by post, but in person. As I have said, all along this coast there are Moslems who read the Bible; there are Moslems who love Christians, and who have become Christians. We have a hospital at Bir-es-Seba under the control of the University of Michigan. The members of that university joined with our mission, and they have cause to be proud of the missionaries there, and of our missionaries who work with them—Dr. Bennett and Mrs. Bennett, and others. We have at Bir-es-Seba a public building where we have services in the Arabian language. We have schools for men and women, and excellent schools for girls, opened by one of the missionary women out on the main work. Mr. Van Ness is in charge of the boys' department. At Baherin we have a hospital for men and women, and a boys' school; and as you enter the harbor you can see, over all the other buildings, a tower which has the only clock in eastern Arabia that sets Western time for that country, which it has done for thirteen years. Moslems, Jews, and Christians all subscribed to put up the first clock-tower on the chapel.

Every year we have thousands of patients in our hospital. The first hospital was built near Muscat, and now we have four mission hospitals, each having a department for women. We may say that virtually we have seven or eight missionary hospitals on the eastern coast of Arabia. At Adana the splendid work of soul-development is conducted under Dr. Young and Dr. McCray.

Last year we had 43,000 patients recorded in the hospitals. There is a challenge for medical men, and a possibility to become specialists in medical work. There is a possibility for missionary exploration in all unoccupied territory, and the highest possibility for Christians, to present pure and holy thoughts for the uplifting of Moslem manhood and preventing the degradation of Moslem womanhood; and the still higher privilege of holding out Jesus Christ as a Saviour and the Creator of character.

What of the future? If we believed in statistics, Turkey in the future would be alive with Moslems, and Arabia also; but our God is not a God of statistics. We believe in a God who is a living God, and the God of dynamics. The statistics are all in favor of the Moslem, but the dynamics are with Jehovah; and I would be with Brother Van Ness and the small school for boys and say: Here I stand, so help me God, believing in a future with modern education, as in the school at Bir-es-Seba, rather than stand at Ashar University and see 12,000 pupils studying the life of the Middle Ages. The future is with the dynamics, and we have them. I would rather be down at Muscat or Massowah, in the white house of brick and mortar, with the true God, than to stand by the black stone of Mecca and see 200,000 people come to kiss it every year. They kiss it, and then die in degradation and shame; they die of exposure and famine. But they come to us to live!

If you add up the number of those who visit our white house, you will find that they almost equal the number of those who visit the black stone in Arabia, in spite of the bitter climate and the difficulties of travel in eastern and southern Arabia. The price of the winning of Arabia will be untold hardships. We cannot use people that can travel only in Pullman cars, nor those that cannot eat common meals. We want men and women of the type that have already been there and done the hard work, and have suffered and prayed for the sake of uplifting Arabia, despite the baffling difficulties of travel.

I wish I could make you understand what camel traveling is like. No wonder my friend Captain Hunter preferred an automobile in crossing the eight hundred miles of country. I rode three hundred miles on a camel; when I reached my destination, I was invited to dinner, and I said: "I will come if you have a rubber cushion for me to sit on; if not, I must be excused."

So you see we have difficulties of travel, and also difficulties of which Dr. Shedd speaks in *The Moslem World* in "The Effect of Moslem Environment on Missionaries." That is a fine article for the student volunteers to read. The loneliness of that environment; the dark pall of it; the darkness of it, the horror and blackness, to live in contact with Islam without any other environment! I tell you, we have to pay a big price to know something of the inside of Mohammedanism. You medical men here know what it costs to acquire a thorough knowledge of Gray's "Anatomy." Well, translate that into the lower sphere, and you will know what it costs to dissipate a system such as Mrs. Labaree has been trying to tell you of. Men, I would give a great deal if I could forget many of the things I have to read in Moslem books. These are some of the difficulties: hope deferred to many, and heartsickness; converts who backslide because they are overcome by the Moslem social system and by the temptations of their environment; and day after day innumerable questions to ask and answer, in addition to looking out for our unoccupied fields.

Mr. and Mrs. Dykstra lived in Bereima for many years, and every night they went out on the roof to sleep, with the thermometer at 110 degrees in the shade. From the roof we could look west a thousand miles and no missionaries were in that direction; we looked east eight hundred miles into Persia, and no missionaries were in that direction, either. We could look south from Bereima, as far as Muscat, nearly four hundred miles, and still no missionaries. Now stretch your imagination—we could look north to Busrah, three hundred and sixty-five miles, and there was the first mission station!

We have something called an annual meeting in eastern Arabia. The only chance for the missionaries to have a convention or conference, or an uplift, is once a year, when a little band of thirty or

forty assemble. They are together now. Probably not more than twenty-four of them are there. They are pleading and praying at Busrah for the missions that occupy eastern Arabia, just as the Danish Church and the British Church are praying for northern and western Arabia, and planning to enter new fields with the Gospel of Jesus Christ. I would like to pray for those missionaries.

MEDICAL MISSIONS

The Medical Missionary as a Pioneer in Missionary Service
Work of the Medical Missionary in Tibet
The Medical Missionary as a Teacher of Medicine
The Evangelistic Opportunity of Medical Missions
The Preparation Necessary for Successful Service as a Medical Missionary

THE MEDICAL MISSIONARY AS A PIONEER IN MISSIONARY SERVICE

WILMER S. LEHMAN, M. D., WEST AFRICA

THE MEDICAL missionary should be just as much consecrated and as thoroughly given to Christ, and quite as thoroughly imbued with the idea that he is responsible for the salvation of men as any other missionary. If a pioneer missionary does not go out with this spirit, he will fail in many cases to do his whole duty. He may be able to help individual cases; he may be able to remove tumors and heal some persons; but he will fail in that which is the primary work of our missions.

I should like to name at this time some opportunities that present themselves to my mind. The first is the opportunity to open up new territory. Let me tell you of some of my experiences in West Africa. Our mission has been located in that country only twenty years; fifteen years ago we went to Lolodorf, and it has been my privilege to be there ever since. Lolodorf is in West Africa, seventy miles from the coast; and fifteen years ago that country never had seen a physician. The people live in a very simple way, in little huts, of which the roofs are so low that a man standing in the middle of the dwelling is often able to touch the ridgepole; the doorway is only a narrow entrance, perhaps two and a half feet square. Usually one sees two beds at each end of the room and a fire in the middle. The men for the most part stay out in a building called the "palaver" house. As we went about the streets we saw many persons with loathsome diseases—for instance, the "yaws," which is prevalent in the African tropics. Children with these loathsome and infectious diseases ran about the streets; leprosy was common, and even now we often see lepers in the streets and mingling with other people in the palaver houses. We found many little children with greatly enlarged spleens, and malaria was everywhere. I suppose seventy-five per cent. of the children have malaria, besides numerous other diseases. Ulcers were very common, some of them enormous ones.

The only medicines those people had were some of the commoner roots and bark, from which they made decoctions; and if a case was very serious they would call in the fetish doctor. For instance, when a case of pneumonia had reached the crisis, the pa-

tient would be taken out and bathed in a cold stream. Sometimes they would kill a rooster and sprinkle the blood over the patient, thinking it would help him. This treatment was used in other diseases. In short, the life of these people was as simple as possible, and our own life when we first went out there was not very luxurious. We had no elaborate hospitals of brick or stone with neat iron beds and nice clean sheets, or anything of that kind. For a hospital we had a small bark house such as the natives had, with a thatched roof and ordinary native beds. The condition was hard to deal with, but it is what the pioneer missionary has often to meet. Conditions are much better now. Sometimes it is impossible to build large hospitals; money is lacking, and frequently the necessary materials cannot be transported to these places.

Sometimes the medical missionary finds very great difficulties in the way he is compelled to live. My first year and a half in that part of Africa was spent in a little bark house with a thatched roof and a floor of earth. We have to use a great many things that we are not used to, and we have not the equipment nor the necessary things we should like to work with. Nevertheless, in pioneer work we are able to touch the hearts of the people in a way that perhaps no other man is able to touch them. The people at first did not realize their sins and their spiritual need; they did not realize that they needed Christ.

We were at Lolodorf about seven years before we made many converts. A great many are led to become Christians through the healing of their diseases; because pain is common to all, and the black man feels pain as keenly, and perhaps more keenly, than the white man, and he appreciates your kindness when you relieve his pain and help him. He appreciates also the sympathy he gets, and that which you are trying to do for him; and although often he does not even say "Thank you" when he leaves the hospital—because it is not his way to express gratitude with words—he returns to his town and tells his people what you have done for him. Then you are likely to have a stream of persons come with similar diseases from that region, asking you to help them. In that way you get in touch with the people as no one else could. Besides helping to open up the region around Lolodorf, we worked further back into the country about four or five days' journey. The people heard we were able to alleviate or cure diseases, and they began coming in—people with whom we had very little to do and with whose language we were not acquainted. Since that time a steady stream of afflicted persons continues to come to the hospitals there.

Among these people an excellent opportunity in a professional way exists for a medical man to study new diseases and to interpret some of the phenomena seen in the tropics. Diseases new to our experience exist along that coast, such as fevers that we know little about, and other unclassified ailments. For instance, when

we first went out there we knew little or nothing about "yaws," and did not know how to take care of the disease. The text-books said that nothing could be done for it. After a few years' experience the doctors of the mission began to follow a single line of treatment which was very effectual. I think that was one of the means by which we opened a great many hearts and healed a great many souls.

Shortly after we arrived a little fellow about ten or twelve years old came to us. His legs were bent from this peculiar ailment called "yaws;" he was not able to walk, and one of his relatives carried the boy on his back to and from the hospital for treatment. After a year or two he became better, although he is not entirely well like other men; and he has called himself Lazarus San Yama. "Why do you call yourself Lazarus?" I asked him; and he replied, "Because I was raised from the dead." He was an elder in our Church for a time, and is now preaching the religion of Christ because we helped him enter a new physical life.

I suppose that in pioneer work we can express our Christian lives in a way that one can hardly do in this country. I have known medical men to come back home and settle down in practice who said, "I wish I were back in the field. I cannot talk to people as I talked out there; I cannot tell them of Christ as I did there; I have not the opportunity." I do not know whether medical men in this country can talk to business men that come to their offices. I do not know whether one can go into the hospital and kneel and pray with them. I do not know whether many men feel free to do it; I know that some do not. In the foreign field we have the opportunity, and can tell our patients of Christ just as the minister does, and sometimes more effectively. This opportunity of expressing our Christian life and faith has given us one of the greatest joys we have in our medical work.

Another opportunity is the possibility of touching men with something like the touch of Christ. When Christ was here, you know, He went about healing the sick; He touched lepers and those with fevers and cured them, and raised others from the dead. That is something that we can do; we can touch men's hearts in a wonderful way, besides healing their bodies, even if we do not raise them from the dead. It is said that Dr. Kerr of China treated seven hundred thousand patients! Think of what it means to be able to heal them—touching many of them for the first time—and to pray with them and tell them of Christ! I can hardly tell you how much it means to us personally.

Some time ago we went up into the interior, and one day we crossed a large river. Many of the people I never had seen before. As I walked through the town, a woman came out of a house and walked toward me as if she wanted to speak to me. "Where have I ever seen you and where have you seen me?" I asked her. "Why,

don't you know?" said she. "I was down in your hospital in Lolo-dorf." You should have seen the joy in her face as she shook my hand. Such a greeting, you will understand, gave me a warm reception in that town.

A few months before I left there, a woman brought her little child to me, and I don't know that I ever have seen any person express such utter hopelessness as this woman did. The child was limp; it had a high fever, and at first glance I could not decide what was the matter with it. Oh, the despair of that woman as she said, "Can't you do something for him?"

I took a little of the child's blood, and it was easy to see that it was suffering from a malignant form of malaria. It took only one or two hypodermic treatments to change completely the look of that child; and after a few hours, instead of being limp and looking as if he were about to die, the little fellow was lively again. To see the look of gratitude and joy on that woman's face was enough to pay one for all the time that has been given to that work. Word had been sent to her husband that the child was dead (it was their only one), and the man came in a hurry, as they all come when they hear of sickness and death among their friends. "I came up here quickly, for I thought my boy was dead," said he; and you cannot imagine his joy when he looked at his child, which was well on the way to recovery. That is the sort of thing that you and I can do.

Thousands and thousands of these people need us, and we should have physicians to go out and heal them. For a hundred miles to the east, seventy miles to the west, and fifty miles to the south, there are no physicians at all; I was the only one in all that region.

WORK OF THE MEDICAL MISSIONARY IN TIBET.

MRS. JOHN R. MUIR, CHINA

FIRST I want to tell you where we live. We landed at Shanghai, and traveled across the Chinese Empire into Tibet, the country where our station is.

We were the first missionaries to go to this part of the country and take up our residence among the Tibetans in the station of Batang. Very shortly the Foreign Christian Mission began work in the same place. The journey from Shanghai to Batang requires three months, that is, if one were to travel continuously. The last eighteen stages are made on horseback. The China Inland Mission has a station at Tatsienlu; so our nearest neighbors live at a distance of eighteen days' journey.

After leaving Tatsienlu, the road is over mountains and we

cross no fewer than eleven passes, none of which is below 14,000 feet above sea-level; and two of these are much higher, being 16,000 and 17,000 feet, respectively.

When I was a nurse acquiring my training in a hospital, the surgeon never permitted me to set broken bones or perform operations, or to attempt surgical work; and I wish to say that if he had I should have been better equipped for my work in Tibet.

One day on our travels we found a soldier who had fallen off his mule and broken his arm. We did the best we could for him, taking him into an old mud house, where I tore up a sheet, banded his arm, and made him fairly comfortable. But we had to leave him by the roadside after giving him money. We heard of him later and learned that he was quite well again, but I do not attribute his recovery to my skill. The Lord stepped in, according to our faith, and healed the man.

After we reached our station we rented a little house for ourselves, but apparently the Lord had a purpose in not letting us get a whole one; so we were forced to take part of a house. Across the corridor from our rooms lived a native family. Some of our rooms were infested with vermin and no provision whatever was made for our comfort. The people never had had a white person actually living with them before; though my husband had made a previous trip there to reconnoiter the land.

The second day after we reached Batang our neighbor across the corridor asked our half-caste cook whether I would come to her help. I lost no time in going to her and she said:

"A few years ago I had hoped that we should have a little son, but I lost my baby. Since then my husband has beaten me, and now I am afraid I am going to lose another child, so I have sent for you to ask you to help me."

We prayed all day on our knees that the woman might bring forth her child safely; and the next morning she sent for us, and said: "Oh, I have a beautiful little brown-faced baby! My husband is pleased and all is well." If she had not brought forth the child safely I have no doubt that her husband would have beaten her; and that it might have cost us our lives; for, if we had lost the case, her people would have said that we had brought a demon into the house and that we deserved death ourselves. All went well, however, and the woman said, "I shall tell all my relatives and friends that this foreign woman knows everything about women and children; her wisdom is exceedingly great." She did so; and I think she must have had a thousand relatives, because they all came to me, bringing little children with pneumonia, bronchitis, and other diseases.

Where did I acquire all this wisdom, do you ask? I am only a trained nurse; at my training-hospital they never allowed me to dispense medicines or to administer hypodermic injections except

under the order of a physician. Where did I get all this wisdom?

It may be easily seen whence comes the wisdom and the power. For He says, "Ask of me!" And again, "Ask and ye shall receive. Ye shall ask what ye will, and it shall be done unto you." "And the prayer of faith shall save him that is sick." We never lost a case in Tibet. In one of the worst cases of pneumonia that I remember Dr. Shelton was called in. I said to him, "I cannot do anything for the patient," and the doctor said, "The child will die." Then I said to the mother, "Come with me, and we will pray to our God." I brought her into my house and with great vigor applied to the patient turpentine and lard well mixed, and the child got well.

So they came, one after another, even smallpox patients. A lady said to me the other day, "Are you not afraid of taking smallpox. Don't you disinfect and do other things to keep yourselves from taking contagious diseases?" "Why, no," I replied; "we just live normally and trust the Lord, and He carries us through." What is the use of worrying about such things when the Great Physician can take charge of all of that, while we go ahead and do our best? He is the best physician and the best surgeon I ever have had.

When we left our station to return to the home-land we did not travel by the same road, but crossed through Eastern Tibet by what is known as the Great North Road. To do this we obtained permission of the British consul. We knew the French priests had gone over this same road some time previously, and the British consul said, "I will see whether we can get you through." He arranged the matter for us and sent a telegram, he was so eager to help us to get through to that region. We then prepared for a long journey on horseback. Our baby was carried in a basket on the back of a native. We traveled by slow stages from the thirty-first of May until September, passing from village to village; and wherever we went the people crowded around us in the street, some suffering with rheumatism, some turning up their sightless eyes for us to heal. We did our best for them, and through the Lord's mercy many of them were healed.

The people of one village asked, "Are you going to stay with us?" "No," we answered, "our horses are jaded, and we must have fresh ones, for if we do not go on we shall be caught in the mountains and have no place to go." "Come and stay with us," said they; "we will give you a good house to live in." "Why do you want us to stay with you?" we inquired. "We have so many sick," was the answer.

It is my duty to tell you of their need, for they have nobody to heal them. I am just one little woman, and if I can ride horseback for weeks at a time why cannot some of you do the same? There is now not one medical missionary of any sort to tell the Tibetans of the Great Physician or do anything for them; and I

am here this afternoon to express the need of physicians in Central Asia.

We said to the sick people in the villages, "You have your lamas, can they not cure you?" "We care nothing for these lamas," they replied; "they can not do anything for us; but if you will come we will do anything for you." "Bring your sick to us," we said; "we must make our stage to-night or be caught in the dark." They brought their people to us, and I wish you could have seen them. The sight would have touched a heart of stone. We opened our medicine-box right in the street.

Our little white baby was a great attraction for them. You must remember that when we do pioneer work we find the native people not always friendly; but these women and children crowded around us. They liked to see the white baby, to touch his little pink cheeks and white hands, and they thought he brought a blessing to them. "How old is the baby?" they would ask. We told them and then inquired about their little ones. That is the way our conversation began, and so we came to subjects close to our hearts.

The greatest difficulty a medical practitioner has to overcome is their religion and the manner of healing practised by their priests. These men assert that they do wonderful things by the clapping of cymbals and similar exercises.

Once a man came to us and said, "Will you go with me to see a lama who is very sick?" I caught my husband by the arm and begged him not to go, for I feared that if the lama should die the people would say my husband had killed him. But he would go; so I prepared the required solutions and bandages for him to take with him.

The Tibetans beat criminals and various kinds of offenders, and this man had been beaten on the hip. When the wounds from these beatings begin to heal they look like burned flesh, but under the skin suppuration sets in. Often the skin will not break, but pus forms underneath. It had formed along this man's leg, and when my husband opened the wound it came out in a great quantity. We stayed there nine days and preached the Gospel. My husband treated the lama further, and every time he visited him he preached and left the Gospel with him. After a time the man got well, and he said to us, "I want to tell you this is the greatest thing I ever heard of. I did not tell you before, but I am supposed to be a lama healer in this place. Our gods cannot heal; but your God can. I believe in Him, and you shall have the names of my whole family," and he gave us the names of five members of his family for whom he wished us to pray.

This is the crying need—Christian physicians. We have delivered faithfully the message that God gave us to deliver and we have told hundreds of the people about the love of God and of the

Great Physician who will heal them and wash them white in the Blood of the Lamb.

It is the ambition of every Tibetan family to have from one to three of its members consecrated to the priesthood or to a nunnery. What would be the effect in this country if one member from every family in cities of the size of Kansas City were consecrated to the Lord Jesus Christ?

When we heal a Tibetan of disease and tell him about the Lord Jesus, he says to others, "He has told me about the wonderful Christian religion, and his people have come across the great world to tell it to us."

I have come to tell you of this message and to make clear to you the need of the unoccupied fields. If any of you feel that you care enough to do pioneer work, come over and help us. If you think you can ride horseback, live in a mud house or a tent, and eat coarse food, come over and see whether you can.

THE MEDICAL MISSIONARY AS A TEACHER OF MEDICINE

WILLIAM H. JEFFERYS, A. M., M. D., CHINA

MANY OF YOU will agree with me when I say that scientific medicine is the greatest and the most advanced of all the discoveries of the Christian world, that in the trained hands and in the minds and hearts of its practitioners, it embraces the most powerful and useful of man-made instruments for the progress and welfare of our race. It is yours and mine. It belongs to Christian civilization; but a full half of the living world is still without it.

Let us consider China, for example. Speaking from a medical point of view, China is in the position of Europe in the dark ages, without knowledge of medicine or of surgery; without hospitals, boards of health, without sanitation—in short, without all that is embraced in the widest reach of the term "scientific medicine." I wonder whether your most elastic imaginations can give you a picture of just one city—Kansas City, or Montreal, Havana, or Panama—without these things to-day; it would be a city more utterly helpless than even the London of 1665, in which year a full quarter of her people was swept away. I doubt whether you can draw that picture adequately, you splendidly generous Christians, who fill your cities with palaces for your sick poor; who know not the sight of either famine or pestilence; who have such men as Osler and Manson, Welman and Welsh, Strong and Crile and Stiles for your servants. But come to China, and you may paint the dark ages from life. When China is swept yearly by cholera,

she burns paper money to purchase relief and throws her dead into the streets. When tumors grow in China, they sometimes outgrow their victims and literally drag them down into the dust at last. When mothers in China come helpless to their hour of travail, it often happens that two souls go out in one great agony of exhaustion. When blindness creeps on in China, that night has no tomorrow.

I saw a little clipping from the *Washington Star* recently. It was as follows:

Question: How do you tell mushrooms from toadstools?

Answer: I wait until next morning. If I'm here, they were mushrooms; if I'm in heaven, they were toadstools.

That is an almost perfect epitome of the old native practice of medicine of China, which probably is as good as or better than any of the other non-scientific practices of the world. Even if one might excavate that old practice from the encrusted layers of ridiculous superstition and worse quackery that all but bury it, volumes of humor and pathos might be written about the very best that it can show. Tumors, for instance, may be either "mushrooms or toadstools;" but when old Chinese practitioners puncture aneurisms with large needles, thinking they are tumors, the patient does not have to wait until next morning to find out. They are "toadstools" forthwith and immediately. I have seen four patients lose a leg apiece in the process of being dragged back from "the ten courts of purgatory," and others dead from overwhelming hemorrhage. These things, and a thousand other like horrors of ignorance, happen every day in China.

And if this sort of thing is a common specimen of the so-called medical practice, what shall we say of the quackery and superstition, those twin monsters of the non-Christian, non-scientific world? Do you remember what little black Mose said about being nervous when his mammy sent him to bed? He said, "I ain' skeered ob de ghosts whut am, ca'se dey ain' no ghosts; but I jes' feel kinder oneasy 'bout de ghosts whut ain't."

China is more than "oneasy" about all the ghosts that "am" and all that "ain't." Her poor, dark mind seems at times a very hell, teeming with every kind of devilish horror.

Medical missions mean the giving of a knowledge of scientific medicine outright to the whole world. They have three well-marked stages of progression. First: the giving to ignorance the experience of it. Secondly: the giving to superstition the desire for it. This belongs to the condition of the awakening mind. Finally, the giving to intellect, in the proportion in which it may receive it, the power to acquire and to use medical science for millions of men and women in this House of Darkness, and for their children forever.

China is indeed a house of darkness, and into it grope first

the candles of civilization, the pioneers—Livingstone, Mackenzie, and their splendid kind. And men begin to see. Then we light our lamps, the hospitals and dispensaries of Christian missions. Finally come the power plants, the colleges and the universities, with their schools of scientific medicine. Then the house begins to shine as if the day were almost come.

The growth of these missionary medical schools is usually somewhat as follows: In every mission hospital that ever was founded an imperative need springs up for native assistants, and an effort is made to train such. Perhaps one of these assistants shows more than average ability, and is made head nurse and finally acts somewhat in the capacity of resident physician. This sequence takes place repeatedly until some hospitals attempt a simple but painstaking course of medical instruction.

This is a natural process. Some of the world's greatest medical schools originated in this way. In some places it may be the only possible thing for many years. It has in mission institutions elements of weakness, and wastefulness of time and energy; and often it produces feeble and inefficient results, which sometimes are even dangerous. One of our student nurses in Shanghai set up as a surgeon and is now head of a sort of quack hospital. All mission hospitals must do this thing, and some go farther than others. Once it was the wise thing to do; but now, as a means of training medical men and women, it is acknowledged to be a short-sighted and ineffective procedure.

The practical solution of the whole question is concentration. This is the key-word of missionary medical education—concentration of men, of equipment, of resources. The whole tendency among Protestant Churches is to form these union schools, such as the schools in Nanking, in Peking, in Hankow, and in Canton. It means economy and strength, efficiency and coöperation; it means confidence, and enough of that will some day mean—unity. The day is inevitably to be one of sacrifice and self-forgetfulness, of toil and of wisest reasoning. The aim is in the stars, for charity is truly the greatest thing in the world; but there is one thing greater even than that, and that is the kind of charity that greatly does away with the need for charity. It is sweet charity to cure a few of China's children in pain, but it is greater than this to train up men who will give to that splendid nation the ability to care for her own.

Is there among you, to whom I speak, any man who fears and trembles lest he waste his precious life by its too hasty giving. Are you too precious, too priceless, to cast your little lives upon the wide ocean of that human service? Are you? If you are, then you are too utterly precious to have been born a mere man. Yet remember that some good things are spoiled by too much keeping and good lives lost through too much saving.

Perhaps some persons will say: "I would do this thing for my own people gladly. But, why should Christian civilization do this expensive and quixotic thing for so many Chinese, so many Hindus, so many Africans?" Five reasons exist, which may be given in almost as few words. First: because your own people do not need you medical men. You are a drug on the home market. Secondly: because it is not expensive to buy the pearls of life-character at any payable prices. Thirdly: because often even seemingly absurdly chivalrous actions are not absurd. Fourthly: because Christian civilization is regarded as at least partly civilized. And finally, because the bank account of Jesus' perfect love is not kept in a petty-cash book.

I have spoken to you of the House of Darkness. Sydney Smith, that great master of human cheerfulness, used to cry out: "Glorify the room!" and throwing the windows wide open let in a blaze of sunshine and the perfume of flowers. The medical schools of Christian missions are opening wide the windows in the House of Darkness and letting the Light of the World stream in.

Of all Christ's natural figures of speech, that of "the Light of the World" is the most exquisite and perhaps the most practical. In China to-day, now, a hundred thousand curable blind eyes are waiting for—your light!

Let your light so shine—that they may see!

Christian missions are the spreading of the world's light. Our faith is a voice crying through the night. Let us give social services—that is, hands stretched out to lead and help—and the Life of Jesus, the Christ, who is the Light of all.

"Hail, gladdening Light, of His pure glory pour'd,
Who is th' Immortal Father, heavenly, bless'd.
Holiest of Holies! Jesus Christ, our Lord."

THE EVANGELISTIC OPPORTUNITY OF MEDICAL MISSIONS

GEORGE B. ARCHER, M. B., INDIA

MEDICAL missions find their highest authority in the life and teaching, in the example and command, of Jesus Christ Himself. You remember that when He sent out the twelve Apostles, He sent them forth to preach the Gospel of the Kingdom of God and to heal the sick, as recorded in the ninth chapter of the Gospel according to St. Luke, and when He sent forth the seventy, as recorded in the next chapter, He said unto them, "And heal the sick that are therein, and say unto them, the Kingdom of God is come nigh unto you;" and in the modern missionary propaganda medical missions have proved their power as an evangelistic agency.

I shall speak first of the evangelistic opportunity in a medical missionary dispensary. In the dispensary at Ranaghat, Bengal, in the year 1912, we had 60,000 out-patients, and to all those patients the Gospel of Jesus Christ was preached before treatment. Our plan of work is this: the patients who come to us very early in the morning are first of all gathered in a preaching-hall or veranda. Very often, in the unhealthful season of the year, the preaching-hall, which holds 200, is full at six o'clock in the morning. Sometimes as many as sixty or seventy patients come the evening before. We are always glad of this, because it gives us the opportunity to have especial preaching for these patients.

The subject selected for the Gospel address is usually one of the parables of our Lord, the story of Naaman the leper, the futility of works of merit to give salvation, Jesus Christ our Surety, or some kindred subject. We preach to these patients who come to us as to those who have never heard before, and perhaps may never have the opportunity to hear again. Any day in the dispensary you might see high-caste Brahmans and low-caste men sitting side by side on the floor, though perhaps the Brahman would withdraw himself as far as possible to the edge of the room. You would find Mohammedans there also. You would find the blind, the halt, the lame, the fever-stricken, sometimes also the leper—just such crowds as came to Jesus Christ when He was here upon earth. After the Gospel address is over, Christian books, Gospels and tracts, are offered for sale. Last year we sold more than 2,000 Gospels, New Testaments, and tracts in the dispensary. I know of no place so useful for disposing of Christian literature as the dispensary of a medical mission.

After the preaching and the book-selling are over, the patients are shown out one by one to go before the doctor in the consulting-room. Every patient receives a prescription paper, on the back of which is an outline of Christian teaching printed in the vernacular. On several occasions we have had to treat more than 1,000 patients in a single day. These patients come to us from more than 300 different villages, usually within a radius of seventy-five miles. It would take a missionary a year to go the rounds of these villages from which the patients come to our dispensary in a single morning.

In the dispensary we have many advantages which we never could have in the villages. We are on our own ground; the patients are friendly to us, and there is little disturbance in the course of the preaching. We always treat men and women on separate days. It would be entirely against the custom of the Indian people to have men and women in the same preaching veranda. I am sure that the faithful observance of this rule brings to our dispensary many high-caste women who never are allowed by their husbands to go anywhere else. May I give you an example of how these women look upon the medical missionary? The women in Bengal

wear a garment called the *sari*, and all married women keep their heads covered in the presence of strangers; but I have seen them often going through the dispensary with their heads uncovered. I wondered why this was until one day one of our Bible women seeing a woman passing through in this way rebuked her. "Why are you going through with your head uncovered? Do you not see that the Doctor Sahib is present?" The woman promptly replied, "Bible woman, you never cover up your head in your father's house." The preaching to the women in our dispensary is always done by the Bible women or by our woman missionaries. There seems to be in most places in India very little objection to male doctors treating woman patients in the dispensary, if these rules are carefully observed. Of course there are many cases that men cannot treat.

I look upon dispensary work as seed-sowing, a reaching of a large number of people with the Gospel. We have not had many direct conversions as the result of dispensary preaching. I was discussing with Dr. Arthur Lankester of Peshawar about a year ago the comparative value of dispensary and hospital evangelistic work. I remember that he said, "We are not working for the present only, but for the future; and the whole attitude of the people in our district has been changed toward Christianity through the influence of the dispensary."

I shall deal now with the opportunities for evangelistic work in the hospital. In the year 1912 we treated 1,000 in-patients. Some of these patients might stay in the hospital only a few days, others might stay several weeks. The average stay is about fourteen days. We have a regular course of subjects for our Gospel addresses in the hospital. Our first subject is the Creation, then follow the birth of Christ, the life and teaching of Christ, the miracles of Christ, His death, His resurrection and ascension. Then follow the futility of works of merit to give salvation; Jesus Christ our Surety; the story of Noah; the story of Naaman; the conversion of St. Paul; the prodigal son; the brazen serpent. We spend the morning in medical and surgical work, the afternoons in the Gospel addresses and the spiritual side of the work generally. I have seen many ignorant men, boys, and women, come into the wards of our hospital, and under the daily teaching and the example of our Christian nurses their very faces change. I am sure that many of the medical missionaries present can bear out this testimony. It is the living witness of that verse in the Thirty-fourth Psalm: "They looked unto Him and were radiant." There is a great advantage in having only Christian assistants in the hospital, and I think that wherever possible we should have only Christian helpers in our medical missions. The day's work should begin with prayer and Bible reading.

I believe that we go out to the mission field first of all as evan-

gelists, but let us be the very best physicians and surgeons that we can. God does not want us to go out and be second-rate men in His service. Very often, however, we have to swallow our professional pride and give up our opportunities and desire for research work because the business of preaching the Gospel is more important. The medical missionary himself should be the leader in the evangelistic work, not only in the dispensary but also in the hospital. He should give at least one of the addresses every morning in the dispensary. Sometimes in our dispensary we have five evangelistic services in the morning. He should also give at least two addresses weekly in the hospital. He should train his men and all helpers to be evangelistic workers. Sometimes our duty is to stand aside and give opportunity to our native Christian brethren to take their share in the evangelistic work, because they can learn only by doing. In most of our mission hospitals the assistants form an evangelistic band for preaching in the bazaars and villages. In this they should have the fullest sympathy and help from the medical missionary, even if his duties may not allow him often to join them. I had a friend in the city of Amritsar, Dr. Arthur Browne. He was known in the city where he worked as "Pherishta," which means, "the angel." He died only last August from septicæmia (septic infection). He was beloved by the people and by his helpers. Into Dr. Browne's hospital one day came a low-caste patient, a man who could understand little of the Gospel addresses, but one thing he noted—the kindness of my friend and his helpers. After two or three weeks' stay in the hospital he went back to his home, cured. He called together the people of his own caste in that village and said to them, "I am going to be a Christian like the Doctor Sahib and his helpers, because they were so kind to me." As a result, later in the year sixty-six persons in that village were received into the Christian Church by baptism one Sunday afternoon. Think of the great power of the Gospel preached and demonstrated by such a life!

Some of the men and women here this afternoon intend to become internes in the hospitals in our great cities before going out to the mission field. Learn to do personal work. If you do not do such work in the hospitals here, are you at all likely to do it on the mission fields? When I look back upon my six years' work in a medical mission, I think my best memories are of the quiet talks with patients in the hospital about Jesus Christ. When one is able to cure men of blindness, how ready they are to hear from his lips the story of salvation! Last year I was able to perform ninety operations for cataract, and Dr. Lechmere Taylor of Jalalpur, with whom I stayed about a year ago, performed 700 cataract extractions in 1912. We always have prayer with our patients and assistants before an operation begins.

I have not had time this afternoon to speak to you of the power

of medical missions as an evangelistic agency in the villages. You have heard from the lips of Dr. Zwemer on one or two occasions during this Convention of the great power of Dr. Pennell, one of our greatest medical missionaries in India, who died about a year and a half ago. It was not only Dr. Pennell's work in the hospital and dispensary at Bannu that made him famous; it was because he was a great evangelist also. He visited people in their villages and in their homes, and one British officer, after Dr. Pennell's death, said of him, "He was worth two regiments of soldiers to the British Government, because of his great power over the wild tribes of the borderland." He visited villages where other white men dared not go.

Some doubt seems to be felt among certain men and women at this Convention as to whether medical missionaries are any longer needed on the mission field. That question has been put to me several times, and I do not know whence the doubt has arisen. I am sure that all medical missionaries here would tell you that there is plenty of work at any of their stations for several more of such workers. Sometimes the medical work is so heavy that the evangelistic work is in danger of being crowded out and the humanitarian aspect given the first place. We must be very careful to remember that, first and foremost, we are missionaries.

Professor Henry Drummond, once speaking to medical students in Edinburgh, said, "You are going out in many instances to be the doctor of your neighborhood. Live the life and reproduce the life of Jesus Christ. Say what He would say: do what He would do: live as He would live, just as if He were the doctor of the neighborhood." Some of the men and women here this afternoon are going out to be medical missionaries in distant lands and to be the representatives of Jesus Christ. I repeat to you: Live the life and reproduce the life of Jesus Christ; say what He would say; do what He would do; live as He would live, just as if He were the medical missionary of your district.

THE PREPARATION NECESSARY FOR SUCCESSFUL SERVICE AS A MEDICAL MISSIONARY

THE REVEREND FRED P. HAGGARD, D. D., BOSTON

THE PRIVILEGE I have of standing before you does not rest upon the fact that I am a physician, for I am not. Nevertheless, during all my early life I thought only of medicine as a future career, and my mother says I used to practise on my playmates. In preparation for what I then supposed would be my work, after graduating from the high school I took a course in pharmacy and

spent three years and a half as a licensed pharmacist, reading medicine during all the spare time I had. After four years in college, at the very close of my senior year I decided to preach rather than practise, and entered a theological seminary instead of a medical school.

After spending a little more than two years in the pastorate, I offered myself and was sent to the mission field. Naturally enough, while there I used my knowledge of medicine; and while I was not able to practise with the greatest efficiency, I found that what I had done was a great help to me in my work.

Since my return to this country I have been for thirteen years secretary of the American Baptist Foreign Mission Board, and a large part of my duty has been to seek new recruits for missionary service. You may be sure I have not failed to emphasize the value and importance of medical missions.

These experiences—particularly my observations of the past few years—have compelled me to realize the importance of thorough preparation for missionary work. At the present time I am acting as chairman of a committee of the Board of Missionary Preparation of the Foreign Missions' Conference on "The Preparation of Medical Missionaries and Nurses." It is upon this subject that I am to speak to you to-day. I have a rough proof of our report in my hand which when finally printed will be available for use by any who may apply for it.

I shall not discuss the need for preparation, but the kind of preparation that is needed. The time has passed when the question whether a missionary needs preparation—special, full preparation—is seriously discussed. All missionaries should be prepared, whether evangelistic, medical, or industrial missionaries. Mission boards and older missionaries are, however, giving much thought to the kind and amount of preparation they should have.

Let us consider the preparation needed by medical missionaries under three headings: First, the amount of this preparation; secondly, the quality of the preparation; thirdly, the schools or colleges wherein preparation should be secured.

You ask how much preparation a medical missionary should have. You might as well ask how much food you should eat, how many books a student should have in his library, or how much coal you should store in your cellar, not knowing what kind of winter you may experience. No rules can be laid down as to the exact amount of study or the definite number of years, months, or days, that should be put into the preparation necessary for successful medical work. There is, however, a minimum that we may talk of. There should be some standard, of course, and the American Medical Missionary Association is undertaking through its Council on Medical Education to fix a standard for physicians in this country. You medical students would do well to get in touch with this asso-

ciation, or with the secretary of the Council on Medical Education, and secure the pamphlets that have been prepared. I shall refer later to one or two of these.

Regarding the minimum of preparation and of standards: some men agree with the missionary who replied to the questionnaire sent out by our committee on the preparation of medical missionaries, to the effect that we should be careful not to require medical students to study so many things for so long a time that they may die before they reach the field! A real danger is here pointed out and it needs to be guarded against; for the modern medical course is exceedingly difficult, and constitutes a great additional burden in one's preparation for a life-work. It is rather more extended and expensive than other professional courses; and after a student has finished it there is danger that he may have done so too late to engage actively and effectively in that which was his chosen life-calling whether at home or abroad. Indeed, the faculties of medical schools are beginning to question whether the average course is not too long, making it impossible for a student to enter actively upon medical work until he shall have become too old to hope for success in an independent practice.

Before actually beginning the medical part of your preparation some preliminaries are needed. You should have the very best general education you can obtain. This means that the medical student should have not less than four years of a high-school course, to which should be added at least one year of college work, in which there should be no fewer than eight semester hours of physics, chemistry, biology, and of French or German. That is the suggested minimum of study to be followed before one attempts to enter a medical college. The Council would like to see only those enter medical school who have had a full college course. That is the ideal, but it cannot always be realized. The minimum mentioned, however, should be adhered to. It has been suggested that a fifth year spent in the hospital after graduation from medical school would be better than the last two years in college, if choice must be made between these two courses. After a medical course has been completed, certain special subjects of study may be undertaken, which I will mention in detail a little later.

Now, as to the quality of preparation before, during, and after your connection with a medical school or college—it should be of the very best. You cannot afford to undertake so important a work with a poor equipment. You should bring to it the best home training, experience in the best church, diplomas from the best schools—no short cuts, no cheap institutions—only the best.

The fear has been expressed that too high a standard will deter many from undertaking this work. That is one reason why we need the higher standard. We shall sooner reach effectively the lost multitudes if we select as missionaries only the best men and

women, those who are fully qualified and equipped, those who have the missionary spirit and the highest physician's ideals. Time, energy, and money will be saved by this course.

What medical school shall you attend? The Council on Medical Education has divided the medical schools of the country into the following classes:

Class A Plus—Acceptable medical colleges.

Class A—Colleges lacking in certain respects but otherwise acceptable.

Class B—Colleges needing general improvements to be made acceptable.

Class C—Colleges requiring a complete reorganization to make them acceptable.

Our committee will recommend that hereafter mission boards appoint as medical missionaries only those who have graduated from Class A Plus or Class A schools. It will be well for you who contemplate making a choice of medical schools to look into this question of standard.

Dr. Henry Pritchett in his introduction to the Report of the Carnegie Foundation, published in 1910, on the subject of Medical Education in the United States and Canada, says:

No members of the social order are more self-sacrificing than the true physicians and surgeons, and of this fine group none deserve so much of society as those who have taken upon their shoulders the burden of medical education. On the other hand, the profession has been diluted by the presence of a great number of men who have come from weak schools with low ideals both of education and of professional honor. If the medical education of our country is in the immediate future to go upon a plane of efficiency and of credit, those who represent the higher ideals of the medical profession must make a stand for that form of medical education which is calculated to advance the true interests of the whole people and to better the ideals of medicine itself.

Dr. Abraham Flexner, the Secretary of the Carnegie Foundation, who wrote the Report, makes this significant comment regarding the relative cost to society (in the case of missionary doctors, to the Church) of well-educated physicians and of those that are poorly equipped.

The proper method calculating cost is, however, social. Society defrays the expense of training and maintaining the medical corps. In the long run, which imposes the greater burden on the community: the training of a needlessly vast body of inferior men, a large proportion of whom break down, or that of a smaller body of competent men who actually achieve their purpose? When to the direct waste here in question is added the indirect loss due to incompetency, it is clear that the more expensive type is decidedly the cheaper. Aside from interest in investment, from loss by withdrawal of the student body from productive occupations, the cost of our present system of medical education is annually about three million dollars, as paid in tuition fees alone. The number of high-grade physicians really required could be educated for much less: the others would be profitably employed elsewhere; and society will be still further enriched by efficient medical service.

While his course will be long and difficult, the medical missionary should keep in mind the importance of some additional or

special preparation in certain subjects relating to medical work. These are mentioned in order of importance as follows:

1. Surgery.
2. Tropical diseases.
3. Obstetrics.
4. Diseases of women and children.
5. Eye.
6. Ear, throat, nose.
7. Skin.
8. Stomach.
9. Respiratory organs.

To these is added a supplementary list in which some items, though comparatively new, are rapidly increasing in importance as details in a missionary's equipment. They are:

1. Microscopy and bacteriology.
2. Preventive medicine.
3. Hygiene.
4. Sanitation.
5. Pharmacy.
6. Dentistry.
7. Orthopedics.

At this point I would add a note of caution lest some be discouraged. Manifestly, one cannot specialize in all the subjects that have been mentioned. The lists are given in full, however, that all may have in mind what might be useful, and each be the better able to make such selections as time, inclination and the prospective field of labor may indicate as being most desirable. There is unanimous conviction that every medical missionary should, after graduation from medical school, act for at least one year (two are preferred by many) as an interne in some good hospital. A general hospital is better for candidates of both sexes.

Thus far we have been considering the medical preparation of the medical missionary. We assume that he will be prepared to practise medicine. Will he be prepared to serve as a missionary? In a letter from one of the leading missionaries of China, he mentions three forms of repeated failure in medical missionaries:

(1) They are poor doctors; (2), they are poor getters-on with their fellows and with the natives; given a good sensible man, a knowledge of psychology will do the rest; (3), they are trying to stand for something they are supposed to have but do not possess—vital faith in the incomparable Jesus, living in Him and a devotion to Him.

Only those should undertake this work who are fully qualified for it. Others might render effective service, but mission boards to-day cannot wisely appoint those who are not prepared according to the very highest standards of the medical profession. But the medical missionary must also be a Christian man and imbued with the missionary spirit. It is not deemed necessary that he should have a theological training or be as fully prepared for evangelistic work as the ordinary missionary. But he should be so much in

sympathy with the evangelistic work as fully to appreciate its importance, to hold his own work in proper relation to such effort, and to perform consistently his part in helping to realize the object of all missionary endeavor. It would be a mistake to appoint as a medical missionary a doctor who is not prepared in the spirit of Christ to devote himself to the work of his fellow men. It would be an equally great mistake to appoint those with a strong missionary spirit but without the professional qualifications. "I should prefer a combination of the first-class physician and a moderate evangelist to a good evangelist and a poor physician." In other words, a medical missionary must be fully qualified to practise his profession, and also have a warm Christian heart and the ability to make his work as physician an effective exposition of the Gospel.

The extent to which prospective missionaries shall prepare in other departments than medicine depends to a large degree on the answer to the question as to how much will or should be required of them in other forms of service. Some medical missionaries wish to give themselves wholly to medical practice. Others give large portions of their time to evangelism. There should be no conflict between these two. The medical missionary should be interested in all branches of the work, though, in harmony with what I have just said, I would give major emphasis to his medical work. On the mission field there are four well-defined departments of work: evangelistic; educational; general oversight of churches, schools, etc.; miscellaneous station work and problems.

In preparation for such aid as the medical missionary may render in these several departments he might profitably give attention to the following subjects:

1. The Bible, that he may have a proper share in the work of its teaching.
2. Practical Christian work, that he may most tactfully lead men and women into a new spiritual life.
3. Psychology, that he may properly judge human nature and be better able to get on with his associates.
4. Sociology, that he may better appreciate and more readily help solve the social problems of the people.
5. Pedagogy, that he may most helpfully instruct his assistants and, if necessary, teach in a medical school.
6. History of Religions and of Comparative Religions, that he may better understand the nature of the missionary's task.
7. Church History, that he may know how best to help direct the organized life of the churches.

In addition, the following subjects have been suggested, although the caution mentioned in connection with the previous lists should be kept in mind:

1. Sanitary engineering.
2. Hospital construction.
3. Hospital management (administrative work).
4. Bookkeeping.
5. Photography.
6. Public speaking.
7. Information or training in any mechanical pursuit.
8. Domestic science (for nurses).

We cannot lay too much importance on the study of the Bible by the medical missionary—a first-hand acquaintance with it as a source of power. “He needs an up-to-date knowledge of Bible interpretation that will keep him from narrow or too literal views; a broad knowledge of the fundamentals of Christianity that will enable him to present it constructively and coherently; a knowledge of its relations to modern thought that will help in bringing it to bear on the characteristic problems of the present day; an ability to teach the Bible effectively, which is not necessarily involved in a most thorough scholarship, and which can be developed only through practice.”

PROFESSORS' CONFERENCE

Missionary Professorship in the German Universities

The Apologetic Value of Christian Missions

The Demand for Men and Women of Education in the
Orient

Professors' Responsibility to Call and Prepare Students for
Foreign Missionary Service

Claims of Foreign Students Upon Professors

The Christian Woman Student's Duty to Her Oriental Sister

MISSIONARY PROFESSORSHIP IN THE GERMAN UNIVERSITIES

PROFESSOR JOHANNES WARNECK, PH.D., LL.D., GERMANY

IN GERMANY, missions originated in circles of ordinary Christian people, and were on that account long ignored by the general public and—it must be added with regret—by theologians as well. Of late, things have improved. The magnificent development of missions, their increased successes, their value for the colonies, have all combined in procuring them a place in public recognition and among men of learning. The universities have had no share in the awakening and deepening of missionary interest in Germany. But now men begin to perceive that theology, to be fruitful, and to maintain its influence upon the life of Church and nation, must be in vivid touch with the vast problems imposed upon the Church, at home and abroad, and cannot afford to ignore the missions but has to learn from them as well as render service to them. On examination of the lecture lists of German universities we find that missions occupy to-day a comparatively large space among the subjects. We have at present five regular professorships of missions, namely, at Halle, Berlin, Bethel, Leipzig, and Basel. The chair at Halle was initiated by the late Professor Warneck, as the first representative of missions in that capacity. The chairs at Berlin and Bethel have a special interest, through having been originated and being maintained by the Council of German Missions. It has come to be considered a matter of honor by the universities to invite a missionary expert to lecture on missions; but, in addition to such lectures, the subject of missions has been included in the college curriculum by professors of Church history and systematic or practical theology—for example, at Göttingen, Breslau, and Königsberg. Of eighteen German universities we find this winter ten with lectures on missions, to which more (under special terms of delivery) may be added, thus affording to the majority of German students regular opportunity for hearing about missions. In behalf of Roman Catholic students, one professorship of missions has been established at Münster. Confining myself to Protestant lectureships, I will say that they treat such subjects as the following:

History of Protestant Missions, or History of Particular Fields ;

Colonial Mission-Problems; Christianity and Islam; Missionary Methods and Principles; Missions in the Bible; Introduction to Present-day Religions; Mission Problems in Eastern Asia; and other topics. They deal with both the history and the science of missions, and take up missionary problems arising in the home-land and on the field. In addition to these public lectures we have in Germany the institution of co-called "seminaries" or circles, consisting of a small body of students joining together under the guidance of a professor, and taking up some scientific subject, whereof each member has to deal with a definite part by the aid of good literature. At the meeting of the circle the different papers are discussed and criticised. Mention should here be made of the fact that missionary experts are also delivering regular courses of lectures on missions in connection with such institutions as the Oriental Seminary at Berlin, for the training of colonial officials, and the Colonial Institute at Hamburg, which serves a like purpose for the administration of the German protectorates. At both places the missionary lectures have been warmly welcomed and greatly appreciated.

As to the value of the university lectureships upon the general missionary situation in Germany, it is a distinct gain that missions are recognized as a subject for study; for what in our country is represented at the universities thereby gains a position of its own within the domain of science, and theology especially is learning to appreciate missions in their scientific aspect. We can point to several eminent German theologians who give missions a large space in their systems and scientific conceptions; for example, the late Professor Kähler, who has repeatedly stated that his thinking was greatly enriched by missionary experiences, which furnished him material for building up his great system of the Christian belief. Theology begins to apprehend that missions are an essential function of the Church, and that she herself derives the greatest benefit from acknowledgment of the fact. Fresh light is thrown for us upon the New Testament, as we discern how its missionary epistles depict the contest between Gospel and heathendom; Church history likewise receives much illumination from similar occurrences on the mission field, as they vivify and interpret the happenings of the past. Thus new light is brought to bear upon the conversion of the Saxons and the Franks by our experiences in the conversions of the primitive peoples of Africa and the Dutch Indies. Missions, on the other hand, warmly welcome the coöperation of theological professors, for we expect of them that, once having made themselves intimately acquainted with missions, they will render them service by deep and thorough study of their problems, and by aiding missionary probationers to greater keenness of insight for present-day problems, when considered from the standpoint of the New Testament or of Church history. We require

men who will devote themselves with their whole strength to the scientific aspect of missions. The secretaries of our societies and the missionaries on the field are far too busy with preaching, organization, and administration, to find time for intensive work of that kind. It is theirs to furnish the stones for the building to be constructed by the men of learning. Those theological professors who lecture on the New Testament, dogmatics, ethics, Church history, etc., are for the most part not equipped for dealing with the science of missions, since this study now covers so large an area that it cannot be treated as a branch subject. It may happen that here and there a professor has made a thorough study of some mission problem; but none of them can gain a comprehensive understanding and insight into the whole of the material, for the simple reason that his own studies leave him no time for such extra task.

The science of missions falls into three parts, namely: The history of missions; the theory of missions; apologetics. The history of missions, from the days of the Apostles to modern times, has not yet been exhaustively treated. How instructive it is to present Church history under missionary aspect is shown in Dr. Harnack's excellent work, "Missions and the Spread of Christianity in the First Three Centuries." Much has been done in sectional work, but as yet little in comprehensive work. Much is to be learned from the history of the Early Church and the Mediæval Church, and light is reflected upon those epochs from the experiences of modern missions.

Secondly, missionary enterprise stands in urgent need of a theoretical treatment of its numerous and complicated problems, and this task awaits solution.

Thirdly, a systematic comparison of Christianity with non-Christian religions—not only in their forms, but above all in their inherent vitality—is of inestimable value. I am well aware that we have eminent scholars in this department of learning, but frequently their interest in Christianity is only historical. The missionary point of view naturally differs essentially from that of the scholar. For this reason our missionaries need leaders who are firmly rooted in the Christian faith and acquainted with its powers, and at the same time thoroughly familiar with the motives and vital elements of non-Christian religions.

For these reasons we expect great benefit from professorships of missions, both in the preparation of missionaries and in the interest of mission-history and theory. By means of them, those difficult and complicated questions can be threshed out which emerge on the field and concern the native Church in its growth and organization; and one subject in particular—Christianity in its relation to non-Christian religions—will demand in the next decades such thoroughness of study as missionaries alone, without the help

of scientific experts, are unable to bestow. These have to be scholars, as familiar with the vital forces of Christianity as with the essential elements of heathen religions; as much at home in the history of missions as in the history of the Church. In my opinion, one of the most difficult problems of the next decades will be whether it will be possible for the Churches on the missionary fields to get quite rid of the heathen practices and tendencies which the converts involuntarily and unconsciously retain. Only by success in this respect can we hope to see independent mission Churches; in default of it, all our work in the direction of self-government is but external form. Now, it is for such tasks that the workers in the field need the help of scholars in the home-land.

Professorships of missions further serve a valuable purpose by their influence upon the general body of students, in seeking to interest them in the cause as an indispensable function of the life of the Church. When missions have their recognized place in the university curriculum, every student will have the opportunity of hearing about them, and many will attend the lectures, just because they come before them under the proper auspices of science. Apart from this general service, it is the special task of these lectures to equip students preparing for the service of the Church to take an active part in missionary coöperation at home. We all know how necessary it is to make the home base broad and strong; and to insure this we count in the first instance upon the coöperation of the home pastorate, whose members should be made acquainted with missions at the university, so as to rouse and develop with fervor and intelligence missionary interest in their congregations. But, in emphasizing this point, I do not undervalue the influence of missionary lectures upon non-theological students, for among these are the future national leaders.

Finally, it is especially the professorial task to prepare missionaries for their calling. Many of our German missionaries have not passed through a university. They are trained in the seminaries of the missionary societies. But a certain supply comes from academic circles, and hitherto for these no special provision has been made—a loss sorely felt. This defect is now rectified; and by missionary lectures from experts our universities offer missionaries an opportunity of special preparation for their future calling. We now expect at Bethel, Berlin, and Halle, that those candidates who have finished their theological course will carry on their study with us, in order to be made acquainted with mission work in theory and practice; for it is seen, with increasing clearness, that mere theological training, however indispensable, does not suffice as preparation for missionary service, but that in addition a specialized course of missionary instruction is needed. This need is now met by some universities, to the great satisfaction of the students.

It is thus apparent that an encouraging beginning has been made at the German universities for the cultivation of missionary interest. Most of our professors are now ready to admit the value of missions for theological study, though not all are unanimous in thinking it necessary to appoint experts for this department of learning. It is imperative that the Church should establish chairs for her most important functions. For the same reason, the social work of the Church, and what is understood by "home missions," should be represented by professorships, in the interests of both the Church and theology.

Our prayer now is that God may send us men who in quiet thoroughness deal with the scientific aspect of missionary problems. If God sends the right men, and if these work hand in hand with those in active service, both missions and Churches will be blessed by such coöperation.

THE APOLOGETIC VALUE OF CHRISTIAN MISSIONS

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IT WOULD be strange indeed if an event so vast as the modern missionary movement should throw no light upon the nature of Christianity and yield no proof of its foundation in the will of God. In this brief statement I shall call attention to two phases of the matter before us.

In the first place, we must consider the mere fact itself that the Church is to-day engaged in this world-wide mission. We are accustomed to speak nowadays of "three missionary religions," that is, Buddhism, Mohammedanism, and Christianity. But, as a matter of fact, only one religion is really confronting the whole world, and that is the Gospel of Our Lord and Saviour Jesus Christ. Whether there are actually more Buddhists or more Hindus, more Mohammedans or more Confucianists than there are Christians is not the chief question to consider. The truth is that only one religion is using four hundred languages, only one is actively attacking all other religions with the weapons of the Spirit, only one is proving its power to meet the situation in which all grades of human beings are involved. This fact stands out above all other statements that can be made, impressive in its grandeur and overwhelming in its significance.

We are here brought face to face with what is known to theologians as the experiential form of apologetics. That form has in our day gained great prominence as having elements of advantage over either what we call historical apologetics or philosophical

apologetics. Vital as these are, they do not seem to our pragmatic age so directly convincing as this appeal to the actual course of experience.

The modern missionary movement is a proof of the universal witness of the Holy Spirit of God. Wherever it has gone—whether to the savages in Africa, or to the civilized mystics of India, or to the positivist spirits of the Chinese—it has received the evidence, fresh in every life, for every heart and conscience, but identical in all, that the Divine Spirit, through the Church and through the message of Christ, brings human souls everywhere into actual and conscious fellowship with God.

In the first place, the Spirit of God bears witness to the reality of the living Christ. It was that same spirit which convinced the earliest disciples that Jesus, who had died and risen again, was still with them, present in their community and present in every heart. The Apostle Paul experienced this wondrous divine energy in his soul, and spoke of it often as the Holy Spirit of God, but he made no distinction between that presence in his inner life and the actual living presence of Christ. And to-day, wherever a human soul is swept by the cleansing, enlivening, reconciling truths of the grace of God, it is through faith in Christ—through a personal appeal to Him, and through a surrender of self to His authority, power, and redeeming love—that the mighty change is wrought.

In the second place, this witness of the Spirit bears upon the word of the Gospel, the Gospel our missionaries preach to-day, which is the same as that which Peter preached to the people of Jerusalem, and Paul to the Greeks and the Romans.

It deals with the fact of sin, the universal remedy, the divine mercy, the potency of God's saving grace in the person of Christ and His sacrifice on the cross; and it demands, as any true Gospel must demand, a change of mind in the twofold act of repentance and faith. This witness bears also upon the permanent and unique authority of the Bible, and on the continuity of that apostolic teaching which the Bible alone secures, and which is preserved therein for all generations of mankind. It is that book, which conveys in many languages the majestic story of revelation through redemption, which the ever-expanding missionary Church carries in its heart and hands, and on the lips of its myriads of joyous, patient, loving, and triumphant heralds.

The missionary movement has opened another line of argument in Christian apologetics. Hermann Schultz says in his book, "Christian Apologetics," that the task of the defender of Christianity is twofold: First, he has to prove the validity of religion in general, and secondly to establish the fact that Christianity is the consummation of religion. If you can prove that religion is the supreme interest and the supreme directive factor in human experience, if you can prove that the religious consciousness of man is divinely or-

dained, you have established a broad and deep foundation for faith which the modern mind can apprehend and appreciate. To this great task modern missions have unexpectedly made a vital contribution. The earliest modern missionaries may have gone out with this thought uppermost—that all religions are false except one. But it was not long before the nobler among them began to see that at least the so-called “false religions” *are* religions. They found themselves everywhere face to face with that universal feature of the human consciousness. The fetish worshiper in Africa, the idol worshiper in India, the Hindu mystic seeking to lose himself in the absolute, the Mohammedan absorbed in the effort to worship and obey the will of Allah—all show that throughout the human race there is a feeling of kinship with the unseen and the eternal. It did not take long for the great missionaries to discover that the only way to preach the Gospel of Christ was to begin by taking account of the fact that all men are of one spiritual nature, and that all religions reveal some paths by which the supreme religion can travel to the heart and conscience of the individual. If Hegel and Schleiermacher, from points of view so widely different, were among the first to make this clear to the philosophers and the theologians, the missionary was the man that went out to discover it for himself in the hot and difficult struggle on which he entered as he invaded country after country, in every one trying to discover through the faiths, the superstitions, and the fervors of his fellow men, the true path for his message of light, love, and life eternal.

In doing this, the missionary has had to prove that the Gospel of Christ is the consummate religion of the race. He has been compelled, by the mere fact of his mission, in his daily toil, in his effort to deliver his great message, to prove that whatever men sought, or whatever men ought to seek and did not seek, from God, they could find in Jesus Christ. The universal fact of a consciousness of sin, the universal expectation of a life after death, the universal readiness to believe in one eternal and personal God, the universal sense of responsibility, have received everywhere from the message of Christianity the one secret of satisfaction.

Finally, the apologetic method receives its crown when Christianity as the consummation of religion is proved not merely by a vast process of historical and philosophical argumentation, but by showing that it is the daily manifestation of the operative will of God. It is proved to be that. This phenomenon is too vast to be the result of merely human ingenuity, of reasoning, or of local and futile enthusiasms, or even of racial and temperamental characteristics. It is too high and broad, too pure and noble, to have been invented by philosophers or priests or politicians, or even by poets and prophets. This fact of Christianity, this human experience of the grace of God in Jesus Christ, is, when you look upon it as a

The realm of nature, great in its witness to the existence of a rational will, of a living mind, which controls its forces and its movements under certain laws, does not so clearly reveal the character and the purpose of that will as does this widening witness of Christian experience among the religions of the world. For this is the will of God operating upon the mind. Wherever consciousness comes to purity and peace, wherever hearts open to love and hope, wherever minds grow clear, in the light of God's face as revealed in Jesus Christ, there you see far more than man's spirit striving upward. Through these effects you see God acting, will upon will, heart upon heart, spirit upon spirit, the life of God pouring into the life of man.

THE DEMAND FOR MEN AND WOMEN OF EDUCATION IN THE ORIENT

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THE BROADER modern missionary preparation must attain a high standard of preparation. This preparation is expensive in time and money, and the period of human life does not seem to be lengthening as rapidly as demands upon human life are increasing. It is a question that we ought to consider seriously, and without presumption on one side or the other, as to whether the mission situation is such as to demand for work in any one Christian land this extensive preparation.

Two points have impressed themselves deeply on my mind. One is that the missionary movement has become, almost against its will, a mere social force dealing with every aspect of human life. But religion should have the supreme place in life; then it has influence over every other aspect of life. That, I think, is one of the most important discoveries of modern missionary work. It is impracticable for Christians to set off for themselves a narrow sphere of action and say: "This is our domain; we will have nothing to do with anything outside of it." There have been missionaries who have gone out with that thought, and there have been Boards of Missions that have endeavored to confine missionaries within those bonds.

The other point is this: In the three great countries of Japan, China, and India, the great task that lies before Christian missions is the preparation of men and women to be field-leaders in Christian communities, as well as leaders of nations. That was not always the case. There was a time when it was the task of Christian missionaries to gather here and there little groups of men and women, however humble, who would believe in Jesus Christ and become the nucleus of what was some day to be a Christian com-

munity; and we join in thankfulness to God for the splendid triumph of many missions conducted with this ideal in view. But the day for evangelistic missions alone has gone by; I mean the day when our greatest effort shall lead only in that direction. To-day we have to meet the great duty of devising and establishing certain laws in these countries.

The situation in Japan, China, and India is already known to most of you—perhaps to some of you better than it is known to me. Japan is the only real nation of the Orient. India is not a nation; the population is composed of assemblies of different peoples, antagonistic in religion, of diversified language and conflicting interests, and held together only by the force of a strong foreign nation. The new China is but an infant republic struggling to attain true nationality. We look on with sympathy, and we hope and believe that she will be able to achieve it. But Japan is a real nation, and has been such for centuries, a nation with the most intense patriotism, with lofty educational ideals and high educational achievements; a nation where education is compulsory, as it is in the United States of America. Japan is conscious of her own power, and is not forgetful of her own dignity. Japan's influence extends not only throughout her own territory, but into China and India, into America and Europe. Upon the fair picture of Japan's proud nationality, looking at it from the point of view of the Japanese themselves, there is only one blot. The youth being educated in her schools are almost destitute of moral earnestness and moral power; and leaders in Japan are aware of this.

A year ago a council of representatives of the three great religions of Japan was called to ask how this national disgrace should be remedied. The leaders in that conference recognized that the quality lacking in their youth was not simply a want of morality, but also a want of religion; these men had the conviction, or the deep suspicion, that morality could not be strong unless strengthened by religion. Students at Tokio were asked individually to state their religion. Eight students replied that they were Shintoists; fifty men said they were Buddhists; sixty announced themselves as Christians; fifteen hundred said they were atheists, and three thousand among those questioned said they were agnostics. That is the situation in Japan, a powerful, if not indeed great, nation, with high educational ideals, and rich educational capacity, but alarmed over her lack of religion and morality. Christians were invited to that conference, Japan showing herself ready to listen to the voice of her own Christian citizens and the voice of Christian missionaries in this hour of her peril. But do not think, because Japan did this, that she is willing to listen to the voice of any one; Japan has a keen sense of her own dignity and power. Let me say it not too loudly—Japan knows, and we have to admit, that many men whom we have sent to that country as representative Chris-

tians are inferior in native intellect, power, and education to the men with whom they conferred in these great questions. If we are to influence the existing situation, it must be done by men of power, of native ability and the highest training, men who know the history of the world, the philosophies of the world, and who know their own religion from the bottom to the top, and the other religions with which they have to deal in that country. We must send them not only men of education, but men of culture; emissaries of strong character who can stand face to face with those equally strong, and deal with them as man with man, and as gentlemen with gentlemen.

We need leaders in the Christian communities in Japan, for Japanese compulsory education has virtually destroyed elementary Christian education, the chief instrument for producing Christian leaders.

We have fourteen middle schools, with 5,500 students; we have from thirty to forty girls' schools, with about 4,300 students; and above that level we have what they call higher departments, with a total of about 360 students. With apologies to one or two institutions in Japan, there is not in that country to-day a single Christian school of the rank of a good American college, and no institution that calls itself even, or has the right to call itself, a university, in the world-wide meaning of that term. Are these instruments with which we shall be able to create in Japan leaders of the Christian community who shall become leaders of the nation in its struggle after a high standard of morality?

In China all is changed; everything is on a larger scale. Four hundred million people are to be considered instead of one eighth of that number. A few years ago we spoke of it as the oldest empire in the world; to-day we must call it the youngest republic in the world. Everything is moving; the old order has passed away, but the new is not yet established. In government and in education, in social life and in religion, everything is in the making, and is slowly taking shape. China is now in the melting-pot; but who is casting the mold into which that precious gold of China's nationality shall be poured, by which it shall be shaped perhaps for centuries to come?

There are three groups of men in China to whom we may look: the men of the old régime, experienced in the old ways of their world but knowing little of the new, and having little sympathy with them; the young men that have been educated abroad and are full of enthusiasm and Western ideals, and have something of Western learning, but little experience of practical affairs and duties that are in touch with their own country; and the young men that have been educated at home in government schools and mission schools, and for that reason are only half educated, since these schools have few facilities of giving the broadest education.

There are good men, strong men, in each of these three classes, but add them together and they are but a handful to grapple with the tremendous problems that China has to face. The Christian schools of the country have to-day unparalleled opportunity and unmeasured duty. If it were possible, on Chinese soil, to furnish those schools with the proper buildings and equipment, and the right men to take the uneducated youth of China and train them in the Christian atmosphere to be leaders and Christian patriots, what a tremendous influence that might have on the future of that nation of four hundred million people! What a difference it will make—that which we Christian Americans do in China in the next twenty years, or the next ten years, or even the next five! Shall we, as far as lies in our power, put the stamp of our highest Christian culture, intelligence, and patriotism on the thousands of men who literally stand at the doors of our schools and ask to be educated? Is China to be agnostic? Is she to be atheistic? We shall be able to answer that question within the next few years, and we shall answer it by the number and the character of Christian men that we send into the new Republic.

When we turn to India, we find that everything is different. It is not a compact nation like Japan, it is not composed of unnumbered multitudes as China is, striving to mold itself into a new nation, but a vast assemblage of people speaking one hundred and sixty variations of language, of many religions, and controlled by the powerful British Government.

To-day I asked a man who has spent most of his life in India what is the greatest present need of that country, and he replied, "Leaders."

Here are four million Christians, almost all of them having come from the stratum of Indian people below the lowest caste. I was talking a few years ago with a missionary who had spent more than forty years of his life in India, a man not disposed to be pessimistic; and he said: "You know, we have not touched the real people of India; it is as if some one had gone into the United States and worked only among the colored people, never approaching the whites in neither North or South."

I never shall forget visiting a school in India and entering a class-room of boys, who all looked alike to me. "Who are these boys?" I inquired. The teacher replied that half of them were Brahmans, and the other half boys whose grandfathers were Madrigahs and Malahs, people below even the lowest caste. "Can they mix together?" I asked. "Yes," he replied; "three generations of Christians make a boy that will be the intimate friend and equal companion of the highest-class Brahman."

These four million Christian converts are the possibility of the future of India, from one point of view. Can you put into or bring to them such Christian influence and education, such training, and

such conviction, such hope and ambition that will enable them to rise from their low estate? Then out of the rocks "there shall have been wrought the sons of Abraham," to be leaders, even with the highest-class Brahman and the proud Mohammedan. Whom will you send to do it? Will you send a man that knows nothing of the philosophy of his own country, nothing of the different religions of the world, who knows not what to answer when the learned Brahman ask him whether there can be two absolutes, nor what that query means? Will you send to them the man who has been brought up only in American common schools and knows nothing of the history and education of the Brahman people, and who, because his horizon is narrow, has little power to adjust himself to the haughty and somewhat suspicious but very thorough and capable Brahman? Or will you send the brightest and best of the sons of the nation, men whose souls are on fire with zeal, men with learning and training, fit to grapple with men like these?

My friends, it is the hour of unparalleled opportunity. Christianity is on trial at this hour. I do not know the history of Christianity so well as my friend Professor Mackenzie knows it, I dare say, but I do not think that he will challenge the statement that Christianity never has been on trial as it is now. It stands face to face in Japan with an opportunity *almost* lost but which may be regained, if action be prompt, energetic, and wise. It stands face to face in China before a door opening so wide into a territory so large that it staggers the mind to try to estimate the possibilities that lie beyond. It stands face to face in India with a task immeasurably difficult in its possibilities. Whom will you send? Those who cannot fill a Church even on the frontier or in a suburban district of a city? Those who are unable to teach in any college or theological school or training-school; or the brightest and best of our countrymen, the product of the richest culture, trained in the best schools, with hearts filled with enthusiasm and desire to use their best efforts to meet the bright students before them?

A PROFESSOR'S RESPONSIBILITY TO CALL AND PREPARE STUDENTS FOR FOREIGN MISSIONARY SERVICE

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IN THE report of the executive committee of the Student Volunteer Movement presented by Mr. Mott at the Rochester Convention, in 1910, these significant words appeared:

Christian college and seminary presidents, professors and school-masters should also recognize and accept a large measure of responsibility for recruiting laborers for the ripe harvest-fields of the non-Christian world. They are in position to do more to influence life-decisions than any other class of workers. They have the largest influence with the students. Their counsel is regarded as impartial and unselfish. We believe the day is near at hand when more of our leading educators will come to regard the missionary contribution of the colleges as their crown of glory.

Thus it appears that the great movement, at whose call this International Convention is assembled, looks upon the college and seminary faculties as constituting the most strategic factor in the work. It expresses to us the urgent need for college-trained leaders in the non-Christian lands. It challenges our attention with its arresting emphasis on our Lord's world-program. It discloses to us its sublime purpose: "To give to all men in our day an adequate opportunity to know and to receive the Living Christ"; and it frankly confesses that the fulfilment of this splendid purpose waits primarily upon the attitude of our American college and seminary faculties.

If we accept cordially the making of missionary leaders as the crowning glory of our work, the Lord's program of world-Christianization will move with steady progress to its appointed goal. If we relegate this purpose to a secondary and incidental place, the supreme enterprise of the Church of the Living God will suffer a serious arrest in its advance.

Without doubt, the first responsibility which college professors confront is that of qualifying—and maintaining a steadily growing qualification—for participation in this supreme form of Christian service. It may be taken as axiomatic that one cannot recruit for a service to which he has not thoroughly committed himself. We can win others to a certain path in life only as we share that life

with them, and we cannot share what we do not possess. Therefore, to our missionary influence the commanding power of a Christian missionary conviction in our own lives is fundamental. The Kingdom of God knows no mightier force than the subtle contagion of a divinely kindled conviction. This missionary conviction can be lifted to a creative personal power only by being constantly revitalized with the freshest missionary intelligence; constantly renewed by vital touch with the heroic spirits who are the advanced guards of Christ's world-conquering hosts. When this enlightened missionary conviction reaches an intensity that sways our prayer-life, and enlists us as intercessory missionaries, our efficiency as recruiting agents for missionary service becomes inevitable. Qualification is the major part of opportunity in this form as well as in all other forms of constructive power in shaping the lives of college students.

If the measure of the exceptional obligation of faculty members in recruiting for missions is fixed only by their exceptional opportunities for influencing the ideals and life purposes of students, it is well to dwell upon some of these opportunities. Naturally we inquire first as to the occasion for missionary service that a faculty member may find in his regular line of teaching. The missionary movement is so very varied and wide-reaching that there are few subjects that can be comprehensively treated without touching upon some phase of missionary work. Most subjects wait only to be treated in a cosmopolitan rather than a provincial spirit in order to open a field of vital missionary intelligence. The data furnished by research in mission fields has as great scientific value as those secured from other sources. Besides, the comparative method is more and more coming to be recognized as not only the most interesting but also the most truly scientific way of handling any subject that is under investigation. Those who are working in the field of religious history acquire the most intimate relationship to the fundamentals of the missionary problem. We may add, however, that there is a missionary aspect to all history. To treat history from the economic and political points of view, and to ignore the creative place of the mighty spiritual and religious forces, is to see the world-movements from their surface and not from their center. It is through no accidental circumstances that the Author of Christianity is the center about which all world-history is reckoning its chronology more and more. Every mission-study book dips into the philosophy of international history; every study of international relations properly involves the study of Christian missions. The study of philosophy is a dwarfed study unless it includes those great philosophies of the East regarding which the decisive battles of a world-faith are being fought. It would be difficult to vindicate a course of modern philosophy that would find a place for Platonism and Stoicism and make no adequate mention

of Hinduism, Buddhism, and Confucianism. The psychologist who makes no use of the Oriental views of human personality, and of the value of personal consciousness, has forfeited an interesting scientific asset. As to sociological material, one need only mention books like Tenney's "Contrasts in Social Progress," Dennis's "Christian Missions and Social Progress," Ross's "The Changing Chinese," Jones's "India: Its Life and Thought," to suggest how readily the teacher of sociology may create in his students a worldwide social intelligence and therewith that which is so essential to missions, a sympathetic world-consciousness. The study of ethics is also an effective means toward creating what has come to be known as the "missionary conscience." The instructor in public speaking and debate has a free field in which to exploit the great themes and interests of Christian missions. These are only illustrations, mentioned without any studied effort at exhaustive statement, of the ways in which teachers in their regular technical work may share with their students something of their missionary intelligence and enthusiasm.

Naturally, many teachers find a sphere of influence outside the lecture-room which closely approaches in value the influence they may wield in their technical work. Unless the cause of missions can find a place in this extra-professional activity of our teachers, it will fail of receiving from them much of the best service they have it in their power to render. Conversation that touches on events in the world of missions, interesting talk that unfolds the commanding opportunities of missionary leadership, suggestions for private reading that will create about the student the tonic atmosphere of the mission field, the reading of a noble and forceful missionary biography, the enlistment of the students' prayer-life for some great missionary cause or leader—in these and other ways the teachers' personal and social contact with the students may count for immeasurable value as a recruiting agency.

It may be suggested also that many teachers carry a strong missionary influence through their participation in the activities of the Students' Christian Association. The Bible, properly construed, is the greatest of missionary books, and the teacher who has a Bible-study group of students has a wide-open door of missionary opportunity. It is true that this phase of Bible-study is often missed, but it must be insisted on that this failure is not owing to any lack in the Bible. Then, of course, the leader of a missionary study group has the most direct opportunity possible for presenting the pressing needs of missionary service. Faculty members that will take the trouble to prepare themselves can also do an effective piece of missionary promotion in giving addresses on life-work and public lectures on the lives and achievements of some one of the famous missionaries or on missionary themes. It must not be thought, however, that the faculty obligation ceases with securing missionary

recruits. A wise faculty member can do a great service by helping a student to select the field of work to which he is best adapted, or in which he is most needed. From no others quite so well as from faculty members can come the expert advice as to the best lines of study preparatory to equipment for a chosen mission field. It requires vital touch with mission-board leaders and missionary periodicals and literature to direct this training-course of study with any degree of competence. Teachers who are devoting themselves to this supremely delicate task would do well also to have at their disposal such help as can be furnished by the Candidate Secretary of the Student Volunteer Movement.

I must not omit to mention another sphere of valuable missionary influence which the teachers of our colleges can fill. If they can infuse a genuine Christian spirit into those who are to go into non-Christian countries as diplomatic representatives of our Government, as men of our army and navy, as engineers, industrial experts and educators, or as agents of our great commercial enterprises, they will by this means do a work second only to that of sending out missionaries themselves. A tour of the mission fields very thoroughly convinces one that an anti-Christian official or scientific expert from the West is as great an obstacle as any that confronts the missionary cause in the Orient. The teacher who is the means of turning this obstacle into an aid has done incalculable good to the cause of Christ in foreign lands.

Our greatest work of all lies in the line of Mr. Mott's statement in his report this morning. This supreme work consists in leading students to acknowledge Christ's sovereign sway, whether that acknowledgment takes the form of a Volunteer decision or not. The Christianization of the world-order waits upon the thoroughly Christianized personalities of those who bear Christ's name. A Christianized personality, placed in any community, becomes there a radiant center of world-conquering forces. If a student acknowledges Christ's lordship over his life, Christ Himself will settle all other questions in his life after the divinest manner. The challenge, then, that this Convention puts before its faculty delegates is that they acknowledge that the highest product of all our educational work is a thoroughly Christianized personality. We are asked, as we determine the trend of student life, to share with those whom we teach the divine purpose to bring in a Christianized world-order, a world-civilization wherein men are bound together in the unity of a common sonship in God and a vital brotherhood in Jesus Christ.

CLAIMS OF FOREIGN STUDENTS UPON PROFESSORS

CHARLES D. HURREY, NEW YORK

It is impossible to overestimate the importance of the increasing number of foreign students in the colleges and universities of North America. There are at least 1,300 Latin-American students, 1,000 Chinese, and 700 Japanese, as well as a smaller number of students from many other nations. These students have been selected with great care by government officials, missionaries, and others, and upon their return to their own countries they will wield a powerful influence. It is incumbent on the teaching staff, as well as on Christian Association workers, to see that these students exert their influence in favor of practical Christianity, as they take up their life-work among their own people. It may be interesting to know that in addition to the excellent work of the Young Women's Christian Association, in giving special attention to young woman students from abroad, the Young Men's Christian Association leaders are coöperating heartily with representatives from China, Japan, and the Latin-American republics, in an effort to manifest true friendliness toward these students. Under the direction of the Chinese Students' Christian Association, two Chinese secretaries are traveling among their students; two Japanese young men are visiting the Japanese students in our colleges; and two representatives from Latin-America are endeavoring to be helpful to the Latin-American students.

Allow me to make a few practical suggestions growing out of observation and experience in dealing with the foreign-student problem.

1. Care should be exercised by administrative authorities and professors by our colleges that students from abroad are properly housed and fed. There are striking examples of the difficulties which many of these students have encountered in finding suitable rooming and boarding-places.

2. Professors, as well as others, should manifest a deep personal interest in the life of foreign students, extending such courtesy and attention as may be possible outside of class-room work.

3. It is exceedingly important that we come in touch with the cosmopolitan clubs, and coöperate fully with them in their excellent work in behalf of students from all lands.

4. By foresight and careful planning, professors may be instrumental in bringing distinguished tourists, educators, and statesmen from other nations to speak before the student body, with a view to arousing interest among North American students in representatives from other nations.

5. A service of great significance is being rendered by many professors and other friends through the opening of their homes for receptions, and for Bible and mission-study groups for foreign students.

6. Much more can be done by members of the teaching staff, through becoming leaders of Bible, mission, and social-study groups of foreign students, and by giving talks, from time to time, on the best means of adjusting oneself to North American student life.

7. It is exceedingly important that professors coöperate with leaders of the Student Movement in securing the attendance of students from abroad at the special conferences of Chinese, Japanese, and Latin-American students at Northfield, Lake Geneva, Silver Bay, and other student conferences.

8. I would suggest that in faculty meetings the attention of professors be called to the prevailing ignorance on the part of many Americans regarding conditions in the Orient and in Latin America, and that professors be urged to read the latest books regarding Oriental and Latin-American life.

THE CHRISTIAN WOMAN STUDENT'S DUTY TO HER ORIENTAL SISTER

MISS MARGARET E. BURTON, A.B., NEW YORK

It is hardly possible to overemphasize the greatness of the influence exerted by American-educated Oriental women upon their return to their countries. The American college woman is constantly reminded that because of the small proportion of women in America who are college graduates she who has received this opportunity for higher education must, wholly apart from her own wish or purpose in the matter, occupy a position of leadership. Of those to whom much has been given much is always required. But if this is true for American college women, it is emphasized immeasurably in regard to the Oriental women in American colleges, because in most parts of the Orient the proportion of women who have received any education whatever is still very small, the woman who has even an elementary education being usually a leader of a far greater host of her sisters than any American college woman. The college graduate is almost unknown, and the woman who has had opportunity to travel, to receive a college education in the

midst of the civilization and culture of a country other than her own, exerts an influence the breadth and depth of which is almost impossible of exaggeration.

It is therefore of supreme importance that during their stay among us these Oriental guests receive the very best that our colleges and our country have to give. If we are true patriots, we shall be eager to have these guests from other nations see the best, not the worst, of our civilization; we shall want them to know our life from the inside, not simply on the surface. But, right and worthy as is this motive, our loyalty as citizens of the Kingdom of God is even more compelling. If we believe that the religion of Jesus Christ has been from the beginning, and is increasingly, the greatest force for righteousness in the world, we shall want these students to carry that religion back to the lands from which they come.

There is probably no more powerful influence for Christianity in the East to-day than the lives of men and women who while in America were surrounded with Christian influences, and who have returned not less but more earnest Christians because of their life and study here. Such women as Dr. Hū King Eng, Dr. Mary Stone, Dr. Ida Kahn, Dr. Li Bi Cu, Miss Ilien Tang, Miss Faung Yuin Tsao and her sister, Dr. Li Yuin Tsao, and other Chinese women educated in America, are the idols of the women to whom they are giving their lives. Such women as the Maya Das sisters, of India, the fourth of whom is just completing her American education, are a similar inspiration to the women of India; and in Japan no women are more universally respected than the Princess Oyama, Miss Ume Tsuda, founder and head of one of the most advanced schools for girls in the Orient; Miss Michi Kawai, national secretary of the Young Women's Christian Association, and others like them. It would be possible to cite many examples of American-educated Oriental women who have returned to the East, centers of ever-widening circles of influence for all that is highest and most Christian.

to check the progress of the Kingdom of God than those men and

But it is not always so; and perhaps no one force is doing more women who, having received their education in a Christian country, return to the Orient to throw the weight of their influence against Christianity. After the conference of the World's Student Christian Federation, held in Tokio a few years ago, some of the woman Christian workers who had attended the conference held special meetings in several of the large girls' schools of Japan. When a request was made that they be allowed to hold such meetings in one of the most important schools in Tokio, the principal asked the advice of one of the members of the faculty, a young Japanese woman who had recently been graduated from a college in the United States. Her answer was unequivocal: "I have been in a Christian college and a Christian country for four years, and I know there is

nothing in Christianity. Do not let them come." When one of the members of the party of workers, who was a secretary of the Young Women's Christian Association of the United States, heard the name of this young faculty member, she remembered the last day of her visit in a certain college, when she saw a Japanese girl crossing the campus and asked about her. The group of cabinet girls with whom she was standing told her that the girl was a senior, that the girls with whom she spent most of her time were not at all leaders in the Christian activities of the college, but whether the girl herself was a Christian they were unable to say. In the short time remaining before her train left, the secretary sought out the president of the college and urged that efforts be made to win this girl to a vital Christian faith before her return to Japan. But it was then too late.

It is the hope of the Young Women's Christian Association, by its work for the Oriental women in the schools of the United States to make it impossible for any one of them to feel that her welfare is a matter of indifference to the Christian people of the country. By the visits of the secretary for Oriental students, by the invitation to attend the summer conferences which is every year extended to every Oriental woman student in the country, by the Loan Fund upon which Oriental women in need of financial help may draw, and by the cordial willingness of Association workers to plan with and for the Oriental girls regarding anything that concerns them, from the wisest investment of a dress allowance to the choice of a college or a career, the Association endeavors to make every Oriental girl feel that not only the members of the Mission Board from whose school she may have come, not only her immediate guardians, if she is so fortunate as to have them, but the Christian women of the country as a whole, are eager to make her stay here mean the most to her.

For the sake of the great plastic nations they represent, the future of which they will so deeply influence, I would bespeak for the Oriental women in this country the friendship of Christian people, who will give them counsel and guidance in place of the parents and missionary friends from whom they are separated, and who will put them in touch with the people and influences that will be most helpful to them. Especially would I bespeak for them the hospitality of the homes.

One of the first Orientals that studied in the United States said, many years after his return to his native land, in looking back on his years here, that the greatest blessing of his life in America was the opportunity it gave him to know the home life of our people. It would be ideal if all Oriental students could live in American homes while here; but where this is not possible it means much to them to be welcomed into American households at vacation times, for week-ends, or even for single meals. Few experiences are so

highly appreciated by them. One young girl who has been in the United States almost two years told me that so far she had had almost no opportunity to know what our homes are like, and that she was most eager to know American family life. Judging from a letter I received from her just before the Christmas holidays, that time was the happiest she had known since coming to the United States, because she had been invited to spend her Christmas vacation in a fellow student's home.

In these days of unparalleled opportunity in the Orient, I think all of us must long to have a part in molding the life of these nations. To those of us who cannot go, it is an inspiring thought to realize that in the coming to us of the leaders of the Oriental countries an almost unsurpassed opportunity is given to us to have a real and vital part in determining the character of the future of their countries, and in bringing them into the Kingdom of God.

THE TRAINING NECESSARY FOR MISSIONARY CANDIDATES

Present Demand for More Thorough Training of Missionaries

Importance of Being Thoroughly Prepared in Doctrine and Established in Character Before Going to the Mission Field

Advantages to a Woman Missionary Candidate of Taking a Course of Special Study in a Residential School

Social Service as a Necessary Preparation of Missionaries

Bible-Study Essential in Missionary Preparation

PRESENT DEMAND FOR MORE THOROUGH TRAINING OF MISSIONARIES

PROFESSOR EDWARD W. CAPEN, HARTFORD, CONNECTICUT

WITHIN the last fifteen years there has been practically a revolution in the whole conception of the training required for missionary service. It was only about fifteen years ago that the secretary of one of the leading mission boards of the country was asked by persons interested in missionary training what special preparation was needed in those days by the missionary that had had theological training. He replied: "Nothing but the theological education; that is the best possible preparation." That gentleman's successor as the secretary of that large mission board has said publicly that he believes the time will soon come when leading mission boards will require of the ordained man not only the ordinary theological course but also a year of special or specific preparation, and will require of the woman missionary not only a full college course but also an additional year of special preparation. I give you these contrasting views of two officials occupying the same position fifteen years apart simply to show the revolution that has come about in the conception of the training needed by missionaries.

This demand for more thorough preparation first found expression at the Edinburgh Conference. So great was the need felt to be that the mission boards, both in North America and in Great Britain, have created boards of missionary preparation to consider this whole question of preparation and make such recommendations to candidates, boards, and educational institutions as may be demanded. The reasons for this new emphasis on preparation grow out of the new conditions that have come into the missionary situation. These include the new factors that have come into the environment of the missionary and the modifications in his task produced thereby.

Let us think of the new factors, the changing movements on the foreign field which call for better missionary preparation. The first of these is the development of education. As you are all aware, Japan has created a great system of secular education. India has done the same. China and Turkey are moving in this direction. This educational advance on the mission field has had two results: In the first place, the Christian or mission school maintained by the

missionaries is no longer the only school on the field, but is in competition with these other schools, most of which are better equipped. Many of them have more well-trained teachers than the mission schools. Again, in the old days the missionary went out with his Western education, his training in the United States, in Canada or Great Britain, and was the only person on the field trained in Western methods. No longer is this true. With the spread of education, the missionary is now laboring more and more among people who have been educated in ways similar to those in which he himself has been educated. Not only this, but the missionary has ceased, simply because of his training in this country, to stand intellectually head and shoulders above the leaders of the people. One of the most highly trained missionaries in Japan says that with a few exceptions the missionaries of Japan are not superior or even equal in education to the leaders of the Japanese Church. This is the first new factor that comes into the missionary's surroundings.

The second factor is similar, that is, the introduction of Western thought and Western intellectual problems. The growing familiarity with the English language, and to a less extent with the German and French languages, and the closer relations between the East and the West, are introducing into the Orient these problems, religious and scientific, with which we are familiar. We have in Hartford this year a missionary from China who wishes to take certain courses in the school. He says: "Every problem concerning the Bible and the relations of science and religion which is before the Church here, if it is not already rife in China, will be so within a few years, and I want to fit myself to help solve these problems for these people." The East also is being flooded with pseudo-scientific attacks upon Christianity, so that the missionary is constantly facing the problems relating to miracles, prayer, evolution, and Bible criticism. The educated and student classes of these people are taking the agnostic position in increasing numbers, and the question is: How shall the missionary be prepared to meet these questions?

Dr. Paul told me, two years ago, when I had a talk with him about this matter, that he knew missionaries who had had to come home from China in order to study these problems or else confess themselves unable to solve the difficulties which the Chinese were bringing to them.

The third new element is that of industrial development. We all know that the industrial revolution of the eighteenth and nineteenth centuries in Great Britain, followed by that in the United States, is at the root of some of the most difficult and delicate problems facing the Church of Christ to-day. Dr. Henderson dwelt on that in his address yesterday morning. These problems which we are facing were brought home to the Church in the United States by the "Men and Religion" campaign, in which the social work of

the Church was put alongside of the study of the Bible and missions. These problems are confronting the Church on the mission field more and more. Japan itself, industrially, is in almost the same position in which England found herself in 1840. Japan is facing the problems of the great cities with which we are familiar in this country. The population of the city of Tokio is growing at the rate of a thousand to fifteen hundred a week, and the city of Osaka is growing almost as rapidly. The sanitary and housing conditions in the cities of Japan are even worse than in our own country, and what has already come in Japan is coming in all the other countries as they are developing industrially.

There are two great differences between the situation over there and that here. The East has a low conception of the value of the life of the individual, and it lacks the Christian principle, inherited by us for generations, to help them solve these problems. The missionary is going out with a message that can solve them, but the question is as to just how the principles of the Gospel can be applied to their solution. If a person has not faced this question before going out, it becomes a case of the blind leading the blind.

In the fourth place, note the new factor of social reform. Social evils have been patent in the Orient from the earliest days, and missionaries have sought to remove some of these, such as widow-burning, foot-binding, the use of opium, and the like. These social reforms, instituted by the missionaries, have now been taken up by the people, who are discussing reforms, and actually trying to improve their own social customs. The dangers and difficulties involved in all such movements are becoming more and more apparent, and the leaders need the guidance of trained Christian thinkers, who understand how to deal with these matters. They need the dynamic which only Christianity can furnish. Japan and India are witnessing reform movements copied from Christian reform movements; but even these Governments themselves admit that without the Christian dynamic such efforts are well-nigh fruitless.

In the fifth place, there is the question of the new movements among the women of the Orient. The women have been oppressed, yet they have largely controlled social development as wives and mothers. Now, woman in Japan, among the educated classes in China, and to a less extent in India, is demanding for herself freedom as a woman to live her own life; women are coming out from the seclusion of their old lives and are demanding the liberty of which they have heard or read or which they may have seen in the countries of the West. They tend to confuse liberty with license, and this increase of an un-Christian individualism is already having serious consequences in the lives of the women of these countries. The young women who are going out now as missionaries have to face these problems, and to help these women who are trying to realize for themselves the liberty and the freedom for

development and work which they have heard of as prevailing in the West.

In the sixth and last place, there is the nationalistic movement. These Eastern nations are coming to a national and racial self-consciousness. They are becoming more than ever sensitive of anything that smacks of their being regarded as inferior; and more than ever a person who is not in sympathy with the whole genius of these people is unable to influence them for good.

You thus have before you some of the new elements that are entering into the environment of the missionary. Let us see how they affect his task. The missionary of the future will be the bearer, as in the past, of the Christian message for the individual. He has a message which possesses the power of transforming individual lives and bringing every man, woman, and child into vital relations with the Lord and Saviour. The worker, if his message is to be brought home to the hearts of people, must himself be a master of that message. Every missionary, man or woman, whether trained theologically or not, needs to be as far as possible a master of Christianity. Not only that, but he needs also to be familiar with the religious point of view of the people to whom he is to go. The missionary must find a point of contact, and must so understand their feelings in the matter, must so understand their way of looking at things, that he will be able to show how Christianity meets their needs and will fulfil their highest aspirations.

Why is it that up to within very recent years virtually no missionary work has been carried on in India for the great Moslem population, although India has more Moslems than any other single country in the world? Largely for this reason, that the missionaries working in India have realized that they were not prepared to deal with the Moslems, and consequently they have had to ignore them. In the last few years missionaries, especially trained in Moslem subjects, have been sent out in order to reach these people. This understanding of how most effectively to bear the message of individual salvation implies a familiarity with the history and philosophy of religion, with the customs, history, and religion of these people, as well as a mastery of what Christianity means.

The second task of the missionary is to bear the message of a Christianity that contains a solution of the social problems in the Orient of which we have been speaking. What has Christianity to say with regard to the solution of these new industrial problems, in order that every person may have a fair chance to realize the possibilities which God has implanted within him? What has Christianity to say with regard to the position of the individual, and all the problems of human relationship? The ability to answer such questions implies, of course, a familiarity with the laws of social development, with the laws of industrial development, and with the

social teachings of Jesus Christ and their application to the problems of modern industrial life.

The missionary goes out as an educator. A large proportion of the missionaries are giving all their time to the work of education, and even of those who are not engaged primarily in that work most are doing some teaching. Not only do the persons that come into competition with the government education need the best available training as teachers, but we are coming to realize more than ever the need of a thorough training in certain branches for those who are going to work among the more primitive peoples. Almost any scholar is a good enough teacher for a university, but a person who is to teach in a kindergarten must be thoroughly trained in that particular work. A mission field like Africa, where the people are primitive, requires more gifted or highly trained teachers than does one where the people are more highly trained intellectually, if its educational system is to be developed in a sound and sane way.

The chief task of the missionary is that of planting Christian institutions, and especially the Christian Church. The missionary succeeds to a heritage that is hoary with age. He succeeds to the work of the early missionaries of the apostolic days, and to that of the men who labored during the dark ages, as well as to that of the great pioneers of the modern missionary movement. The Christian mission of to-day is the fruitage of all the nineteen centuries of Christian history, and in this history there is many a lesson which should be placed at the disposal of the new missionary in order that he may be able to avoid mistakes. For instance, a few years ago, when I was in China, a method devised by a certain missionary, who shall be unnamed, was reported to me—a method of work that was fraught with the most terrible possibilities of abuse and danger; yet that mission had gone into it without their eyes being opened to its dangers. Once in the Philippines a missionary proposed to his leader a certain method of work among the heathen tribes. Any careful study of missionary methods would have shown that missionary the utter folly of his proposal.

Underlying all other phases of the missionary's task is the simple fact that he goes to the field to live among the people as a Christian but as a foreigner. If the missionary is to become influential, he must become acceptable to the people; he must live, as far as possible, as one of the people themselves. This means that he needs to learn their language. He needs to become a master of the vernacular, and statistics show that the proportion of missionaries who do this is smaller than we think. In these days, when the missionary's tasks are so numerous and pressing, he has less chance for learning the language than had his predecessors of a century ago, when the work was not so fully developed. The fact that in many places much work can be done through the use of English tends

to make the missionary not realize the absolute necessity of a mastery of the language. The language can be best learned on the field, but the modern scientific methods of language-study, if mastered at home, enable the missionary to make more rapid and effective progress after reaching the field.

Success is not only a question of learning the language. The missionary is also to live among these people. He should come to be familiar with their history, know about their great men, and sympathize with their aspirations and desires. This will enable him so to identify himself with the people that they will permit him to act as their guide and helper as they are moving forward into the light. All this is a part of the missionary's preparation. Much of it will be acquired on the field, much of it may wisely be learned at home.

We have sketched some of the new factors that confront the missionary, and have suggested new tasks, or modifications of tasks, that lie before our friends as they go into the field in these days. It is for us who look forward to such work to secure as good a preparation for it as we can. No one can have an ideal preparation, but no one should go to the field without a preparation as thorough and scholarly as his ability, time, and means make possible.

IMPORTANCE OF BEING THOROUGHLY PREPARED IN DOCTRINE AND ESTABLISHED IN CHARACTER BEFORE GOING TO THE MISSION FIELD

PROFESSOR JOHANNES WARNECK, PH.D., D.D., GERMANY

MISSIONARY enterprise in its many-sided ramifications presents so many difficulties, and demands so large a measure of spiritual power and wisdom, that he who desires to consecrate himself to it will do well to ask himself whether he possesses those qualifications, without which he cannot hope to succeed, in particular: First, Is he conscious of a special call from God for missionary work? Secondly, Has he done what he could in order to equip himself for this service?

Before beginning to build the tower of such an enterprise, it is well first to count the cost, to ask himself whether he be able to finish it. Two qualifications are absolutely essential for the mission field, to wit, a character established in the Christian faith and a thorough scientific and technical equipment.

I. On leaving home, it is essential for the missionary to be a man of solid Christian character, that is to say, a Christian in the full sense of the word: a man in Christ; not one who, however earnestly and conscientiously, is still a seeker, but one who has

found his God and can put his trust in Him under all circumstances, because his faith is rooted in Him. While necessity is laid upon everyone who calls himself a follower of Jesus Christ to show forth his Christianity before the world, this is especially applicable to the mission worker. On most of the fields he stands in a position of great loneliness. The helpful influence of the Christian home-land—stimulus and support from fellow Christians, inspiration from sermons, assemblies, and communion with kindred souls of riper experience—are not available for the majority of missionaries. They are thrown back upon themselves, or rather upon God, and Him alone. They stand in the midst of heathen surroundings, whose power in dragging even Christians down must not be underrated. Manifold temptations beset the messenger of the Gospel in his daily intercourse with men who stand far below him in respect of moral and religious ideals. Among most non-Christian peoples the sin of lying prevails as one of the most demoralizing practices. It is not confined to animistic heathen only. Now, he who has to listen day by day to hundreds of lies, and gets into the habit of mistrusting every man and of suspecting untruth in all he hears, is apt to lose gradually that keen sense of the evil of lying with which Christians regard it. The characters with which the missionary has to deal are in most cases far from being attractive. They cause him much trouble; they annoy him; they vex him; they cheat him; they do not enter into what is of concern to him, but worry him about thousands of unimportant matters which have no interest for him. Hence he is in danger of growing ungracious and sharp-tempered, and to meet with coldness and impatience those whom to win is the very object of his mission.

Many missionaries have had to labor for years, even for decades, without seeing the least result of their work. Even among their converts they experience many disillusionings, and all can tell of times they have passed through in the field when these trials of faith were almost more than they could bear. No one should enter upon missionary service who feels himself unequal to the strain of working for years in vain, whose faith is not strong enough to hold out, when heathendom offers resistance like an impenetrable rock, and when all praying and preaching and loving service appear absolutely fruitless.

Grave dangers have to be faced, and privations to be undergone, whereof our veteran pioneers especially have had ample experience. We have but to think of men like Paton, Williams, Livingstone, and we realize at once that for years their lives were threatened, and yet their faith was strong enough, even during such periods of anxiety and excitement, to keep hold of God and to keep up hope for the work.

It happens almost every day that knotty questions arise which the missionary has to decide by himself, and to decide quickly, often

before he has found time quietly to consider the complicated problem in all its bearings. Such clearness of vision is to be found only in close communion with God. Having thus largely to depend upon his own judgment, he is apt to overrate himself, and to look upon himself as almost infallible, especially if God has crowned his efforts with success. And this sense of self-importance is fostered by those who surround him, who look up to him with respect and veneration as one who is bound to know everything and to give the right decision on every question.

A prime condition in the formation of such a character consists in the right attitude toward God, that is, in such intimate communion as will supply one with daily strength for the religious and moral life of the soul. Our Lord Jesus Christ was supplied with constant power and wisdom because He stood, as never man stood, in unbroken communion with God. Hence, God could put into His heart and upon His lips what at any moment He wanted Him to say or do. Accordingly, missionaries must be men rooted in God, whose relation to Him expresses itself in a life of prayer. A missionary who is a stranger to prayer will soon come to grief in the field. But if there is communion with God he can endure the lonely life; his moral standard will not suffer from his immoral surroundings; nor will dangers and manifold trials do him injury or make him fearful. Jesus knew no fear, and He has inspired His disciples with His own courage. The history of modern missions furnishes a record of many heroes whose lives were in daily peril yet who knew no fear, because they had God on their side. He will not get discouraged, nor doubt the power of God's Word, if for years he does not trace any effect of the Gospel upon heathen hearts. On this point, too, the history of missions furnishes heroic examples; from the Rhenish Mission, for instance, whose messengers patiently labored in New Guinea for more than twenty years before they saw any results of their efforts. "A Christian is a man who can wait." This saying is especially applicable to mission workers; and this trial is often aggravated by witnessing success in a neighboring field. The patience needed at such times is to be obtained only from the assurance of having received a call from God; and it begets humility of heart to submit oneself to God's will and to bear in mind that what God expects from us is not great deeds and large success, but faithfulness.

The distinguishing sign of an established Christian character is the faith which overcomes the world and which stands as firm as a rock, though surrounded by hostile forces. Such men are always rejoicing, as we see in the case of St. Paul, who could rejoice even in great tribulations, even when driven out of a city where only a few seeds had fallen into good ground. Such faith is productive of a strong will, which again is the sign of a Christian character, but which has to put itself under the discipline of the

Spirit of God. The missionary, of all men, has to place himself under God's leading, and yet has to enter, with the full strength of his will and whole-hearted energy, upon the ways into which he is led by God. God cannot make use of men of weak character, who are of unstable will and shrink from every difficulty, for difficulties exist to be overcome.

Communion with God, moreover, bestows upon the worker true wisdom. He enlightens His servants as to His will, and as to the pursuing them in the best way. God alone is the source of such wisdom. He enlightens His servants as to His will, and as to the spiritual means whereby it is to be accomplished. We are often in danger of applying human means in order to advance more rapidly in gaining converts, forming Churches, and strengthening our flocks against their pagan surroundings. The weapons of our warfare must be spiritual, and handling these is true wisdom. In this school the lesson of humility is learned, and it is absolutely necessary for the missionary to grow humble enough to be willing, like John the Baptist, to "decrease," in order that Christ may "increase" through his labors.

In brief, a well-grounded Christian character represents a man who is a whole-hearted follower of Christ, and has learned of Him how to trust, how to obtain strength, patience, humility, and courage. Followers of Jesus Christ—that is what our missions need; they reflect the image of their Master, and the heathen see Jesus as reflected in them. Such men and women cannot but have a convincing influence upon those among whom they labor, for they bring them into touch with Him who is the Light of the World, and whose contact forces men to a decision—for or against Him.

II. In addition to the equipment of Christian character a second qualification is required, if the missionary is to do effective work. He must have received a good scientific and technical training, as well as a thorough grounding in doctrine. This is easily understood, when it is remembered how manifold are the labors and tasks awaiting him in the field. The pioneer work in particular requires him to be preacher, pastor, teacher, philologist, physician in many cases; he has to acquaint himself with the religion, the laws, and the customs of his people, and on the other hand to introduce to them Western culture; he must know how to organize and superintend Churches, and must even possess some literary ability. I will call attention to only a few points. For a right understanding of the heathen mind, so as to make the preaching effective, the missionary needs to be thoroughly familiar with the religion of his people; but it will not do to study one religion by itself, as it might easily lead to misunderstandings and wrong conclusions. Hence, to understand the religion of his people, he has to study it in connection with other non-Christian religions. I am aware that this subject covers a large field, but should any missionary be

content with dilettante knowledge here, he incurs the risk of judging heathendom by its outward appearance only, instead of including in his judgment what it has of strength and of weakness, its kernel and innermost essence. Nor should knowledge of the heathen religion be confined to the preacher. In my opinion, it is of the greatest importance that the leaders in the Christian communities should investigate the heathen religion, for every convert involuntarily brings into the Christian community many heathen conceptions and superstitions, even when he is convinced of having broken with the religion of his fathers.

The missionary needs above all a theological preparation, and it is scarcely necessary to say that he must be thoroughly at home in the Bible, both in the Old and the New Testament, for the Word of God is not only the source of his own power but is likewise his instructor on almost all questions that present themselves to him on the field. In India, China, and Japan a missionary cannot take the right attitude toward the non-Christian religions, he cannot enter upon those points which the heathen as well as the native converts find it most difficult to accept and to understand, unless he is well versed in the tenets of the Christian faith, and has himself received a certain philosophic training, enabling him to do some systematic thinking. The missionary must likewise be versed in ethics, so as to teach his people how to bring the code of Christian morals into all relations of life. It is a glorious task to assist a people that is being Christianized, in unfolding the power of the new leaven in the home and village and tribe, as well as in the individual heart, effecting a transformation into new life.

Church history is another indispensable study for the missionary, for he ought to understand the ways by which God has led His Church in former ages; what dangers have threatened the Church, and to what extent they have been avoided; how dogmas and creeds have developed. Since he himself forms part of present history, and has a share in the creation of new Churches out in the field, it is surely most important for the leader to acquaint himself with the history of Churches. For more than a century Protestant missions have gathered rich experiences, and it is the task of missionary scientists to study and to investigate those experiences. It is evident that it is of great value for the missionary to be familiar with the science of missions, so as to utilize the experiences of the past; else he will often lose his way and fall into errors, which can be avoided by appropriating what able men have discovered on studying current questions upon the basis of a large experience. So, he is well prepared for the problems awaiting him abroad, and can take the right attitude with regard to them.

There was a time when it was thought that the whole outfit needed by an outgoing missionary consisted in a personal living faith, with the Bible as his sole companion. But the works of God

are so vast and complex that it behooves us to apply to their research all our spiritual and mental powers. God is not an enemy of science, for science is of God; at the bottom it investigates the laws God has made, and it aims to show us how to carry on God's work with success by understanding and respecting those laws. Let us therefore strenuously learn all we can, for thus we serve God and promote the great work entrusted to us. Let us trust at the same time that God, in whose service we stand, will daily supply us with the strength and wisdom needed for such arduous task; so we shall stand among the servants who are found faithful.

ADVANTAGES TO A WOMAN MISSIONARY CANDIDATE OF TAKING A COURSE OF SPECIAL STUDY IN A RESIDENTIAL SCHOOL

MRS. BENJAMIN W. LABAREE, FORMERLY OF PERSIA

ONE OF the first advantages gained by the young woman who invests time and money in a special course of missionary training is the opportunity to form the best of habits—habits of study and of the conservation of her own health and strength and time. Most young women go to the mission field some years after completing their college course, and often have lost, during the interim, the proper habits of study which are of vital importance to the success of their new work.

In a training-school there should also be such instruction in the laws and habits of health, and of the best use of time and strength, that when the missionary finds herself on the field she will know how to use all the powers that God has given her for the work she has undertaken.

Many a young woman, even on the threshold of her missionary career, needs to "find herself." A missionary training-school furnishes wonderful opportunity for this experience. I am thinking of a young woman whose year of missionary preparation was the time when she first thought through, to their logical conclusions, the great, burning questions of her own life. Thank God if her life is built on so firm a foundation that she can go through such an experience with advantage to herself and to her cause! How much better that she should meet such problems in the home-land, under proper guidance, among those whom she knows and trusts as competent to help her, than during the first hard years on a strange mission field!

This leads me to speak of another advantage of the residential school, which becomes an excellent testing-ground for candidates. More than one mission board sends young women to training-

schools in order that they may be tested in various ways and for various reasons: primarily as to their general fitness for missionary work, and also as to their qualifications for special lines of work, for certain fields, and certain specific relationships on the field. The advantage becomes important when the board and the future missionary thus have a chance to know each other more thoroughly before the missionary sails for her field, or before a great mistake has been made by sending an unsuitable candidate.

Among the specific advantages to the young woman is the opportunity for study under highly specialized teachers, who have had experience in the very lines in which the student is desirous to perfect herself. I am thinking of those who are going to Moslem lands, and of what a wonderful help it would have been to me—what a saving of time and strength and of many mistakes for which I blush to-day—had I received special training in the subjects that pertain to work among Moslems before going to Persia. It should be a great help to a young woman to be in personal contact with those that have worked in the harems of Moslem lands, the zenanas of India, and the homes of other countries.

The modern training in phonetics, and in methods of acquiring a new and strange language, is one of the greatest advantages of the missionary training-school. I was deeply interested to hear, not long ago, that the missionaries of a certain country are sending back word to their board, "What wonderful linguists you are sending out! They are vastly superior to those who used to come in earlier years." The fact in the case is that they are not better linguists but that they have had training in phonetics and modern methods of language-study, and thus are able to produce better results in a far shorter time than could the missionaries of earlier days.

Next I should mention the great advantage of being able to relate practice to theory during the time of training, to learn not only the theoretical side of religious and educational work, and all that is to be done on the mission field, but to practise it under suitable supervision in the home-land. We all have our theories, and some of us have a good many of them when just beginning our life-work. It is a good thing to be able to test those theories in their crude state, while under careful supervision and guidance, when the mistakes that are sure to be made will not do much harm. It is also very wholesome for the student to have some responsibility placed upon her; then, as one student very aptly put it, "mistakes are not considered as mistakes, but as an opportunity of pointing out a better way for the next time."

I was much struck by the emphasis placed in the last address on our need for acquaintance with methods of social work, and I have found this to be decidedly true in connection with candidates for the mission field. I recall a student whom I sent out to make

a difficult investigation for a child-welfare report that I was compiling. She came back quite thrilled by her experience; but when I began to ask for the needed statistics I learned that she was not quite sure whether there were six or seven children in a certain family; that she had forgotten to ascertain whether there were any lodgers, and had only guessed at the number of rooms the family occupied. Of course she had to be shown that such guesswork could furnish no material to be embodied in a report; and I noticed later that the girl had learned through her failure a lesson in thoroughness and accuracy that would stand her in good stead in a land where she has become one of the early workers in social as well as religious lines.

We must not forget to mention the advantage of companionship and fellowship with those who have a common purpose and are looking forward to a common work. Many a young woman who enters a training-school has gone alone through her great experience of hearing, recognizing, and surrendering to the call to the foreign field, and she may feel that hers is a unique experience. It is good for her to come into fellowship with others who have perhaps been through deeper waters than she has, and to find her own faith and courage stimulated by the contact. What a wonderful fellowship it is! New and helpful relationships are formed, that will last through life, while discussing the lessons of the class-room or the experiences in practical work. Thereafter, though the students will be scattered all over the world, working under various boards, there will always be the close tie of a common purpose and common experiences that will bless and enrich their lives.

This leads, however, to an advantage even greater, the lesson of how to work with and how to live with others. Very few of those who have not been to the mission field can realize the temptations and dangers that beset the missionary. I hesitate to speak of this, for it is so sacred a subject, so closely related to the inner life of the mission station, that it is difficult to enlarge on it. But there you may find yourselves, just a few of you, isolated from all that has previously interested you, from all your former friends, and often from all the comforts and helps of civilization. If you were not all persons of considerable strength of character and ability and ideas of your own, you would not be on the mission field, and you have not selected one another as fellow workers. Some have been there a long time, and others have recently arrived; theories and experiences and habits differ widely, and it is not always easy to get along together comfortably. Blessed is the woman who has learned beforehand how to live with all sorts of other women—not only how to live with them, but how to get along cheerfully, comfortably, and happily. We do not expect to send saints and angels to the mission field. But if a young woman has learned to arrange her own hours in order to accommodate a room-mate; if

she has planned her work to suit the convenience of others; if she learns not to be fretted by the girl next door who is always borrowing or expecting certain favors of her, there is a good chance that her next-door neighbor in the mission compound, or the irritating member of the station, may become one of her best friends, simply because she has learned a certain secret at school. Oh, the tragedies that are sometimes seen in mission lands because the secret never was learned! For missionaries are only human beings living in circumstances of great temptation and stress and trial, and amid difficulties of a very personal nature; and unless they have learned how to get along happily together they cannot hold up the Lord Jesus Christ in such a way as to attract others to Him.

Just one thing more, and that is the religious influence of a missionary training-school, where there is but one purpose among instructors and students. It should be a power that will influence the student for life. The regular times for devotion, the united intercessory prayer, the whole atmosphere of the place, should be a source of unmeasured help to each individual. When students return from their various lines of missionary practice, having met those whose dire needs have pierced their very souls, they bring to their little gatherings "something definite to pray for," as one girl put it. Thus they learn the great lesson of united intercession—so wonderfully interpreted to us this morning—the bringing of the individual case of need direct to the Heavenly Father and laying it upon His heart; and through this lesson a life-habit is formed which will be a source of blessing and power to the missionary and to his future associates.

SOCIAL SERVICE AS A NECESSARY PREPARATION OF MISSIONARIES

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THE World Missionary Conference of 1910 declared the conviction that "the study by missionary candidates of social science, and the social history and present conditions of the various mission fields has been lamentably delayed: students of the present world-situation are unanimous in their demand that the missionary of the future shall have careful previous preparation, scientific and specific, for meeting the complex social conditions that are emerging in every land."

Two thoughts are suggested by this declaration of the world's greatest missionary conference: first, the present social condition of the various mission fields puts a new obligation upon missionaries; and, secondly, careful previous preparation, both scientific and spe-

cific, is demanded of future missionaries in order to meet the complex social situation. A brief discussion of the preparation of future missionaries by actual work at home will of necessity follow as the concluding thought.

I. What is the present social condition of the mission field that imposes an obligation upon missionaries?

(1) The East is in a period of transition, and a new order is arising on the basis of old civilization. The impact of Western commerce, industry, politics, and religious ideals has awakened the East to a new consciousness of humanity in its world-meaning. This new consciousness has been attended by an impulse to imitate the manners, customs, and forms of culture which most obviously appear on the surface of Western strength and mastery. A simple imitation of superficial aspects of Western life not only fails to bring the secret of Western energy and dominant power, but actually retards the movement toward the deeper and better things of the spirit. It is easier to Americanize an Eastern man than to Christianize him; and when we have done only that, we have swamped his individuality and started him on the road of isolation and detachment from his countrymen. The missionary is on the field primarily to Christianize the people, not to emphasize points of difference between Eastern and Western aspects of life. The delicate situation which a period of transition creates can not be met by a simple exchange of modes and manners.

(2) The need of the East is identical with the need of the West, and in its social significance this need is nothing more nor less than a social order made thoroughly Christian. To Christianize the East, missionaries must know how to value the importance of social heritage, and must guide the development of the new consciousness according to the genius of racial spirit. The new order in the East, commercial, industrial, political, and religious, must be Oriental as well as Christian. To think otherwise is to deny the very foundations of permanent society and invite evils more damaging than those that are displaced. Because of this failure to racialize the new social consciousness in Japan and India, ancient problems of heathenism in those countries have become complicated with many of the blunders and failures of Western immaturity. The Christian missionary can ill afford to be unconcerned about the tremendous social force involved in the religion he proclaims, and if he is wise he will be on the Eastern field a constructive statesman as well as an evangelist. He will know how to do things, but—which is far better—he will know what to do.

II. Why is it demanded "that the missionary of the future shall have careful previous preparation, scientific and specific, for meeting the complex social conditions that are emerging"?

(1) *Because the missionary is of necessity a social worker.* He has introduced a new social force; his presence and his message have stimulated new demands which no one but himself can satisfy. In the home-land, if a member of the Christian community is poor, his needs may be met by a charity organization society. If he needs money to help out in an emergency, the banks may accommodate him. If he is sick, the municipal or philanthropic hospital may care for him, or some friendly society may send a trained nurse to his home. If he needs work, a bureau is at hand to help him find employment. But in the mission field the missionary is the charity agent, provident friend, nurse, hospital attendant, and the employment agent, for all that have need of such services. The missionary, moreover, is the sanitary inspector, the housing reform agitator, the advocate of children's rights, the leader of reform to protect women and all helpless members of society, and the representative of every beneficent agency that seeks to promote the welfare of humanity. It is a poor religion that stimulates a demand for improved human conditions and yet is unable to meet the requirements which its own spirit has created. Without knowledge of what the tender conscience of an awakened society offers to the least and most helpless of its members, the missionary is handicapped in his labors and is forced to present only a crippled message out of a full and satisfying Gospel.

(2) *Because the Church should be, and may be, the chief directing force in every necessary social agency.* In the home-land a multiplicity of organizations has arisen to promote human well-being, and these are ideally tremendous agencies for the promotion of the Kingdom of God. In actual result, however, many such organizations are not fellow laborers with the Church, but are really rivals of it and enemies of organized Christianity. Thus, in the home-land some of us are forced to recognize this anomalous situation: that many societies organized out of philanthropy and human brotherhood are better friends of forgotten and neglected humanity than are some of the Churches of Christ. While many leaders of the Church have been concerned about questions of doctrine and the individual life, many others, purely from motives of human sympathy, have dared to do the brotherly works which the Church once did but has forgotten how to do. The consequence has been that a great social movement has arisen, and many Church leaders either look upon it with open disfavor, or are but now attempting to regain the spirit of community reconstruction which never ought to have passed out of its hands. If the Church in the foreign land is wise, and is sustained by holy zeal, it will not allow the leadership of social forces to pass away from it, but will be the friend of mankind in the same sacrificial sense that Christ our Lord was the friend of all and the servant of all.

(3) *Because socialized religion is the only religion that possesses vital transforming power.* A religion that has merely philosophical or theological content may be useful as a subject of speculation; but a religion that shows itself in loving deeds for the good of others is able to subdue the world and change it into the hope of Christ. Furthermore, a religion that appeals only to an individual and seeks only the salvation of his soul is a self-limiting and self-destroying force. There is no sacrificial power in such an appeal and therefore no vitality, no stirring of the hidden energy, no sharing of the Spirit of our Lord, who came to give His life as the redemption price of a multitude of people. In the East as in the West, it is a religion in social action that fires the imagination and purifies the unseen forces of ambition and effort. The East will not long be held by an appeal that presents only theses for meditation; but it will be won by a religion that fills the mind with eternal truth, the hands full of good deeds, and the heart full of divine love for every man, whatsoever may be his rank or station.

(4) *Because prevention is better than cure, and a society Christianized from its foundation is better than palliatives applied to evil conditions.* Much of the evil of the modern Western world is simply organized sin, which never should have been allowed to fasten upon the social body. Christianity is weakened, and its appeal to the world is lacking in cogency, because some of its professed exponents are themselves guilty of sin against the well-being of their helpless neighbors. Men high in Church councils and powerful in giving type to Christianity control industrial plants, own houses for rent, manage banks, manipulate politics, and live such lives of unenergetic complacency that they rob their neighbors of hope and render a full, satisfying, abounding life absolutely unattainable. Yet the scandal which their greed and cunning brings upon the Church is unchecked and apparently but little opposed. The same evils of unregenerate and unbrotherly exploitation are superimposed upon the East, and are in a fair way to become incorporated in the life of Christianity in Oriental lands, and will be, unless the social principle of prevention is called into active operation. In the Church communities of the East, the evils that are the shame of Western Christianity—tenement-house overcrowding, child-labor in factory and mill, unjust discrimination of laws; the stark neglect of children, and the commercialized traffic in human virtue—never should exist. All these evils and many others are beginning to be manifest in the East, in addition to the age-long problems of human sin and inherited social disorder. The missionary never will overtake the East and subdue it to the dominion of Christ unless his vision of the social mission of the Church is pure enough to forecast the disaster that menaces the very life of the Church in the home-land. If the Gospel is not efficient in preventing the inrush of social sin,

surely it will be impotent in applying a palliative after the evil has been wrought.

(5) *Because of the apologetic power of a religion that purifies the social order.* The value of a religion is determined by its beneficent reaction upon the society in which it operates. The appeal of Christianity in the East is weakened in proportion to the failure of the Church to dominate the social problem in the home-land. In proportion to the scope of the great social revival at home, the Gospel we teach comes with increased authority in all lands. Success at home is the measure of success abroad. Said a speaker at the World Missionary Conference: "We are frank to concede that it is futile to talk about making Christ known to the world in this generation or any generation unless there be a great expansion of vitality in the members of the Churches of Christendom." Another is still more emphatic: "Something must happen to the Church at home if it is even to look at the work that has been put on it by this Conference." That *something* that "must happen to the Church at home" is the Christianizing of the social order in America. The Church must be delivered of complicity with sin, both personal and social, or it never will come with full apologetic power to the nations of the East. The missionary who does not share the social passion of the Church in America will be but poorly prepared to plant a church in the East competent to fulfil the ultimate purpose of Christ the Lord.

III. Methods of social work that will give the missionary of the future scientific and specific training in the solution of social problems.

(1) *Social observation.* The practice of seeing things in detail, interpreting their significance in terms of life, and laying plans in the midst of them for the attainment of the largest possibilities, is at the very foundation of the work of social reconstruction. The organization that does not know its own field of enterprise, that has no thorough and dependable body of evidence upon which its efforts are based, and that is not working in harmony with the principles upon which the ultimate social structure is founded, is a detriment rather than a help. It may even be destroying that which it seeks to build up. Every organization that seeks to make its best contribution to society desires to have its own field clearly marked and its relations to other organizations definitely declared, so that needless duplications and omissions may be avoided. This method persistently followed gives each agency its sufficient task, calls other agencies into existence to meet discovered needs, conserves the energy of workers, makes possible a thorough cultivation of a given field, and prevents jealousies. Every missionary should have careful training in conducting social surveys, for through this means alone can he arrive at a comprehensive knowledge of what his field

of labor is, what quality of life it fosters, and what outlook upon progress it makes possible. Returned missionaries often give us a mass of interesting and valuable information, but there are altogether too few who bring back a convincing body of evidence touching the facts and forces that make human life what it is. The Young Men's Christian Association of Peking has recently undertaken for the Churches a thorough survey of the home life, food, hours of labor, wage earnings, moral ideals, intellectual attainments, and social relationships of the *jinrikisha* coolies of the city. This is an example of the social observation we have in mind.

(2) *Specific welfare work.* It would be difficult to mention any definite form of useful service at home that would not give valuable training for the social service of missionaries abroad. But, as missionaries deal so largely with children, we deem it necessary to specify: (a) *Work for children:* Such as the kindergarten in all its features; the playground movement and recreational facilities of cities and towns; industrial training; night schools and half-day schools, and the care of dependent, delinquent, and neglected children; (b) *Charity Organization:* Missionaries can not complete their task in the foreign land without definite knowledge of the best methods of relief for the poor, and without acquaintance of the ideals looking to the elimination of poverty and professional beggary, and problems growing out of organized industry; (c) *Housing reform:* The necessities of the situation demand that missionaries be leaders in the movement for good housing, good sanitation, pure water-supply, and the conservation of physical health; (d) *Community Extension:* They should know how to organize and conduct social-service deputations, good-citizenship meetings, community athletics, social photography, how to arrange stereopticon lectures, how to conduct personal-worker groups, Bible-study classes, groups for the study of national and world-problems, and classes in the study of the theory and practice of social work. These matters are as important as learning the language of the people, and have the advantage that they can be best learned by actual service at home before the foreign land is reached.

(3) *Social Legislation.* A highly important avenue of service is involved in the framing and enactment of laws bearing upon social conduct and governmental control. As progress is achieved, new laws will be in constant demand, and the conscience of the people must be solidified in ordinances. A vital part of the social worker's mission in society is thus to bring the sentiment of the people up to the point where certain measures can be given over to governmental regulation, from which the worker may then proceed to educate sentiment upon other and neglected issues. In the East a situation is rising that demands a thorough study and mastery of laws relating to the housing of the poor, sanitation, public health, the labor of women and children in industry, hours and wages of labor, bank-

ing and currency, commercial privileges, insurance, the abolition of social vice and intemperance, the suppression of crime, and the treatment of prisoners. Standardizing the ordinances on these questions, and their enforcement in Eastern lands, will not be accomplished without the active coöperation of future missionaries. Upon them will fall a large part of the responsibility both to enact such laws and to keep them active. Without the preparation that comes from participation in these measures at home, and without an adequate mastery of the principles involved, the new social order of the East is doomed to repeat the stupid blunders and the ruinous delay that have marked the course of social legislation in Europe and America.

(4) *Leadership in Church Activities.* Perhaps the most important of all matters to be considered in the preparation of missionaries is the question of leadership. The missionary who is not a leader is only a half missionary. Facing the Church in the East is the stupendous problem of adaptation to changing conditions, of racial integrity and nationalism, of finance, of the unification of all classes and conditions of men in a Christian brotherhood, of holding student men and women to the Church, and of training the future leaders of the Oriental Churches in the various lands. Leadership is the test of missionary efficiency, and the test of the missionary's qualifications may be had without years of probation and expense upon the foreign field. In the Sunday-schools, Young People's societies, missionary societies, organized Bible-classes, and social-service groups in the Church; in the missionary training-schools, and the various departments of Young Men's Christian Association and Young Women's Christian Association work, in boys' clubs and girls' clubs, in social settlements, in charity organization societies, and in various other neighborhood societies of the home-land, the missionary has abundant opportunity to prepare himself for the service which will inevitably be made of him in the future. It is possible—perhaps in a larger sense than many of us ever have thought—that by an adequate preparation, scientific and specific, the missionary can go among a foreign people with the consciousness the prophet brought to his work: "The Spirit of the Lord God is upon me, because the Lord hath anointed me."

BIBLE-STUDY ESSENTIAL IN MISSIONARY PREPARATION

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THREE quotations will lead us into the midst of our subject.

The first is that great line from Browning, "Who keeps one end in view, makes all things serve."

The second is one of those striking short sayings of the late Dr. Arthur T. Pierson: "Nothing save holiness commands such homage as a thorough mastery of facts."

The third is the last sentence from Arnold Bennett's essay on "Mental Efficiency": "An accurate knowledge of any subject coupled with a carefully matured sense of the relativity of that subject to other subjects implies enormous self-development."

Following these quotations, consider three questions.

First: What missionary, whoever he may be, and whatever his method—be it educational, social, medical, or evangelistic—can accomplish the one end in view, and make all things serve that end, who does not know in a manner worthy to be regarded as measurably special, the Book which contains the evangel? Might we not as well think of a doctor, be he Allopathic, Homeopathic, Osteopathic, or Heteropathic, not knowing anatomy and physiology?

Second: What combination, thinkable, is bound to command more homage and to produce more abiding fruit unto eternal life, than holiness in one who possesses conspicuous acquaintance with the Holy Scriptures?

Third: If an accurate knowledge of any subject, such as butterflies, or mosses, or stars, or slugs, or street signs, or Shakespeare, together with a carefully matured sense of the relativity of that subject to other subjects, implies enormous self-development, what have we to say when that subject is the Bible?

Theoretically we all agree about the supreme importance of Bible-study in the preparation of the missionary. Too often, practically, however, Bible-study is sadly lacking. In the training of Christian leaders the Bible is altogether too inconspicuous. If I mistake not, one of the chief perils in the present movement in the direction of more and better preparation of missionaries, is that we shall, considering the limited amount of time given to preparation, make the curriculum so inclusive as practically to exclude properly

specialized Bible-study. Dr. Jowett recently referred to our religion as democratic rather than autocratic. By this he explained that it is so often made one of many things instead of the supreme thing. He referred in this connection to the woman who had God on her calling list! In many schools for training Christian workers the Bible is too much like this in the proportion of time given it in the curriculum.

I am aware that by some I may be regarded as over-urgent on this point. There are times when I myself am tempted to relax in the fear of being over-zealous. But if I say I will not make mention of it, nor speak any more of it, then there is "in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain."

Recently my attention has been called to an address of the Bishop of Manchester, in which he spoke of the nemesis which dogs the steps of non-Biblical education in India, in the following language:

After the Indian Mutiny, when we established universities in India, the Government saw fit not to encourage the students to read the Bible, for fear of creating religious troubles. Now we are staggered to find that the system has undermined the faith of a large number of people of India, not only in their own religion, but in all religions.

Commenting on this address, an editor said: "On this account, the work of the Christian missionary in the present generation is harder than it need have been, albeit on that account more necessary."

I add, on that account it is more necessary that the missionary go to this generation with the proper Biblical training.

Lord William Cecil writes of the danger of China evolving a civilization which shall adopt the Western efficiency without the Western ethic. It must be borne in mind that the Western ethic has its roots only in the Western religious feeling, of which even Mr. Huxley says he is seriously perplexed to know how it is to be kept up without the use of the Bible.

There is striking evidence in the mission field to-day of the too great absence of Biblical training of missionaries already there. Dr. Arnold Foster, a well known and influential missionary of China, in a letter recently received, wrote as follows:

I am entirely with you in your view of the place that the Bible must hold in the Church and in the Christian life. Some sort of shallow Christian Deism may exist on a large scale with but little knowledge of the Christian Scriptures, and this is what I have feared as a probable outcome of the hasty and superficial "evangelization" on which some missionaries seem so well content to expend their energies; but the knowledge of God and of Jesus Christ, in which alone is life eternal, requires knowledge of the Divine ordering of the history of Israel, and of the record of His revelation in His Son.

Dr. Francis D. Gamewell, of Peking, head of the educational work of the Methodist Episcopal Church in China, at the Conference

at Shanghai in 1910, which was called by the Committee for the Promotion of Bible Study in China, appointed by the Shanghai Centenary Conference in 1907, spoke in part as follows:

One fact during the past year has impressed me deeply, and that is the utter inadequacy of our provision for knowledge of the Bible. I have studied the situation as best I could, and I have found that true. Schools representing different denominations are increasing in numbers, yet our native Christian workers are not increasing in proportion. Of a total of about 2,000 pupils in five representative denominational schools, there are only 44 in the Theological courses. In one school of about 350 there are 11 in the Theological course; in another school of about 520, there are 14 in the Theological course; in another school of about 150, there are 15 in the Theological course. We are not meeting the situation with existing methods. I have been greatly perplexed and exercised and worked up over this situation.

From India the other day I received a letter. It was written by an Indian Christian of the second generation, a man high in professional life and in the employ of the Government, and these are his words:

Missionaries started well in this country, but you do not find the same enthusiasm now. You miss the old-fashioned, whole-hearted soldiers of the Cross, full of fire. The National Missionary Society was started with great hopes, but it has drifted into old ruts of mission methods. The Roman Catholics, true to their instincts, are taking advantage of this deplorable state of things. Already they have claimed a few prominent members among the Christians of the Punjab. Our Protestant Christians, not having a historical background, do not mind much to which Church they belong. Amid all this laxity of the Christian effort and confusion of missions, it is the teachings of the Old Book that can save us from going back to something worse than heathenism.

May I mention here Dr. Forsythe's book entitled "Positive Preaching and Modern Mind"? Every leader to-day should read at least the first chapter on "The Preacher and His Charter." Here is one paragraph, beginning on page 35:

"The old Protestant principle, therefore, no longer rules the relation of preacher and people. They are not spoken to from their Bible as they are from their preacher. Consequently they do not easily find the thing they like in the preacher who lives in his Bible. And, on the other hand, they are unable to exercise on the preacher the check of personal experience of the Bible and first-hand knowledge of it, as they did in the days of the great classic preachers. But that is the habit in the people which makes great preachers in the pulpit. And it is that principle that is the basis of the people's place, the place of the laity in a Protestant Church. Anything else is in principle Catholic. It is a Catholic treatment of the Bible to leave it in the hands of the minister alone. And, unless there be a change, it is to that that Protestantism is coming. Outside an evangelical Protestantism, amply construed, there is nothing for us but Catholicism. For general Atheism is permanently impossible. I trust you will not here think me extravagant. The final action of a principle, to those disaccustomed to principles, is sure to seem fanci-

ful. And I am only stating the action of one of those deeper principles which in the end form the logic of history, and override all the tactics of the hour. And the principle is that where Protestantism falls into the Catholic treatment of the Bible, namely, its disuse by the laity, we are rapidly getting ready for the Catholic idea of the Church, and the Catholic construction of the priest. To restore to the people an intelligent and affectionate use of the Bible is a service to Protestantism far more needed than those violent and ill-informed denunciations of the priest which are so easy and so cheap."

At any cost we must demand for Bible-study the central position in missionary preparation. As fundamental to everything else, there must be required of all who aspire to leadership in any field of activity, a thorough grounding in the message, the method and the spirit of the Holy Scriptures. Fertilization of the personality with the thought and spirit of the Bible means that from soil thus nourished all forms of good thinking, as well as all manner of good living, spontaneously spring.

Bible-study should be the organizing discipline, not the occasional study. It should occupy the premier, not the dernier place. We need to take a stand for true Bible-study in training for Christian leadership analogous to that taken by Amherst for fundamental college training. Once we do give Bible-study this central organizing position, the problems presented by the demand for attention on the part of the various associated departments of study will largely disappear, as I shall attempt later in this paper to show.

Mr. James Bryce (now Viscount), speaking recently on specialized study in the university, said:

The problem which to-day confronts us in all universities is how to find time both for specialized studies—and also for a survey and comprehension of the general field of human knowledge which is necessary in order to make the university graduate a truly educated and cultivated man, capable of seeing the relation of his own particular study to others, and of appreciating the various methods by which discovery is prosecuted.

Our position is that the specialization in Bible-study needed for missionary preparation, is not beset with the difficulty mentioned by Mr. Bryce, chiefly because of the nature of the Bible itself, which requires the person who truly specializes in it, paradoxical as it may appear, to become a student in many fields. There is not a specialized study mentionable in the whole realm of human thought, which calls for excursions in all realms of knowledge and which consequently so makes for general culture and breadth of sympathy and interest as the true study of the Bible does.

He who has the one end in view, to know his Bible, truly makes all things serve. He who seeks an accurate knowledge of the Bible, together with a carefully matured sense of the relativity of the Bible to other subjects, is on the highway to the most perfect

self-development possible and also to complete furnishing unto all good works.

I wish just here to read a brief paper, a stenographic report of an address of Dr. Walter Quincy Scott, an associate of mine, which he gave in a faculty meeting almost two years ago on this matter of the central place which the Bible should hold in the preparation for Christian work. I consider this a classic, even though it was spoken in an off-hand way. He said:

"Why make the Bible central in religious education? I answer because the Bible contains the educational material for the Christian life. Let us go back to see this idea in its perspective. The reason why the Bible is related as it is to all realms of thought is that it as a book is a revelation from God to man. The idea that the Bible is the revelation of God to man is fundamental. But God is the Creator both of man's world and of man, being which, He could not put this revelation of Himself to man first of all in a book. He has, therefore, been a teacher of man, and man in man's world has been evolved and instructed along this process to the fulness of time when it was possible for man to make a record.

"This we see in force in Genesis 1:1—'In the beginning God created the heavens and the earth.' This is why the Bible as the Bible has a retrospective relationship and as such is related up to all departments of man and man's world. You cannot keep the study of geology, for example, out of the study of the Bible. The most profound chapter on geology is the first chapter of Genesis, with all its shortcomings. So the last chapter of the Bible contains a forward look. It lets man see the outcome of all the developments of human life. This forward look is as essential to man's present living as the backward look and as essential as historical study. The ideals that God Almighty had before Him in making man and the issue of this world-movement must be kept before man if he is to accomplish the best in the world in the present time. The ideal is realization in that spiritual culture which we call holiness. We must take a backward look past Genesis and a forward look to the Kingdom of God as finally established among men.

"The Bible, therefore, is not to be thought of as a book which contains sixty-six books to be studied by boys and girls as any other book, to be divided into lessons and examined merely as literature. It is a revelation, and as a whole it is to be interpreted. In the fulness of time for it, it began to be, and it looks forward for its accomplishment to the fulness of all time.

"It was in the plan of God that a special people should be chosen, through which people this revelation should come. All their history enters into it. The historic critic who begins with the Exodus is away behind the times in the study of the Bible. There was a preparation for the coming of the Bible into existence long before it actually did exist. This being so, the Bible has a historic place

in all history. It came out of the midmost place of the world's history, a place strategically chosen from which the distribution of the races was made. The Bible was begun and completed in an organic relation to the whole past and future. A chosen land there was and a chosen people, and Christ was the fulness and plan of revelation. He is central in that divine locus into which He came and into which all history since His time has come. He is the King our God placed in Zion among His chosen people.

"We are facing a great challenge in this day of the prominence of philosophy and science in universities. We should make the Bible the center of religious education in the light of this larger relationship of it to all departments of human thought and activity. The Hebrews were chosen to give the world religion, the Greeks to give it culture, the Romans to give it law, and the Anglo-Saxons are just as distinctly chosen to give the world religious and civil liberty. To do so it is essential that the Bible which made them should be used by them in the manner indicated if they are to successfully accomplish their supremely important mission."

Thus far we have dwelt chiefly upon the importance and the amount of Bible-study in missionary preparation. We turn to the two last parts, viz., the relation of Bible-study to the other studies of the curriculum, and the kind of Bible-study which we are thinking of. And first the relation to other studies.

I am advocating now of what may be called the Biblio-centric curriculum in missionary preparation. We hear much in our day about adding departments of study to those which already exist. This word "add" is very suggestive. A man grows rich as he adds field to field, but we do not add a limb to a tree. The limb is related organically to the tree.

By putting the Bible in the mother-tongue at the center of our training for missionary work, we secure unity in all departments, and definition of limitations resulting from definiteness of aim. No department is conducted out of relation to the central organizing department. This position of centrality the Scriptures should hold. Every other department should do obeisance to this one. The chief discipline in religious education should be that of the Bible in the mother-tongue. Note now at once that this involves a curriculum. No more can you have a tree without roots and branches than a religious education without other studies than the Bible. The Bible in this figure is the trunk of the tree. No more can you have a wheel without rim and tire and spokes than you can have a religious education with the Bible alone. The Bible in this figure is the hub of the wheel. No more can you have a railway system with the main line alone than religious education with the Bible only. The Bible in this figure is the main line. No more can you have a hand without fingers than religious education without other studies than the Bible. The Bible in this figure is the palm of the hand.

Have I been too strong in these figures of speech? Let us see. When I open my Bible and begin to read in my mother-tongue, I am at once confronted with language which is the expression of thought. This language has laws of use and a history. These thoughts are the result of mental processes, and the writers of them were teachers and preachers of righteousness and social betterment apostles. At once I am confronted by the challenge of the departments of Literature, History, Psychology, Pedagogy, Comparative Religion, Homiletics, Ethics and Sociology. Demands are likewise made on Philosophy and Science and even upon Hebrew and Greek as contributory departments to the understanding of the Bible in the vernacular.

Tributary or Residual departments related to Bible-study are such as Theology, Apologetics, Ethics, Homiletics (Preaching), Hermeneutics (Interpretation). In a sense all departments both contribute to and are contributed to by Bible-study. Almost every department has a large by-product contributed to it by the direct, intensive, comprehensive kind of Bible-study which we advocate. There is a large sociological element in the Bible, and it is of the most comprehensive, world-embracing kind. I was told by a leading missionary in Japan when on my last trip, that a professor of his in one of the universities at home had written a book on sociology which he (the missionary) found to be provincial because dealing with the problems as largely colored by America exclusively, and even by the survey of the city in which the university is located. The missionary said: "I have to revise my professor's book to fit Japan." Now, I submit that the sociology of the Bible is not provincial. Yesterday on the platform of this Convention we heard it stated that a specialist lately referred in Berlin to the plan of social betterment of the Bible as the best model for the present day.

The Bible is the product in language of the best quality of human mentality. It has therefore great riches in psychological value. It is acknowledged by Dr. G. Stanley Hall to be the greatest book on Pedagogy in existence. It has come out of the past and has vast historical value, and in turn calls for research in all departments of historical knowledge. Some one is yet to make himself famous by writing a book on Biblical Homiletics. The Homiletics of the Bible must rightly be called universal Homiletics. This word universal might be applied to these other departments named.

The principles of Interpretation (Homiletics) are best discovered, and can be applied only in the study of the Bible itself, and so on all round the circle of associated studies, whether they be Concomitants (contributing studies) or Residuals (tributary or receiving studies such as Theology, Ethics, Apologetics, etc.)—contributed to by Bible-study. Before one knows it, in the real study of the Bible he finds all fields of thought correlated and in his Bible

itself he finds the unity of all and the practical limitations of these fields.

At the risk of repetition, may I tarry to make myself perfectly clear? The policy here advocated is that of going at once into the study of the Bible in the mother-tongue, and then to follow the lines in all other departments which are manifestly required in order to know and use the Bible in the mother-tongue. This, instead of spending large time and energy in these departments in largely aimless study. The practical value of knowing these departments is made apparent to the student by the study of the Scriptures themselves, and then from the Scriptures, in order to understand them, he goes here and there with definite aim and sufficient stimulus and selective instinct to enable him to accomplish the most in any given time.

I somewhere heard of a man who decided to give his life to the study of a cubic foot of turf. What did this involve? Certainly not taking the turf off by itself and giving all his time to it exclusively. Yet all the time he was studying the turf. But to do so, he must know geology, and biology and physics and chemistry and mathematics and the rest. All of these, however, with a view to knowing the cubic foot of turf.

May I call attention here to the safety device which attaches to this method in regard to critical study? I have no fear of any kind of critical study, provided it is introduced in its proper proportions and at the proper time. What I contend for is that critical study should follow and grow out of the study rather than precede an intimate knowledge of the Book itself.

Let us in the arranging of our curriculum for training Christian workers seek unification, simplification, correlation, and subordination of all that is secondary. In accomplishing this, there is not required so much a new essence as a new emphasis; not so much elimination as subordination and limitation in many subjects which now clamor for and are accorded a prominence not due them. Above all let us have concentration upon and mastery of fundamentals, and withal mastery of method. I believe that the Biblio-centric idea only is great enough and unifying enough and powerful enough and sufficiently commanding to produce the desired results. Bishop Graves of China says:

Experience has taught me that the best way to teach theology is to make the Bible the center of all the teaching, and to devote the greatest amount of time to giving the students the fullest knowledge of the Old and New Testaments, and in addition to teach all other branches of theology with constant reference to the Holy Scriptures. In this way the training is made more real and practical.

To conclude this part of the paper, and in seeking to make still plainer, if possible, what the differential is thought to be in what we denominate the Biblio-centric curriculum, permit the following illustration given by one of my associates. A rock-drill has a good deal

of machinery related to it. It is a complicated affair, but it is unified in its action in such manner that at the point at which the drill strikes the rock, all the power is applied. This is what gives it its specific character and its right to be called a rock-drill. So in the Biblio-centric curriculum, we take all the machinery of scholarship and all power and light which comes from concentrated application and definitely apply it to the understanding and practice of the Bible.

We now come to consider the kind of Bible-study advocated. In a word, it is the kind which accompanies, produces, and continues progressively to result in knowledge, character, culture, and method. The kind of Bible-study I am thinking about reminds me of Dr. Henry van Dyke's definition of education given at the Normal College Alumni Meeting in New York in 1912: "Education," said he, "is more than a mere drawing out or developing process. It is a progressive creation of the soul, and consists of three great branches—instruction, emancipation, which means the ability to think and feel for oneself, and consecration, which may be defined as a sense of duty plus concentration."

The kind of Bible-study I am thinking of calls for the synoptical method, thus described by Professor Elias Compton in "Methods of Study":

The synoptical method compels the student to interpret his author's thought, to find its points, to formulate them for himself, to organize them according to their discovered relations, and to express the result in his own language in such a manner as to exhibit it to the eye, impress it upon the memory, and preserve it in form convenient for review. But is it not presumption, or at least a superfluous task, for a student to attempt to take to pieces and to restate and rearrange a scientific book, which, if it be truly scientific, is, from its very nature, knowledge already carefully and correctly organized? No, for the manifest reason that what is scientific knowledge for the author is not scientific knowledge in the mind of the student until the student himself organizes the knowledge in his own thought and expresses it from his own thinking in words of his own.

The kind of Bible-study advocated is that which does not ignore moot-questions, but which does not begin by raising them; which rather takes them as they grow out of the study of the subject itself, and after such study, the cardinal principle of which is that all deductions—however personal impression and point of view may color them—should be based on thorough acquaintance with what actually is in the Bible, instead of what is offhand assumed to be in it. The Bible has suffered peculiarly from this sort of inaccurate observation or inattention to just what is in its pages, and just how and in what relation it is expressed.

To continue, mere analysis is not exact observation. Synthetic relation of all the parts of any work are necessary merely to its perception. Neither will one or two such perceptions tell a straight story. Correlation of the characteristics of an author's work and method is the only fit foundation for genuine appreciation of criticism. The teacher's place in such study is chiefly to impart im-

petus and to give direction to steadfast scrutiny on the part of the student himself, who should be made to do as much as possible. To the patient brooding of the alert and inquiring yet docile intelligence there will be the opening out of unsuspected traits of beauty and significance, just as intimate attention to a work of nature leads her to yield up her lurking loveliness, as the artist with steady eye is bent on discerning it in its integrity and symmetry. (Adapted from preface to "Browning's Study Programs," by Charlotte Porter and Helen Clark.)

The kind of Bible-study which we favor observes the literary form in seeking to grasp the message intended to be conveyed. The instinct to see in literature a revelation of the personality of the author, says Moulton, is a sound one. "It is the high prerogative of literature," he continues, "to bring us into contact with the best minds. But this is attained in the highest degree when we seek, not what others tell us of authors, but the self-revelation these authors vouchsafe in certain literary forms consecrated to this very purpose."

SELECTED SUPPLEMENTARY NOTES ON THE KIND OF BIBLE STUDY FOR MISSIONARY PREPARATION

1. The kind which deals directly with the Bible itself. It will ask such questions as:
 1. What is in the book?
 2. Where is it in the book?
 3. Why is it in the book?
 4. Why is it where it is in the book?
2. The kind which calls for the best mentality commandable, the same to be directed by the most approved educational processes, such, according to President Eliot, being: exact observation, correct description, just comparison, and cogent expression.
3. The kind which proceeds in the judicial spirit as distinguished from the critical spirit, remembering that the judicial spirit is neither uncritical nor anticritical.
4. The kind which in proceeding to the mastery of the thought, has due regard to the forms of thought, also to method, times, spirit, etc. "Idea and form are in a very deep sense twin-born and inseparable."—*Jowett*.
5. The kind which involves such thorough assimilation of the thought that any portion of it will leap readily to mind and in its relations. "The only way to gain freedom in the thought of the Bible is to yield oneself with whole-souled devotion and energy to the literary mastery of its fundamental structure."—*Sweet*.
6. The kind which calls for adjustment of the life to truth as discovered. That which recognizes the principle that out of the life for the life the word of life must be understood. That which is ever new, yielding fresh stimulus to the highest ideals; which has the potency to keep one up to concert pitch spiritually; which is ever new; of which one never tires. (*E. g.*, "Rip Van Winkle," as played by Joseph Jefferson. Do you never get tired playing it? "I never cease to wonder when I awake.") (Here quotation from Pastor Hsi on point that we must aim at more than clear views of truth. Mere teaching never feeds the soul any more than reading a bill of fare can provide a hungry man with dinner.)

7. The kind which furnishes a large apologetic by-product. That which is producing evidence which no historical or literary criticism can gainsay of the trustworthiness of the Bible as the guide-book used by the Spirit of God for human life.
8. The kind which causes to dwell in us more and more of reverence, wonder and awe. The kind which keeps alive a reverence not only for Christian morality, but for the "very terms and tones of the Scriptures in which that morality is taught."
9. The kind which puts the student in possession of method for his own future study and for the instruction of others. The direct, concrete, imaginative, and illustrative method of treatment found in the Bible makes it a guide for methods in teaching and convincing men whether indifferent, heathen, or believers in Christianity. The Christian leader needs to know his guide humanely as well as spiritually.
10. The kind which in process discovers increasingly the necessity of enlarged knowledge in such departments of study as History, Literature, Psychology, Pedagogy, Sociology, Philosophy; which while pursuing knowledge in all these directions, so proceeds as to illustrate that great line in Browning: "Who keeps one end in view makes all things serve," and also that challenging sentence with which Arnold Bennett closes his essay on Mental Efficiency: "An accurate knowledge of any subject coupled with a carefully matured sense of the relativity of that subject to other subjects implies an enormous self-development."
11. The kind which is influenced by associated study and comparison of results; which in such united study seeks to preserve the atmosphere in which men refuse to dispute, in which they loathe to differ.
12. The kind which recognizes the fundamental nature of the study of the Bible in its great literary units. Each book is a rational artistic production. The plan of each should be sought by which the writer sought to accomplish his aim or purpose.

**THE DEMAND ON STUDENTS FOR LEADERSHIP
IN THE MISSIONARY ORGANIZATIONS
OF THE CHURCH AT HOME**

The Call on Students for Leadership in the Church at Home
The Demand for Leadership in the Missionary Organizations of the Church at Home
The Importance of Leadership in the Home Church

THE CALL ON STUDENTS FOR LEADERSHIP IN THE CHURCH AT HOME

MISS BERTHA CONDÉ, NEW YORK

THIS absorbing missionary enterprise depends upon the Church of Jesus Christ for its administration and execution. Each Church nationally organized has a missionary board which is responsible for the administration of a large portion of the missionary work of the world. Each one of us as a Christian belongs to some one regiment of the Church of Jesus Christ; and if we are to have any large part in this world-enterprise, we must be loyal to that regiment to which we belong.

The Church needs us, not only for work here at home, but in other lands, if any of us have caught that vision of service. If we go abroad to do that, in ninety-nine cases out of one hundred we shall go under some missionary board of one of the Churches.

Now, although each one of us belongs to some regiment of the Church, there are many influences at work during our student days which tend to weaken our allegiance to our Church—and our sense of obligation to it. There is that stage—shall I say of religious adolescence?—in which, just as in our “teens” we felt that we did not need the wisdom and guidance of our parents as much as we used to, we begin in college to think out our own religious problems, and the hold of the Church is likely to be loosened upon our lives. We sometimes have to fight in order to keep our allegiance to it.

Then, too, in many of our large universities, there is being developed a Sunday service, where men from all over the country, and indeed all over the world, come and pour out the riches of religious experience for our benefit. Inspiring as these services are, they do leave all of us rather unprepared when we leave our university life to go back into the normal experience of the ordinary local congregation with which we shall probably have to be connected the rest of our lives.

Now, we need the Church as individuals for the sake of our union with the corporate body of the believers in Jesus Christ. We must depend upon the Church for our growth in spiritual life. We must depend upon it for that renewal of our life through the sacrament of the Holy Communion. We must depend upon it for the

sense of the communion of saints that we get through the corporate worship of the Church. There are countless other ways in which the Church is essential to us in our life; and we need to remind ourselves to-day that if any of us are to have the high privilege of representing the Church in foreign lands, we shall not be able to represent it adequately unless we are able to feel here at home the need, the keen need, that each of us has for the ministration of the Church during our student days.

The Church, on the other hand, needs primarily our loyalty. It needs our loyalty during our university life. It needs our loyalty as we, during our study, hear from Sunday to Sunday the continual call to the common worship of God in the local Church. And then, as we leave our institutions and go back into the local Church, the Church needs our leadership. It needs our leadership, not that we should go into the Church to displace some of the faithful workers that are already teaching in the Sunday-schools and leading the various organizations of that local Church, but that we should go there to extend the possibilities of that local Church into fields that have not already been conquered for our Lord. We can take up some of the missionary extension work of the Church which is not organized. With your leadership and your splendid executive ability, which you have developed through your Christian Associations, you ought to be able to bring to the Churches some service of special value.

There are many rural communities, from which some of us have come, waiting for the missionary spirit of some one student who has gone away from that community and may be returning home. We need to see the vast possibilities when that rural Church is transformed into a live, active, missionary Church in that community.

There are also many of us who have ample opportunity for developing new Sunday-school classes, new missionary organizations among people who are naturally interested in the Church with which we are connected, and yet have not yet been drawn into its activities.

We need also to come into this exalted service with a spirit of humility; for we may well be humble when we realize that we are in the service of a Church that existed many centuries before we came into it, and will exist many years after we have left it. In our leadership, and in our enthusiasm, we need to be most careful that we are not in any way guilty of that pride which will make our service useless to our local Church community.

We need to come to it with a spirit of giving rather than with a spirit of getting. I talk with many students all over the country who go back home after college days, and who say: "The year after I left the university was the most difficult year of my life, because somehow I could not get adjusted to the work of my own Church that I used to be so closely connected with before I went away to college." Now, that is very largely our own fault. It is

going to take some effort for us to adapt ourselves and adjust ourselves to the normal community life; but we need to do that, and to realize our responsibility for giving all that has come into our experience. We must guard lest we join that too great multitude of people who are in the Church already, and who sit there ready to have everything come to them, with no sense of responsibility for others outside of the Church.

May I say a word about the connection that we may have with the missionary enterprise of our own Church during our student days? We can connect ourselves with it by giving directly to our own missionary boards for the progress of the work entrusted to our Church. We can also familiarize ourselves with the missionary problems that our Church is grappling with by taking the regular missionary magazine that belongs to our Church, and keeping in touch with the progress of the work in our denomination.

We can also keep ourselves informed about the work that our own denomination is doing in order that we may be prepared to take up that largest leadership that God has given us, the privilege of sharing in the work of the Church of Jesus Christ in all parts of the world.

THE DEMAND FOR LEADERSHIP IN THE MISSIONARY ORGANIZATIONS OF THE CHURCH AT HOME

MISS HELEN B. CALDER, BOSTON

WE HAVE been confronted these past days with the needs of the great unoccupied fields of the world. Through platform messages, and through the silent appeal of the dark sections of the map before us in Convention Hall, we have been stirred to a deeper concern for the evangelization of the world. I wish it were possible to hang before you another map showing unoccupied places of leadership in our Churches at home. Such a map would be different for every one of you. It would show your Church and the group of Churches in the district in which you live, and on it would be marked the places where young women are needed as leaders in missionary organizations of various kinds. We cannot adequately occupy the great fields abroad until workers are supplied for these places for leadership that shall train up men and women for the world's harvest field, if that could be realized.

The Church that is fully organized for missions can report a Church missionary committee, a missionary committee in the Sunday-school, a women's missionary society, a young women's circle, missionary committees in young people's or junior societies, a children's mission band, and a missionary cradle-roll. In addition to

the field of labor suggested by these organizations in the congregation, many volunteer and State workers are needed to visit and correspond with uninterested Churches and to supply regular information and inspiration to local leaders who are already at work.

One of the chief reasons why this map of our unoccupied places of leadership in the Churches would show many dark sections is because there are not enough leaders available to organize our young people and children.

There is no rivalry between leadership of this kind at home and the work abroad. Those who will render the most fruitful service in the home Churches are those that have honestly considered and decided the call, presented to all Christians, to give themselves to the evangelization of the world, but that are prevented, temporarily or permanently, from living out their response to the call in work at first hand on the foreign field. They should have as strong a sense of vocation in taking up the task of securing, initiating, and developing the work in our Churches at home as the missionary feels in sailing for his remoter post of duty.

In this home leadership we need men and women of wide vision with the pioneer spirit, who will venture into untrodden paths. We need men and women of prayer, who will bring to our Churches the spirit of the Student Christian Association. You need not wait until you have finished your studies before sharing in this work which needs you so urgently. You may be able to help in the Church which you are now attending, and you may begin to make plans for definite work during the summer vacation. Those who have special talent and training as teachers may share some of the blessings they are receiving at this Convention by organizing a mission-study class among the young people in the Church, or by leading a Sunday-school class in a course of six or seven lessons on the life of some distinguished missionary. If you have a gift for working with children, you will meet with a joyous response to an invitation to them to spend one day a week studying and working for little children in other lands.

The organization of "Camp-fire Girls" is spreading very rapidly, and it presents both a peril and a valuable opportunity to those who long to have these girls trained to seek first the Kingdom of God. The peril lies in the possibility that members of this most attractive organization, which in some communities has supplanted the mission circle, will perform the various duties suggested, not with an unselfish desire to serve but to acquire rewards in the shape of beads, given as "honors" for meritorious conduct. A great opportunity is presented to leaders of these camp-fire groups, who have caught the world-vision themselves, to introduce mission "craft" into the program of activities. This may be the unoccupied place of leadership on your map which you are best fitted to occupy at once.

Our missionary societies need the help of leaders in local

Churches who are in touch with young people qualified for service abroad. If you have heard the universal call to Christ's followers to obey His last command, you may have the privilege of presenting that call and definite needs for workers to teachers, doctors, nurses, or other young people of experience who may respond with life service. You may be the one to put a thought into the mind of some boy or girl that shall inspire him or her to acquire an education and secure the experience necessary to undertake missionary work. The secretary of your mission board will gladly correspond with you concerning any of the forms of service suggested in this talk, giving you more details concerning practical methods of working in your own Church.

Most of us are ready, or think we are, after listening to the ringing challenge to sacrifice presented to us by Dr. Zwemer, and after singing "We will be true to Thee till death," to die for our faith if in some great crisis the call should come to us. Not many are called to the martyr's death, and it is the life that counts, even that of the martyr.

"He died for his faith; that is fine,
 More than most of us do;
 But say, can you add to that line
 That he lived for it, too?
 * * * * * * *
 Then we'll talk of the life that he lived;
 Never mind how he died."

Our Churches need a vast army of men and women ready for the sacrifice of daily drudgery in homely tasks such as these to which I have referred. And the work is attractive if you keep ever before you the results accomplished by our representatives abroad which your leadership at home makes possible. Never forget the vital connection between the two forms of service. We want leaders—those who "know the road, who are able to keep ahead, and get others to follow."

IMPORTANCE OF LEADERSHIP IN THE HOME CHURCH

WELLINGTON H. TINKER, A. B., B. D., ANN ARBOR, MICHIGAN

WHEN we go away to college, and come under the spell of speeches from men of great distinction and eloquence, we sometimes begin to underestimate the value of the Church at home. Perhaps we belittle the power that the home Church is exerting in the community. These Churches at home need the help and the influence we may bring to it. If we students are to supply leadership of our home Churches, we ought to remember that the Church itself is vitally important. It ministers to the whole life of the community, to the child as well as to the man, to the family as well as

to the individual. We cannot overestimate the importance of the Church in our home town, even if that Church be small and obscure.

Now, what about this question of furnishing leadership for these Churches in our home communities? First of all, let me say that there is dire need of leadership. I am not making general statements, but am simply speaking of the Churches I know; for example, the home Church from which I come. There is no men's organization to promote missions in that Church. The women are doing it all, as far as it is being done. The men have no feeling of responsibility, so far as I have been able to discover, for any missionary promotion in that particular Church.

Secondly, in many of our home Churches there is a great prejudice against the subject of foreign missions. Our delegation had a little dinner to-day, and sitting by my side was the president of the alumni association in a certain city, and while we were talking he said to me: "Do you know, I haven't much use for this missionary proposition, anyway!" Yet he is a member of some Church in his town, a well-known man. "No use for this missionary proposition, anyway"! Don't you think some one should be leading in the missionary activities of the Church to which my friend belongs?

Furthermore, a great many of our Churches are giving so little to missions that the subject seems to be as small proportionately as the gifts that are being given. Their program is not big enough to attract men.

We are facing, as all of us here know, a greater expansion along missionary lines than the Church has ever dreamed of facing before. If these home Churches, therefore, are to do the great work that must be done through them, by supporting their share of this foreign budget, we must have a type of leadership such as the Church has never yet seen.

Let me mention one or two things that I feel we ought to know if we are to be leaders. I believe we should know much more about the work of our own board, and that we ought to know far more about the specific needs of the countries where our board is conducting missions. If we college men and women do not know these things, who will make it their business to know them? And I believe we ought to know more and more about the ways and means of promoting such work, not only in our college community but also in our old home Church.

What are some of the ways and means of promoting a permanently effective missionary organization in our home Churches? First, by seeing to it that a few of the people in those Churches are taken to some of these big conventions. The pastor of the home church ought to be sent occasionally to some convention where the spirit of God can carry him far out beyond what he is accustomed to consider and deal with in his own community. Or it may be there

are some young men or young women in that home community who are just the ones that would develop into undreamed-of possibilities if we could take them to Geneva or to Northfield, and give them a vision of what this thing means. In some way we ought to provide such inspiration.

The use of these ways and means may result in the discovery of an able leader. Some one must be found in the home Church who will take responsibility. You say such a person is not there. It is very probable that he is. I met a man in a small community not very far from Ann Arbor. We were talking about a certain thing that ought to be done in that community. He said to me: "I know it; my wife knows it; all the people know it; but we haven't a single man that can do that thing in this community—not a single man." He was in dead earnest. I wondered how long he had prayed for the coming of such a man, and whether he had made it a matter of real intercession. Well, the right man was found while we were there, and he had lived there for years. Such men we must find in every community, and around them the organization must be built, so that when we leave the place the work will still go on.

The third means is the willingness on our part to make any sacrifice that is essential. Of course, such work calls for time, it calls for prayer, and for all those things that make up the real Christian leader. But I wonder, men and women, how long we can sit in this Convention Hall and listen to men like Dr. Zwemer and others who have been appealing to us with such power—I wonder how long we can stand it, and then say: "It is all right, Dr. Zwemer, for you to go out to Arabia, and suffer and endure all the trials of loneliness and fever. It is all right for you to go. God wants you to go there and suffer, but He wants me to stay here and take it easy." Is that our attitude?

There were ten classmates of mine that went to the foreign field. I had the privilege of shaking the hands of several as they left the New York pier—some of the finest men that God ever made. As I watched them sail down the river, I said to myself, over and over again: "Oh, men, you ought never to speak to me again if I stay here in the home country and do not labor just as hard, sacrifice as much, and pray as incessantly here as you are going to work, and sacrifice and pray over there!" I believe we are facing that problem, friends—the problem that lies at the heart of this question of Christian leadership. There is a demand for leaders, no mortal man can doubt it, in these home Churches of ours. Shall we pay the price? Shall we work as hard in this our home community as our comrades are working over there in Persia or India or Africa? If we do, God will give us more than we can even dream of now, and the problem of leadership will be solved.

**EDUCATIONAL VALUE OF AN ADEQUATE PRO-
GRAM OF MISSIONARY GIVING FOR
AN INSTITUTION**

**Educational Value of an Adequate Program
The Recent Experience at One University
Michigan and Arabia**

EDUCATIONAL VALUE OF AN ADEQUATE PROGRAM OF MISSIONARY GIVING

THE REVEREND D. BREWER EDDY, BOSTON

HERE IS a chief point of application for all the earnest purposes we are forming in these days. The missionary giving in our institutions must be developed on an entirely new scale, not only because money is so greatly needed in the Kingdom, but also because an adequate program of missionary giving in our colleges would soon produce an adequate program of giving in our Churches. The men that lead contributory campaigns to-day in the colleges will be leading similar campaigns in the Churches within the decade.

But what is an "adequate program of missionary giving"? One of the important universities represented here, where consecrated men are in the lead, finds its per capita giving is about forty-five cents from every member for their missionary budget. One of the most deeply Christian universities in the country has reached one dollar per capita for its work in China. Another great university doing notable work in China now gives only half a dollar per capita to its foreign investment.

Even though students are not in their earning years; even though many of them are in college on borrowed money, it is equally true that the student bodies are centers of devotion in this country. They are not entrenched in indifference; they are not bound by the conventionalities of Church methods. We must expect sacrificial giving among ourselves, if anywhere. Therefore it may be doubted whether the program of giving is adequate if the contribution is lower than a dollar per capita for the whole institution; and I believe that higher records can easily be made in every part of our country. One theological institution, by no means well-to-do, used to give more than twenty dollars per capita, because every man put into the missionary fund the proceeds of several of his preaching appointments.

We need a new plan and a new standard in our institutions that will lift the whole campaign into larger prominence.

1. Let us make it a real *campaign*. Do not let this work be parenthetical in the college year, but make it hold the attention of the whole student body. Make your missionary campaign one of the events of the year.

2. Make adequate *preliminary preparation*. Of course, the committee should be fully organized. A small group will lay the plans, while a larger group must be gathered for the personal canvass of every student. This group of canvassers might be called the "Three-Hour Committee," to intimate its brief term of service. Attractive subscription cards should be carefully discussed, and the form determined. A printed folder should be prepared for distribution.

3. Select a *definite object*. Many of our universities now carry on their own missionary work abroad. Such a plan combines college patriotism with missionary interest. Choose your own work, set it before your denominational board, stir your graduates into real interest, and plan wisely the definite budget that you will attempt to raise.

4. Use *modern publicity methods*. Posters on the bulletin-boards will stir curiosity; high-grade cartoons in the college paper will help in this; good "write-ups" will be necessary. Oberlin used the clock-dial method in raising its budget last year, and all the students watched "the hands go round." Everybody took an interest in the whole plan.

5. Make the *rally* a big success. Use the best speakers available. Get many of the cards signed in the meeting. Let there be plenty of room for the display of class and fraternity rivalry. Have all the canvassers present ready to tackle their entry or dormitory as soon as the meeting is closed.

6. Finally, *canvass the college*. Let the canvassers go two by two, if a large enough committee has been secured. Every man will have his own list in hand, and should make an attempt to finish his calls in that one evening. In several colleges recent canvasses have been completed in one evening, with only a few odd calls left over. Plan a report meeting for ten o'clock that night, and see how many of the canvassers can return with the report, "There is my list. Finis!"

7. The most important slogan for such a campaign should be: "Something from Everyone!" An earnest effort should be made to get the last man possible interested.

If we can look back upon such a campaign, carried out with enthusiasm, we need hardly raise the question of the tremendous educational value in a movement like this. It stimulates intelligent interest, for the spirit of the whole institution has been lifted to a higher level. It brings missions into equality of interest with the autumn championship of fraternity interests, and it has commanded the attention of the whole college for at least a few days. Such a campaign need not be repeated every year, though new plans are always available. The campaign should be accompanied by the distribution of reading matter that will add to the interest aroused.

Of even greater importance is this point: Such a program

develops personal responsibility. I know of a young man who with some sacrifice gave a dollar, through his Christian Endeavor Society, to missions in India. Some years later he sailed to India, following the trail of that dollar. The gift had developed his feeling of personal responsibility. Do you suppose that John S. Kennedy left his millions to missions by accident? Somewhere in his background real missionary interest had entered his soul and persuaded him of the value of the investment. We must train men as givers now in college, if the enterprise is to hold their attention later.

Interest in such a campaign incites loyalty to Jesus Christ. I will quote the phrase of the meeting this morning to drive home this nail: "Is the shadow of the cross on the pocket-books" of the Christian students of your college? How does the giving to missions compare with fraternity expenses, or with the athletic totals of the year? Shall we as Christian students bow down to these items of popular interest and say: "We never could dream of obtaining such emphasis for our missionary interests." The time will come, if the purposes mentioned in these meetings really lay hold of the hearts of students, when people will have discovered a new relationship between their missionary giving and their own living expenses.

Finally, an adequate program will discover personal decision. Nothing will commit a man to the Kingdom more convincingly than becoming an enterprising, successful, and conclusive canvasser under such a campaign. Many a man has discovered that his own responsibility merely begins in leadership in such a movement, and that it does not end until he has laid his life on the altar of Christ.

THE RECENT EXPERIENCE AT ONE UNIVERSITY

MISS GERALDINE BROWN, CHICAGO

LAST year the women of the University of Chicago accomplished something which hitherto we had considered impossible. Like students in all other universities, we had felt that the situation in our university was peculiar, and that there was an unusual prejudice against missionary-giving and missions.

Five years ago it began to dawn on a few that seventy-five dollars was a very small sum for more than one thousand women to give to their foreign work; yet about two years later the chairman of the missionary committee had very small support when she suggested that we make it our aim to raise \$300 for foreign work. We did not get our \$300 that year; but the seed had been sown, and last year we made the venture. We had a campaign, and I am very glad to say that we carried out some of the modern methods we have heard about. The slogan of our campaign was: "Chicago-Cal-

cutta." It lasted a whole week. We hoped that we should be able to send Miss Margery Melcher, who was then the General Secretary at the University of Chicago, as our student secretary in the Young Women's Christian Association of Calcutta. We raised the money that we aimed to raise—\$800 during that week.

Every means were used to put the missionary cause before the women of the university: the college paper, attractive posters, and a mass meeting; and we ended the week with a large dinner, called the "Chicago-Calcutta dinner." That was one of the most unusual gatherings I ever have attended—unusual because about twenty women of the university spoke on what that week had meant to them, and many of them were women who had had no idea that they should ever be interested in such a subject as foreign missions.

One of the girls rose and said that she had always connected foreign missionary societies with little old ladies who wore bonnets and went to a meeting and stayed all day, carrying their luncheons in paper boxes; but she added that she was thankful to say that during the week of the campaign she had had her whole mind and heart changed on that subject.

And so I say to-day, for the sake of those who have not made the venture, that it is not an impossible thing to have your own secretary in a foreign field. It is not only not an impossible thing, but you will find that it would be the greatest stimulus in a spiritual way to the life of your Association. It is certainly of immeasurable value to us, and we look forward this year with great joy to the responsibility of raising \$900 to support Miss Melcher and the expenses of her position in Calcutta, and we hope that every woman in the university will have a share in it.

Last year we used the method of the calendar instead of the clock. Three dollars a day were necessary to support her in Calcutta. A great many girls took not only one day but the whole week to help in raising the money; other girls took part of one day; and it was most interesting to see the names go down in the little spaces allotted for the days. This year we hope that every one of the twelve hundred women will have some share in supporting Miss Melcher in her noble work in India.

MICHIGAN AND ARABIA

FRANK OLMSTEAD, ANN ARBOR, MICHIGAN

FIRST let me give a word of explanation concerning our college mission slogan: "Michigan and Arabia."

We have in Arabia three physicians, two engineers, two literary students, and one graduate nurse. Three are self-supporting, three are supported by the Arabian Mission of New York City, and two

are supported by our Students' Christian Association, comprising the Young Men's and the Young Women's Christian Associations.

This whole project is the result of the Rochester Convention of four years ago; therefore, you will see that these conventions have have raised four thousand dollars, about a thousand dollars of which comes from the student body. The rest has been raised in large measure through the efforts of the students themselves, or the officers of the Young Men's Christian Association.

I have taken from Mr. Mott's report five of the main objects of mission study in our colleges which he outlined. First, the enlisting of new recruits; secondly, the training of missionary candidates; thirdly, the preparation of intelligent leadership for the home base; fourthly, the promotion of missionary giving, and finally, the multiplying of missionary intercessors.

You will see at a glance that our having such a project as this, with eight of our Michigan graduates across the water at the head of the Persian Gulf, means a tremendous amount in relation to every one of these five objectives. If you will connect every one of these points with that project, you cannot help seeing its significance; but I will speak of two points in particular, and try to put especial emphasis on them.

Let us consider first the preparation of intelligent leaders for the home base. We had in our campaign last year three hundred men and women of the university working out on the campus. These people gave their time and their money; and, by the way, one of our best men in the university—who has spoken before audiences of thousands of people, and who won the National Peace Oratorical Contest one year—said that he walked up and down in front of the first house he was to visit for half an hour before he could muster courage enough to go in to see a fellow and ask him for a dollar! After a man gives of himself in that way, he has an interest in the project. I will add that these three hundred people have received training in missionary leadership that will make them go out charged with enthusiasm, and will give them peculiar ability to organize work in their home churches, or wherever they are; it will give them that little knack of initiative which is so essential to success.

Secondly, I wish to emphasize the importance of the multiplying of missionary intercessors. I do not think we can overestimate the importance of that branch of the work. Perhaps I need not emphasize it, after the talks that we have had in Convention Hall; but it is hard for some of us to grasp it. I want to tell you, however, that at the University of Michigan a good many persons have overcome that peculiar mental difficulty of objective prayer just because of our undertaking in Busrah, Arabia. One fellow said, "I can see how prayer would go up and come right down, but I can't see how it can go up here and come down over there. That is beyond me."

Most of us have that trouble, do we not? But we must believe in prayer; we must have faith that our prayers help Charles Shaw, Philip Haines, Minnie Holzhauser, and Dr. Van Flack and his wife, working over in Arabia. When we know that those friends whom we have known on the campus need our help, and that the only way we can help them during the year is by prayer, we feel an irresistible impulse to pray; and we know that we are enabled to see the results of our prayers.

I should like to mention one more point which compels recognition of the reality in religion by bringing before the student body a consecrated life in all its sublime heroism. I wish you could have stood with me among a body of more than two thousand students in University Hall, and have seen Miss Holzhauser, highly trained in many lines of work, stand up before that gathering and outline how clearly she realized the hardships that she was going to face, yet saying simply and with positive conviction that she would go happily, gladly, willingly, because she knew that she was protected by the loving care of our Heavenly Father. The self-surrender to the cause was perhaps the richest contribution that our enterprise made to student life last year.

FACTORS THAT OVERCOME PROVINCIALISM

The Friendship of Foreign Students

The Influence of Oriental Students in our Colleges

The Influence of Addresses on Missions

The Influence of Addresses by Missionaries, Travelers, and Publicists

Mission-Study as a Factor

Missionary Literature as a Factor

The Usefulness of Missionary Literature

The Promotion of Missionary Intelligence among Students in Normal Schools

Experiences in the British Movement.

THE FRIENDSHIP OF FOREIGN STUDENTS

JOHN R. HART, JR., B. A., B. D., PHILADELPHIA

THE provincial mental attitude of our American students toward the foreigners that come among them may almost be called alarming because of the high character and caliber of the students from other countries.

In this Convention are representatives from universities where there are foreign students from one or two countries; and I have heard many of them say: "What wonderful men they are! They must be the best the country has." I come from a university where we have students from almost every country in the world that sends students abroad. We have almost two hundred and fifty foreign students this year; all these men, whether Chinese, Japanese, or Latin-Americans, or of any other nationality, are of the best blood and breeding in their own countries. That is one reason why they are sent here, because they belong to the leading class. But despite this fact regarding these fine but, sad to say, unappreciated men, some of our American students appear to maintain toward them a deplorably narrow-minded view.

Just before coming out here, I took one of our Chinese students to one of the largest Churches in Philadelphia to speak, and by the logic and reason of the presentation of his subject, by the kindly way in which he expressed things that were hard to say, and by his beautiful, genuine culture and gracious manners, he won the hearts of the Church people, and now he is a welcome guest in many of their homes.

It is sad to see on the campus many foreign students who are not welcome, not appreciated, and who are not invited to the homes of American families. They resent it, of course; yet they do not want favors, and they would resent it still more if we should approach them in a patronizing way instead of in the spirit of true friendship. The tragedy of it all is the fact that Americans are willing to miss the value that comes from contact with these men, who are the best their nations can send here, and have so much to show us in the way of refined sensibilities, of real culture, of learning, and of finest thoughts upon religious truths—thoughts that some of us actually need to make our own conception of religion better.

We must remember that these men are judging us by the way we treat them. They live in boarding-houses and judge American life by what they see there, and not by what it is at its best. It is no wonder that they decide that what they have brought with them is good enough for their own countries. It is no wonder that a Chinese gentleman goes back to China—and I have seen several such from our own university, owing to my own neglect and to that of others—convinced that Confucius's teaching is quite enough for China.

We should join the Cosmopolitan Club, if there be one connected with any college or university, and work through that. We should adopt its motto, which is beautiful and inspiring, and to which these men are loyal. They believe that above all nations is humanity; but I fear that often we fail to show them that above all humanity is God.

THE INFLUENCE OF ORIENTAL STUDENTS IN OUR COLLEGES

MISS HELEN HUTCHCRAFT, WELLESLEY, MASSACHUSETTS

WE HEAR continually of the broadening effect of our colleges because of the contact with people from all parts of our country. How much more broadening it is when we have the Oriental students with us! When we meet them in our colleges, we realize that there is nothing inferior about them, that they are really brilliant, intellectually. A man in a western university, talking to one of his friends, said: "Isn't it strange how dishonest these Japanese students are?" "What do you mean?" his friend inquired. "Why, a man pays tuition for only one person," he answered, "but every man learns enough for two men." When we come in contact with these students, even if we are mere acquaintances, we gain a great deal from them that is broadening to us. If we become their friends we gain much more. We are very different, and behind us were many generations that also were different. Such friendship must be broadening from its very nature. They teach us many things about their country, and their life there, and about what Christianity means to them. I was talking to a little Chinese girl once who said: "My family was not Christian; I was not a Christian. I went to a mission school. At first I rather laughed at Christianity. I did not take it seriously. I had no intention of becoming a Christian. But after a while I noticed that the Christian women who taught me were different from the rest of the people; they had something in their lives that the rest of us did not have. I stopped laughing at them, and began to listen to them; and at last I became a Christian." When I heard her say that, it made my heart leap with joy.

I had read such things, and I had heard missionaries say similar things; but to hear this from the lips of a Chinese girl made it real. That, I think, is the greatest benefit that we receive from the Oriental student—they make real the things we have heard, and give us a vision of the world that is real.

THE INFLUENCE OF ADDRESSES ON MISSIONS

GORDON POTEAT, A. B., LOUISVILLE, KENTUCKY

WE ALL recognize the fact that provincialism in a college is an almost unpardonable sin. The colleges exist to acquaint the student with the world in which he lives. There is provincialism on a small scale in some schools in regard to neighboring schools; but this provincialism is being overcome largely by intercollegiate activities, by intercollegiate conventions, and intercollegiate athletics.

We college students are to be the citizens of this nation. We are also to be world-citizens, and we must learn to come in contact with the world while we are in our college days. We must come in contact with world-movement, with world-ideas. One method of coming in contact with the world is by means of the missionary address. It is our special privilege in this Convention to hear a great number of these missionary addresses, and they should stimulate us to endeavor to bring missionary speakers into our colleges more than ever before.

There are several varieties of missionary speakers. There are speakers from the missionary boards, there are those from the Student Volunteer Movement, and there are missionaries at home on furlough. In some institutions these speakers always have a welcome. Their visits are not mere incidents; they are great days in the history of the institution. I am sure all who have attended this Convention have resolved to make more of missionary days. Make it a pleasant thing for the missionaries who come into your school; make it a privilege for the students to have a Student Volunteer secretary come on the campus. Give these visitors a real welcome. I think that the denominational colleges especially ought to create such a demand on their missionary boards for the services of men and women who are on furlough from the foreign mission field that the boards will have to create a department of missionary intelligence, especially in reference to the colleges of the denomination, that the spirit of missions may come into our colleges through these overlooked missionaries from foreign fields. At home several missionaries come to us at different times through the year. They visit the Churches; we ought to see that they visit the colleges.

What do these missionary addresses mean; what will they bring

to our colleges? First of all, perhaps, they will bring the consciousness of the unity of the race—that we are all one under the Fatherhood of God. It is the most important thing we are learning in this Convention, that we are one with the world. Meredith Townsend has said that there is an impassable barrier between the East and the West. But here we are learning that that is a false statement; we are learning that men we formerly regarded as inferior are our equals. Of course, there are primitive nations that have not our civilization, but we must learn, nevertheless, that the “greasy” negro is a brother of ours, and that our love for the negro is to be no abstract affection, of no ethereal quality. It must be in the concrete. We must love men as men. I must love that individual negro because he is my brother.

We are learning also that every nation has an individual work to do and an individual contribution to make in the evolution of the Kingdom of God.

The most important thing I have learned in coming in contact with missionaries, and with peoples from other lands, is regard for the individual worth of the nations they represent. I heard a missionary address last summer, and the speaker said that the Chinese students were as far above us American students in intelligence and ability as we are above the negroes. That was hard for me to swallow. I knew that man was a Southerner and had lived among the negroes; but he had also visited China, and he told such things as that five or six Chinese girls had memorized the whole of the New Testament; that five Chinese medical students had been accused of cheating at examinations because when their papers were handed in they were exactly the same. The instructors in medicine made the Chinese students take the examination over again, and again the papers were the same. This time they were watched, and it was found that all five had memorized the whole of the text-book of anatomy; and if any of you have studied medicine, as I have, you know what a job that is!

At a missionary meeting, two or three weeks ago, I heard a Dr. Shepard, from Africa, a negro, make one of the finest addresses I ever have heard in my life. He held the student body forty minutes over the time that they were to be dismissed, but every one stayed. About half the audience stayed for three quarters of an hour afterward, talking to him. What was the deepest impression I got from that address? The fact that it was a *negro* who was making the remarkable speech. Not merely the facts that he was bringing to us, but the simple fact that the man was a negro. I live in the South, and have lived among negroes, but it was borne in upon me as never before that that man was a brother of mine. That point of view is overcoming provincialism in this country, and missionary addresses are going to help us overcome provincialism in our thought of the world.

I said in the beginning, and I close with this thought, that provincialism should be regarded as the unpardonable sin in our colleges. The only way in which we shall learn sympathy and respect for the different nations is by coming in contact with the people of these nations. Anyone that has studied sociology knows that nearly all the conflicts in the world come through misunderstanding between different nations, between the different groups; and that conflicts are overcome only when this misunderstanding is changed to understanding by friendly contact of one group with another.

One way in which we can come in contact with the world is through missionary addresses, and these addresses will engender the spirit of sympathy and respect for all nations. We must develop missionary leaders for the work at home, and we must develop them for the work abroad. The first foe we must conquer in our colleges in order to develop such leaders is provincialism. We must come into the realization that the whole world is one under God; that we are a brotherhood under God the Father; and that every individual nation has its contribution to make to the life of the world. I repeat, we ought to welcome in our colleges every one of these missionary speakers, and ought to endeavor more than ever before to encourage their coming to our schools.

THE INFLUENCE OF ADDRESSES BY MISSIONARIES TRAVELERS, AND PUBLICISTS

HOWARD Y. WILLIAMS, IOWA CITY

SELFISHNESS is the cardinal student sin. The purpose for which students come to the university—that of developing their own personal lives—so grows upon them that we find many of our students completely absorbed by selfishness, striving for class honors and distinction in office simply for personal gratification. And provincial narrow-mindedness is simply an offshoot of this cardinal sin.

Provincialism is caused largely by ignorance of outside life. The student is interested in only those things that are about him, which he can use and know. Not knowing, therefore, about outside life, he has no interest in it, and so the great usefulness of addresses by travelers and missionaries that visit our universities are often not appreciated simply from lack of knowledge. Many of our students have a very hazy idea of foreign life and foreign conditions, and yet would open their minds to these things if they could be presented in a way to awaken their interest.

Such addresses impart knowledge of foreign life and conditions that enables our North American students to compare with them their own social, political, economic, and religious conditions; and in our own university I find that as soon as knowledge of these things

comes, interest comes with it. Thus provincialism is largely done away with.

The personal delivery of such addresses brings before the students fresh, striking, and compelling personalities. A *study* of missions will aid largely in overcoming provincialism; but the coming of distinguished men who have done great work—such men as we have before us in the programs of our Convention—who, as they enter our fraternity houses, boarding-houses, club-houses, and our larger meetings, dominate the life of the student by their strong personality, makes a double appeal—to the sight as well as to the hearing. And, with the coming of such men, any conception of missionary work as an effeminate enterprise, or as an undertaking that lacks virility and strength, is completely driven from the mind of the student.

Such addresses, because of their picture of the needs of foreign countries and the tremendous problems that confront all missionaries, arouse in the student a sense of sympathy which takes his thought and his feeling from himself and from the life about him to these, his fellow men, his brothers and his sisters in far-off lands.

Finally, more effective than anything else in overcoming provincialism, is the challenge to unselfish life-service that these missionaries and travelers bring. More and more, as I work among students, I am becoming convinced that the greatest thing in overcoming selfishness, the greatest factor in bringing the student to the feet of God, willing to do God's will, no matter what it may be, is the acceptance of the missionary career as a life-work. The greatest antidote to selfishness, to provincialism, is this challenge to unselfish service. Somehow, as these prophets from other countries, these world-travelers and missionaries, come to present the cause of Jesus Christ, and show us the tremendous opportunity for life-service, for sacrifice, into the heart and mind of the student comes a thought of something besides himself; and selfishness, one great cardinal sin of student life, is taken away as his thought is turned upon the program of Jesus Christ for the world.

These four factors in overcoming provincialism—knowledge, personality, sympathy, challenge to unselfish service—come as a result of soul-stirring addresses by missionaries and travelers.

MISSION-STUDY AS A FACTOR

JAMES C. MANRY, CAMBRIDGE, MASSACHUSETTS

THERE is a provincialism that is a defect, and there is a provincialism that is a virtue. The task of mission-study in a university is to substitute the latter for the former. My thesis is that we ought to seek in our mission-study classes not a wishy-washy, watery cos-

mopolitanism (that is, cosmopolitan because it levels down instead of leveling up), but a true, an enlightened provincialism. Unfortunately, the language lacks sufficient terms to discriminate the many different attitudes roughly divided into "provincialism" and "cosmopolitanism"; but what I wish to say is that a Christian provincialism is better than a non-Christian cosmopolitanism, and that a Christian cosmopolitanism is better than either.

Now, an affectation of cosmopolitanism is one of the commonest failings of university men, and few things can be more weakening or demoralizing to one's personal or intellectual life. This danger seems to attack not one class of students especially; all men feel its influence to some degree. What I mean may be illustrated by the case of one man at Harvard, who was considered a very good fellow, at least fairly religious, and certainly quite harmless. He was asked to speak at a rally for Northfield, and he did. He told us that, if we would only look into it, we should find the Bible quite an interesting book, containing, in fact, many important truths and several inspiring narratives; he even told us that he had made the best friend of his life at Northfield, a remarkable friend, a leader in athletics and scholarship alike, active in all the university affairs—"but," he added, "*he went into the ministry.*"

You see, that is just one case, where the infection of a sentimental mobility of mind and openness to all influences had made a man "damn with faint praise" his own religion. His extension had outrun his intension; and that is the danger of the broadening influences of American university life. They may transform our natural narrowness into a good-natured tolerance of anything and everything, with no certain vision or definite will; instead of purifying and changing our motives and plans, they may destroy them altogether. Believing everything after a fashion is equivalent to believing nothing; this leads to finding men like the curate who said: "Brethren, you must repent, to a certain extent, and give up your sins, in a manner, or be damned, more or less." Better, far better, the simple, naïve provincialism of the freshman than a *blasé* confusion of fact, opinion, and fancy.

The fact I want to emphasize is that almost everything in university life except the Christian and missionary emphasis present, leads to this somewhat crude syncretism and eclecticism. The faith of childhood being no longer possible to them, students learn of the immensity of the universe, the contradictions of human opinion and belief, and the fundamental differences of religious life; and for one reason or another (a few because they are too lazy for mental effort, many from sheer despair because they lack guidance), they give themselves up to an abominable *laissez-faire* attitude in religion, holding the view that there is some truth in everything, and not much in anything. Nothing else could be expected. The growing æstheticism and luxury of life remove too many men from the need

of a fighting faith; and what Professor James calls "the strenuous mood" dies out. Considered by a disinterested mind, from an artistic point of view, remote from the practical emergencies of life, the world does seem chaotic, religion a mere Babel, and the transforming power of the importunate human will is forgotten. No wonder a student in this condition once said to me: "No religion possesses a monopoly, unless it be of the errors peculiar to itself."

The way of escape from such an attitude toward life lies in combining with our cosmopolitanism of information that which I choose to call a provincialism of motive. To have a broad outlook on the world and an extensive knowledge of its activities is an obvious and supreme good, which all too few university students possess, and which they cannot get from any curriculum. But with this broad outlook, this extensive knowledge of the world's activities, this cosmopolitanism of information, let us combine a clear sense of values, an intensive allegiance to great purposes, a provincialism of motive and will. To see the meaning of all our growing information in the light of a few great interpreting principles will save us from the impotence and nervelessness of those who discover facts and acquire information merely to lose in clarity of aim and fixity of will. Never let mission-study, in enlarging our intellectual horizons, take the path of least resistance, and become the mere acquisition of information—amorphous and powerless. If it is to give the help men need, it must keep its insistence on the concrete values and interests, on that which we know and have felt of the power of the Gospel, on the validity of our faith.

What I have tried to say is simply this: the false cosmopolitanism of will and the false provincialism of knowledge are identical; true cosmopolitanism of information and the true provincialism of judgment are identical—the Christian cosmopolitanism, or, if you please, the Christian provincialism.

Only fools and hypocrites pretend to see the place of everything, to know it all, to understand the truth in all religions. Mission-study must not attempt to do that; it must not adopt an abstract or disinterested method; it must affect men's practice, it must muster the will, it must lead to action. We can give men no knowledge of facts around the world; we can ground them in the faith; and they will be content, joyful, to work without seeing perfectly the end of all things. They will face all the facts, but they will master them, not be mastered by them. And they will do this because they have a faith that shows them the significance of the facts. This is the function of mission-study in the university: to help men to correlate facts, and then to adjust their personality to the facts.

THE INFLUENCE OF MISSION-STUDY.

MISS DOROTHY KILPATRICK, TORONTO

PROVINCIALISM has been defined as the essence of selfishness. It means, I take it, the narrow-minded point of view of a man who mistakes a part for the whole, or one place for the world; who confines the direction of his energy and thought to one portion of the globe, even to his own university, rather than to the interests of the whole world.

Unfortunately, provincialism is a species of disease, and it is rife among us. We see it manifested in many forms, any one of them virulent enough to be deadly to the Christian organism.

One form of it may go by the name of "nationalism." We see it when one nation so wholly isolates itself from another that it fails to respect the achievements, or appreciate the ideals, that form that other nation's contribution to the world's history. Provincialism affects the good health of nations.

To our shame, the new Christians of the Orient have pointed wonderingly to another form of the disease—the provincialism of our Church. One denomination confronts another—one denomination opposes another—in a country where we are supposed to stand for Christian unity! Is it true also that governmental differences are sometimes greater elements of discord among us than the real issues of the creed? Sectarianism is, at any rate, weakening the body of the Church. In America we offer prayer for unity, and long not only for sympathetic interdenominational relations, but also for a greater unity between the Church and all student Christian organizations.

Provincialism has found its way into the affairs of State and Church; it is no less present in the realm of education. Here we see a large university, sufficient unto itself, giving nothing to the other great institutions about it, accepting nothing from them. Yonder are sister colleges pitted one against another. Incalculable strength is lost to the nations through the provincialism of the universities.

Worse still, there may be an inner form of provincialism existing within the walls of a single university. Faculty separates itself from faculty. A student of one department has no tie with a student of another, and takes no intellectual interest in the work or the aims of the other. Equally ruinous to unity in the university

is that most objectionable form of provincialism caused by social "caste," where differences of birth and breeding, of wealth, or of tradition, are allowed to interfere with the unity of college life. Again, at the very core provincialism may lurk in the religious life of the university, where men of intensity and burning energy stand opposing minds of breadth and vision.

It is my purpose now to attempt to show how mission-study can successfully combat the disease of provincialism. We alone, as the representatives and ambassadors from the universities of North America, may effect the cure, if we agree.

Mission-study is, first, a study of history. It corrects a false idea of nationalism, and illustrates in every line the bearing of one nation upon another, and the contribution of every race to the mighty task of all humanity. The man who to-day is weighing China's influence for the future must know something of China's past. He must be able to respect her people; their ancient history, their noble struggle against invaders, their stoic heroism, their age-long loyalty, their careful triangle of religion, their emphasis on education, and, finally, their inner sense of China's worth, with consequent bursting of her binding fetters. Such a study inevitably uplifts the heart of any student and sets him above the pettiness of provincialism. It gives him fresh courage and new insight. It unites him in mind with all others who have studied as he has, and unites him in spirit with the sons of the nation he has learned dimly to know and to appreciate.

Again, mission-study is a study of individual human value. In this age we are only beginning to grasp what is meant by the dignity of man, and the worth for God of every man in this world. Sir Andrew Fraser testifies: "I find no difference, in human worth, between the man of England and the man of India." The common value of man and man is a thought incompatible with provincialism.

There is yet a stronger bond of unity than that of worth. You do not go far in your study of missions before you stand face to face with the great leveler of all prejudice—the community of need. All the world over is heard the cry for physical health, for social health, for moral rectitude, for power to keep pure, for hope, for God! Because we, as Christians, have been safely guided past our crisis, we are inevitably drawn to the wailing multitudes, or to the millions who suffer dumbly. Sometimes the flash of a vision like that opens a man's eyes to see that his classmate has a soul that is dark and needy. Sometimes it impels him out to the frontier line. In any case, it lays bare before him the plain, staring need of the whole world—the distress of man that lives in ignorance of God. The races unite against the common foes of sorrow and sin and death. If there be any division between non-Christian and Christian peoples, let it be—theirs, the bond of extremest need, and ours, unity through the Message.

Mission-study reveals the reconciling and redeeming power of the Gospel. Think once again of the chasms crossed by Christianity in the first century of the Church. Religious differences were eliminated, and Jew and Gentile were made one in Christ. Social relations were adjusted, and bondman and free were made one in Christ. There was neither male nor female, but a holy independence of each personality, and a unity of the two, made one in Christ. If He, in His early Church, broke down flinty opposition and unbending pride, can He not to-day cast out our less reasonable prejudice and unite us in our enlightened universities?

But mission-study must not remain simply an intellectual discipline, or an attitude of mental amity. It is to be an effort, not of thought alone but of will. As our Morning Watch Card reminded us to-day: "The remedy for pettiness of interest and thinness of soul is prayer, prayer on the scale of the whole Gospel, prayer arising out of concern for the Kingdom of God." We know the need of the world; we believe in Christ's sufficiency; have we the *will* to pray, and to work according to our prayers?

More deeply still, fellow students, mission-study is a study of the Christ Himself, of the evidences of His living power and Person. It can be effective only as it results in a movement of the very soul of our universities toward Him. In the pages of these mission-study books, He steps indeed out of His frame: let us seek Him there. Then, by His grace, one in knowledge of Him, one in devotion, one in service, we may conquer narrow-mindedness and provincialism in the universities of North America, and play a more fitting part in bringing the whole world in homage to His feet!

MISSIONARY LITERATURE AS A FACTOR

ELMER B. WHITCOMB, NEWTON CENTRE, MASSACHUSETTS

ARE OUR colleges provincial in their point of view of the world? I appeal to your own consciousness as to whether or not your fellow students are provincial in their sympathies and in their outlook on the world-situation. Have they a proper appreciation of the significance of the world-movements to-day?

Recalling my experience during the past two months while traveling among the colleges in the Eastern States, I think of some appalling instances of lack of missionary intelligence, even among Student Volunteers who are planning to sail to the foreign fields within the next few months. I remember especially a few colleges where some of the men came to me personally and said that they wanted to thank me because I had given them succinct and definite information concerning present conditions in the missionary field.

"We have had men come before us with their missionary addresses," they said, "but they do not tell us the things that you have told us. They tell the same old story, about the terrible need out there, and say that we ought to go, and that is about all."

I know many missionaries, and we have heard a great many in the last few days, whose addresses have been really informing; nevertheless, it is true that there is a disheartening lack of missionary intelligence in our colleges. I think Mr. Poteat has well stated to you what addresses can do in promoting missionary intelligence; and since I have been traveling with the Student Volunteer Movement I have realized something of the need of real, thoughtful, earnest study of the missionary literature that is published by the Student Volunteer Movement.

How does this missionary literature aid in breaking down the provincial mental attitude in our colleges? First, it marshals before the students facts that are irresistible and convincing. That was the secret power of some of the addresses of this morning, notably the address by Mr. White, who brought before us the impressive great facts as to the world-situation, the comparative need of men here at home and in the mission fields, and showed that there are only two to win for Christ here to every seventy thousand in the non-Christian world. That sort of thing is what the study of missionary literature brings before the students.

I think you appreciate with me something of the temper of our age. This is preëminently an age of realities. Students everywhere are hungering for realities, and they are questioning some of the spiritual realities, asking "Is Christ real? Were the miracles real?" Let any person once look into the heart of China, through some of our missionary literature, and see the miracles that are taking place to-day in that country, even greater than some of the miracles that were performed in the days of Christ and His apostles, and they will not question the reality of spiritual things. I say then, that by bringing before the students the tremendous facts of the missionary situation, as presented in our missionary literature, we shall help to break down the provincial attitude in our colleges. We may bring the students to see the 400,000,000 of China, with all the needs and problems that that country presents to the student world to-day; the 915,000,000 of India; 160,000,000 millions of Africa; the 49,000,000 of South America, the 45,000,000 of Japanese, and the millions of the islands of the East, and all the countries where they are hungering for the good news of Jesus Christ.

Again, by bringing to the students in our colleges something of the appreciation of the spirit of the age in which we live, we shall break down provincialism; and we can do this through missionary literature. I think of the old college lecture-room, when the professor used to tell us that appreciation was born of relationship, of related things that were familiar; and I know it is true

that our appreciation of the missionary situation comes exactly in proportion as we are familiar with the situation and with conditions that confront us on the frontier.

Most important of all, perhaps, is the fact that the study of missionary literature may bring before students the knowledge of the *needy* world in such a way that it will break down any barrier. I know that, in the experience of many, the study of such facts has broken down the barriers that have held them aloof from their fellow men. I believe that by promoting more earnestly the study of missionary literature we can bring to our students such intelligent convictions, sympathetic appreciation, and genuine compassion for the millions in need as will make it one of the most powerful factors in eradicating the provincial mental attitude in our colleges.

How is this study to be promulgated? There must be variety in the study of missionary literature. I have been astonished in learning how little is known about medical missions in our colleges, about the industrial development in Africa and in China, and throughout the non-Christian lands; how little is known about the work in the educational departments, in the boys' schools, in the boarding-schools and dormitories, and how little is known about the work of Christian associations and student movements among the non-Christian nations. I can only place the task upon the hearts of you who are delegates here to take back to your colleges convictions that you must promote the study of missionary literature more actively and more aggressively than you have promoted it in the past, and bring to the students a larger appreciation of what the present real world-situation is. Study it thoroughly and sympathetically in the light of the experience of those peoples themselves; study their customs, their habits, and the atmosphere that is characteristic of their life as it has been for centuries. Study prayerfully, that we may here catch the vision of God's purpose for us in our world-relations. "More things are wrought by prayer than this world dreams of."

We are living in a great age, when history is being made at "aviation speed;" yet few of our fellow students realize the tremendous epochs that are passing. We can best bring these things to bear mightily upon our fellow students, those who cannot hear the great addresses that we are hearing, through the study of missionary literature. May you go back to your colleges and promote this more actively and more earnestly, that students throughout our colleges may be enlisted in the work of the advancement of the Kingdom of God with deeper convictions and greater consecration.

THE PROMOTION OF MISSIONARY INTELLIGENCE AMONG STUDENTS IN NORMAL SCHOOLS

MISS ELEANOR RICHARDSON, PHILADELPHIA

MY DISCUSSION of the question relates to developing missionary intelligence among students in normal schools. Our normal schools lay stress on methods—that is, on efficiency—and yet in our Association work perhaps this efficiency is more sadly lacking than in our college associations. Let us make our mission study and missionary meetings places where we can put our course in methods into practice.

There is a distinct Normal School problem, and it has its bearing on our mission-study program. The State Normal Schools differ in three things: first, some are only secondary schools, and others are colleges that confer degrees; secondly, the size of our school-bodies differs from two hundred to fourteen hundred; thirdly, some of us have no dormitories to live in, while others of us are comfortably housed.

But these three diverse conditions make a difference only in the degree of work done rather than the kind of work done. Our common problem centers in our crowded curricula, the short terms that we do not find in colleges, in the fact that a college education has been denied to most of us students, which sends us for further study to these State normal institutions, and finally, in that the majority of our normal school students are much younger than college students—usually under twenty. The first thing for us to do, then, after we return, is to secure one faculty member as our adviser, who will give a great deal of time to planning with us how to develop the missionary interest in the school. Let us not depend simply on one faculty member, who acts as adviser for the entire association in all its different departments of work, lest, however loyal she may be, she will not have time to give the necessary thought to the missionary program.

We hear much said about preparing ourselves for our future tasks; but as a missionary committee we ought to be already prepared for the work in hand. Before we go out to canvass, let us have a “quiz” among ourselves on what is involved in missionary study, so that we can let the students know just what they are missing if they fail to join the mission-study class. Let us have a quiz

also on the reasons that will be presented to us to explain why this girl and that girl cannot join. For instance, as a missionary committee member, what shall you girls say when some one replies to you, "I am too busy," or, "I belong to a Bible class; I have not time for both"? Let us be expert in dealing with these very questions. Such pamphlets as "What is Involved in Mission-Study," "Mission-Study Among Normal School Students," and "Benefits Derived from Mission-study," will help you to meet these questions. They cost five cents apiece and can be secured from the offices of the Student Volunteer Movement.

It is also the task of the missionary committee to provide material for the missionary meetings; therefore we should consider how to increase and perfect our missionary library. What proportion of the Association budget will the cabinet allow to be expended for new missionary books? Does your college possess "The World's Atlas of Christian Missions," costing four dollars, and "The Report of the Edinburgh Conference"? Do you add one new biography a year? How can we have interesting meetings, or efficient leadership, if we have not sources to draw upon for material? I hope every one of us will get the Kansas City Report, because it is a mine of missionary information in itself.

Missionary meetings have an entirely different function from that of the mission-study group. They should serve to arouse interest and be a recruiting agency for the mission-study class. And with this as the ideal for these meetings, we should try to get in half an hour's meeting for an extensive survey of some missionary endeavor. Let us plan, then, for the *year*, so that there will be a good logical unity in the nine monthly meetings. How many shall we have on the home work and how many on the foreign? How many shall we have led by a student, and how many led by outside speakers? Certainly, we want a good proportion of both to obtain good all-around work. You might have a debate to arouse interest in educational missions, taking as a subject, for instance, "Resolved: That Educational Missions are Doing More for the Evangelization of China than are the Medical Missions." We might have one talk about some distinguished missionary, and another on the work of the various denominations of our land, for we Church members should aim to be intelligent in prayer for the work of our own Church in the mission field. What kind of student meetings should we have, in view of our crowded curricula? Is it not more fair to ask four girls to take part in a half-hour meeting than to ask one girl to care for the entire meeting? Suppose we hold a meeting to talk about India. We might take the subject of Mr. Eddy's book—"India Awakening." The first girl might speak for eight minutes on India's people and their customs. The second girl might give a survey of Hinduism. Of course so brief a survey would be most

inadequate, but it might be the means of stimulating a desire in some girls to study comparative religions in their mission-study group; the third girl might give a sketch of "Pandita Ramabai." Here again the subject might lead some hearers to study a biographical mission text-book. The leader of the meeting might sum up all that it has embodied in the "Outlook for the Country."

Our mission-study classes in the normal school are for intensive and exhaustive study, and could well take up the study of such books as "Western Women in Eastern Lands," "The Problem of a Country," "China's New Day," "Mormonism," and "South American Problems." The ideal way to build up a mission-study program is to have a normal class of the student leaders taught by the faculty adviser. I think we do not need such a class on methods—since we have so many theories in method in our curricula—so much as we need one dealing with the subject to be taught. Here we can get from our faculty adviser extra material and knowledge for the very subject that we shall be called upon to present.

Why not see whether it would be possible, after we return, to have a mission-study class among a group of faculty members as well? It certainly would mean an impetus to our students, and it could not fail to count in the enrichment of the lives of these members. If, as missionary committee members, we will give time to organize and put into action all that Kansas City has given us, with our plans made in the spirit of true prayer and devotion, the work will grow of itself.

Let us plan our program for the missionary campaign this year, in reference to our desires for next year's expansion. It is the question of growth from year to year that we students here want to bring into our schools; and so we must plan not only for the present, but for the future missionary life of our student body.

EXPERIENCES IN THE BRITISH MOVEMENT

WILLIAM H. BRODIE, M.D., SCOTLAND

IT HAS given me great pleasure to listen to this afternoon's discussion, all the more because of the similarity of our difficulties. I could not help feeling envious as I heard of the practical ways in which you grapple with many of your problems, especially with that of finance. But what interested me most was your talk on provincialism. I never heard provincialism called "provincialism" until I came over here. I suppose we have the same evil in the narrow-mindedness so common among students, which creeps so easily into all branches of student life, and which, for some unknown reason, seems especially applicable to many of our Chris-

tians. A Christian who is wholly taken up attending to his own soul is killing himself. A student volunteer who spends all his spare time, however commendably, reading about missions, is not developing himself as he might, and as he must; and a Christian Association in a university which is satisfied with being a hothouse for those who are Christians when they first come into the university is doing a great deal of harm to those who are in it, for they cannot possibly face the cold blast of the world which they will have to face when they have not the Christian Association to fall back upon. That which I think a great deal worse is the narrow presentation which such a Christian union is bound to give their fellow students. There is nothing more certain than that our student companions form their opinion of Christ by the lives they see us living.

I have heard discussed just now the various methods which you use here in trying to overcome that spirit of provincialism. We employ the same methods, probably less patiently, or, rather, less practically. As to public addresses, we have plenty of those, but I should like to make one criticism. It is true of our British Movement—I do not know whether it is true of yours or not—we have far too many addresses by Churchmen. I do not mean to say anything against them. Many of them are admirable; but we depend far too much on this class for the support of our public meetings. We should get our medical professors, and our science professors into our Christian Associations to address the students. This experiment has been made and it has worked well. It is only through medical men and scientists that we can ever hope to get hold of students of medicine and science. I might grant that it is wrong for medical students to have a prejudice against divinity men, but they do have it; and you cannot get rid of it by trying to force down their throats the truths that divinity men bring forth.

A word about literature: We are reviving the potentiality in our Student Volunteer libraries. There is great force in these, but I have long thought that the appeal of literature is limited. You cannot read books for people, and you cannot force them to read them.

No one can emphasize too strongly the importance of study circles, especially Bible circles. There is one form which I have not heard mentioned, either in private conversation or otherwise, which in certain circumstances has worked remarkably well. We call this type "informal study circles." There is a certain type of person who will not come near anything that has to do with the Bible, missionary, or social study, or anything suggestive of the Church. I know a man in Manchester who knew a group of young men of this type—fine fellows they were, too. This man had some idea of what prayer meant, and he prayed very earnestly about this, and set out to get these men together. He called on them several

times, and after he had got to know them fairly well he asked them if they would come around to his lodgings and have a talk. Well, they came, and, as young men will do sometimes, they began to talk of serious subjects. They talked about life, about God, and about Christ. Some of them had fearfully hazy ideas of what Christ is and what He is like, and the leader, my friend, suggested to them that they should read through the Gospel according to St. Mark just as they would read a novel, and come to see him the next week with an honest opinion of what they thought of Christ. I hope you won't be shocked when I tell you what one of these men said. He said he never thought before that Christ was "such a sport." He never had read the Bible in that way before, never had read the New Testament. It is by persuading them to begin looking into the Christ-life by simply reading their Bibles that you get hold of men like that.

That little circle of young men continued to meet regularly every week. The result was that every one of those men changed his idea of the Christian Association in that university. They were absolutely against it at the beginning of the term; by the end they were in complete sympathy with it. If one man can do that, there is nothing to hinder us from doing it.

As regards the foreign students, we have many of them in our universities. They are not the effective influence which they ought to be and which they could be. They do not receive the treatment they ought to receive. So important do we feel this work to be that last year we appointed a Foreign Student Secretary; he devotes the whole of his time to organizing work among foreign students, especially in London. Besides this officer at headquarters, we have foreign student secretaries at all the larger centers, and they make it their special duty to attend to the needs of the foreign students among them.

Our aim is to help those men from the time they land on our shores; so we obtain their names in advance from the schools they have been attending. We meet them at the boat when they land, and, having helped them through the intricacies of the customs, we find them decent lodgings. An important branch of this work is the establishing of friendships between residents and those new students, so that they can see and judge for themselves what Christianity can do for the home life. Many of these men must be forming a very different idea of Christianity from that which many of their forerunners formed. One of them said to me that one of the solutions to the missionary problem was to be found in our home-land, depending on the impression we make on foreign students studying in our country.

It may seem an elaboration of courtesy, but we are really doing nothing more than being friends to them, and I believe our universities are crying for friendship more than for anything else. The

world needs it. Public meeting, public address—we all know their power. No one could have put in the week at this Convention without realizing that power. But I do not think anything has more power than personal friendship. I believe that the thing that counted the most in Christ's life was the personal friendships He had. He went about doing good. It is very difficult to love some students, and some of us say we cannot do it. Is that a Christian attitude? Where should we be to-day if Christ had said to any of us, "I cannot love you?" If Christ could not say that, no more should we, if we are truly followers of Him.

I never shall forget a friendly visit I received from a Student Volunteer member when I first came up to the university. I should not be here to-day had it not been for that visit. Are we treating all our freshmen with that Christian friendship that reaches every one of them without fail? I do not believe there is one man in any university in the world who is beyond the power of Christian friendship. There are some, I know, who will not come near public meetings, who will have nothing whatever to do with any form of social study, missionary study, or Bible study; and some refuse to read a book that contains allusions to goodness or holiness of any kind. But I do not believe there is one man we cannot reach through earnest prayer, backed by the determination to get at that man for Christ. We influence men by loving them. We learn to love them by praying for them.

THEOLOGICAL INSTITUTIONS AND FOREIGN MISSIONS

Contributions Our Theological Schools Should Be Making to
the Evangelization of the World
Enlisting Theological Men for Foreign Service
Is Missionary Intelligence Demanded of the Minister by the
Modern Church?

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CONTRIBUTIONS OUR THEOLOGICAL SCHOOLS SHOULD BE MAKING TO THE EVAN- GELIZATION OF THE WORLD

THE REVEREND SAMUEL M. ZWEMER, M. A., D. D., CAIRO

IN SPEAKING to Mohammedans in Cairo and Arabia I am accustomed to call a spade a spade, and we find that they respect those who speak frankly and strike straight out from the shoulder; so, in speaking to you, my fellow students, on this most important question, I wish to begin by recalling the fact, which may escape us, that God is able to evangelize the world without the use of any theological seminary. In fact, throughout the ages He has again and again put His stamp on great leaders in such a way as to show us, beyond the possibility of doubt, that He is able to do all this without our machinery, ecclesiastical or otherwise. During the middle ages we had a great organized ecclesiastical machine, but the only person who put out his hand to strive to evangelize the Mohammedan world was Raymond Lull. He never had seen a theological seminary. William Carey was not a theological student, nor was Dwight L. Moody, nor Ballington Booth, nor Hudson Taylor, yet the five men I have named have done as much or more for the evangelization of the world in our generation, or in any generation, than any other men or any of our theological graduates. God does not need us, but God will use us. And, as I said at the Rochester Convention, I agree with you heartily that there never was a time when God needed so much men of theological training as He needs them to-day for the mission field.

What is the real ideal of a theological seminary? I was looking this morning in the "Century Dictionary" to find the definition of "seminary." In its etymological sense the definition is: "A seminary is a seed-plot or ground where seed is prepared or sown." Take the second part of the definition: if a seminary is a place in which seed is nurtured and prepared for its definite task of reproducing after its kind, then you and I may well learn a lesson from nature. There is not a single seed-bearing plant among all the different forms of nature that has not some provision made by God for the scattering of its seeds. It has wings of gossamer, or prongs or husks, on which the seed is carried; or the seed-bearing pod explodes when the seed is ripe. And that seminary which drops

all its seed within a small radius of the seminary campus or seminary environment has not risen very high in the conception of a seminary. We have a right to expect that every seminary shall send out some of its seed beyond the limits of New York State or beyond the twenty-mile limit of Princeton, Chicago, New Haven, or any place where there are seminaries of learning.

To this end we have a right to expect that every seminary shall have and give a world-vision; shall have it and shall give it to every man who enters it. That means that in the curriculum, in the reading-room, in the museum, in the archives, and on the very walls of a seminary men shall be able to see concrete reminders of world-problems. It is not enough for us to write on our walls: "Glory to God in the Highest." We must write also: "And on earth peace, good-will toward men." It is not enough, as some one has said, that our seminaries have skylights; they must have windows also. They must have windows toward every part of the horizon. They must look out upon the whole of mankind; upon social problems at home and—what is much vaster and sadder—social problems abroad. If they do not have that vision they must get it. There is always danger that any school of learning may become provincial. We have an illustration of this that has no equal: the greatest Moslem university in the world, or at least the oldest—El Azhar at Cairo—though a seminary of theology with a long history, has no breadth nor breath of life. There is always a danger in every theological seminary, because we are concerned with one branch of learning and studying one department of human knowledge, that we shall lose the world-vision. I once spoke about this to some one who had traveled among the theological seminaries as I was traveling, enlisting men in the foreign field, and, said he: "You will find that the negro preacher was right who spoke of a 'logical cemetery.'" I do not plead against the provision of the old departments of the seminary. They ought to be thorough and prepare the missionary to know and to teach historical, dogmatic, exegetical, and practical theology. But what is exegetical theology if it does not give a man evidence that the Bible is altogether a missionary book? We ought to have in all our theological seminaries a historical presentation of this Church of all the ages; at least, some idea of the great missionary heroes of the middle ages and the early centuries of missions. Historical theology is a dry thing when all you learn about is dead heresies and hair-splitting theories; but if you can with Harnack see the Kingdom spread all over the world in its expansion and power, historical theology becomes very interesting.

Then there is dogmatic theology, which sounds bad to some of us and seems uninteresting, yet when treated and discussed after modern methods is not. I was once present at a meeting of presbytery—I attend a meeting of presbytery about once in ten years,

being a missionary—and, the man who was to examine the students in dogmatic theology being absent, they asked me to fill the vacancy and examine a candidate in dogmatic theology. When I began to ask him about non-Christian religions and beliefs all along the line down to Eddyism and Dowieism, I found to my surprise that he did not know a thing about any of the non-Christian religions. If we are to meet American paganism or non-Christian philosophy, we must be able to expound the doctrines of the Christian religion and explain, for example, vicarious atonement in answer to arguments made against it. I believe that we should bring our religion face to face with to-day's theological problems, with to-day's criticisms, with to-day's enemies of the Church, and that can be done in every seminary—if it does not live in the past.

A seminary should not only give a world-vision; we missionaries have a right to expect from the seminaries a geometrically increasing proportion of both men and women who shall be the propagators and defenders of the Faith, missionaries who shall go everywhere and preach the Gospel. Mr. White made it very plain that the number of missionaries must be doubled, and that means that the seminaries here represented must somehow furnish them for the foreign field. We need them even more urgently than the home field does, and we need them now. But the type of man required is one who can be a defender of the Faith. We want men that will strive for the Faith of our fathers once for all delivered, and will stand firm against modern attacks on the Christian religion in the non-Christian world. That is the reason why we missionaries need your support and help. When the seminary can give us clean, sharp, well-forged weapons, like Professor Macdonald's recent contributions on Moslem theology, they contribute to the wealth of missions the very thing we have a right to expect. Your busy missionary has no time to write these things. We need the seminary professors in this country to help prepare our apologetic for Mohammedanism.

I wish some one would write a book on the sinlessness of our Lord Jesus Christ, meeting the points of attack and blasphemy that have been in the Mohammedan press for the last two years, points such as these: That Jesus Christ had wrong relations with women; that He was so drunk at the Lord's Supper as to throw off His garments; that Jesus Christ had John not only for a friend, but a friend who was too much of a friend. These things have been published by the Mohammedan press and arguments have been given said to be based upon the New Testament. We need men who believe the Bible and can meet the latest destructive criticisms of Germany, Scotland, and America as used by Moslems to overturn the very foundations of our faith. We need men of the theological type to grapple with these questions; men of faith and men

of power. I want to read a single sentence from the address of the Bishop of Liverpool on this subject at a conference. He said:

To-day there are men everywhere proclaiming a Gospel without the supernatural. They are asking us to be content with a perfectly human Christ; with a Bethlehem where no miracle was wrought; with a Calvary without an atonement of sin; with a sepulchre from which no angel hand ever rolled away the stone. But we must have none of these things. We would transmit the Faith once for all delivered to the saints. . . . We must proclaim throughout the earth a Christ incarnate, atoning, Intercessor at God's right hand, coming to judge the quick and the dead.

These very points are points on which we missionaries have a right to expect theological seminaries to be defenders of the Faith, and not disturbers—especially in the Moslem world.

I hold in my hand a magazine entitled *The Moslem World*, or *Islamic Review*, and on the last page I read this:

While they are spending in foreign lands the donations of other people wrung by sweat and hard labor of the poor worshipers of Europe, they are opposing men like R——, Professor G——, Professor S——, and others in England, Germany, and America, who are successfully undermining the whole superstructure of Christianity and placing it on a level with the heathenism of the past.

This is the language of a Mohammedan to his compatriots, and it is sent out in different parts of the non-Christian world. We have a right to expect help, therefore, from the seminary men who are able to come and defend our Faith where the battle is thickest and fiercest.

Finally, I think we have a right to expect a great contribution from the seminary as a place of prayer. Considering the words we heard from Dr. Horton this morning, we have a right to ask in every seminary for a world-wide vision and for defenders of the Faith, and through all the long period of its curriculum there should be a great season of intercessory prayer. We missionaries have a right to ask that on the map of our country the location of every seminary shall be a power-house for the Kingdom in the non-Christian world. We have a right to expect from the seminaries that you spend some time in praying for missions. We have a right to expect, those of us who are in the non-Christian world, that the men who lead the Church shall uphold us with holy hands of prayer. You will fail in giving out a world-vision if you fail to hold up in prayer the men your seminaries have sent out and who are now at the front.

We need "the patience of unanswered prayer," and we need your fellowship in it. We need in every seminary such a conception of this work as shall enlist every man, whether he wants to serve in the foreign field or at home, to give at least three years' intercession for the coming of the Kingdom of Jesus Christ, our Lord, who ever liveth to make intercession for us.

ENLISTING THEOLOGICAL MEN FOR FOREIGN SERVICE

GORDON POTEAT, LOUISVILLE, KENTUCKY

It is an indubitable fact that the seminaries in this country are the most potential opportunities for enlisting men that we have, yet they are comparatively neglected fields in this respect. Certainly the seminaries ought to contribute more volunteers for the foreign mission field than any other institutions.

In the first place, we have men who have already dedicated themselves to Christian service, and I, for one, believe in the sincerity and integrity of their dedication in their life-decision. Some persons think that seminary men in their giving themselves to Christian work are not sincere, that theological students are merely professional religionists. I have not found it so; I believe in the sincerity of their declarations and their decision to give themselves to the Christian ministry. I say that is one reason why we ought to appeal to seminary men to go to the foreign field—because they have already decided to enter the Christian ministry and enter Christian service. Such a decision precedes naturally the decision for foreign service, and these men have already taken that step.

The next point is that seminary men are more mature than men in our colleges, and I believe that is an important point. We have the figures before us that only twenty per cent. of the men that volunteer ever reach the foreign field; but I think that probably a large number volunteered when they were not mature enough to reach a calm, sane, prayerful decision, and for that reason subsequent reflection kept them out of the field. I do not minimize the fact that many men may have proved themselves cowards in not abiding by their decision; but a man must have reached a certain maturity of judgment and character before he is capable of arriving at decisions that will affect his whole life. That maturity comes earlier with some men than with others. The theological students are mature men, and most of them are open to the appeal that the Volunteer Secretary has to make. I think that the Student Volunteer Movement has not given enough consideration to the seminaries, though I am sure it recognizes their strategic importance. They remain a field to be thoroughly cultivated. I know that in my own institution, the Southern Baptist Theological Seminary, which has 329 male students, only one actual visit has been made

since I have been a student there. The man that came made a splendid address and received the closest attention; but because of lack of time, or some other cause, the proper following up of that address was not made, and the effect of his address was almost wholly dissipated. I believe that the Student Volunteer Movement ought to concentrate on the theological seminaries, for out of this body of men who are dedicated to Christian service there ought to come many more every year, and the Student Volunteer Movement wants to know what the seminary men think about it. I know myself the visits to our seminary at least have been desultory and have not obtained the results they should have gained. I think one of the reasons is that men who have come there thought that the work should be left to the seminary men themselves. Some of it should be. But, by the same token that the college volunteers are not left to cultivate their fields without outside help, so the seminaries should be helped by outside specialists, and the volunteers in the seminaries will welcome such help. The seminary professors help us. Our professor in missions always gives his help, but an outsider who knows what theological students are will be welcomed as an insider when he comes with the message of Jesus the Saviour of men. A man who is deeply interested in this work ought to come in and conduct a campaign. Not only should they make their visits more concentrated, but they should make visits at convenient times, not during examinations, for instance.

Let me sound a hopeful note, though: during my experience in seminary life I have seen enlisted for the Volunteer band some of the strongest men in the school, and it came about largely because we have had a vital Volunteer band. We have had deputation teams, and I have noticed the fact that the seminary men follow us around, knowing these men; they come to hear what they have to say as to the reason why they are going to the foreign field. In other words, men are interested, but they need to hear the facts, and they need to be brought to a decision. Another thing, we have expected volunteers. We have prayed for and have expected them. I know a man in our seminary who volunteered; he was a tackle on his college football team, one of the best students in the whole seminary, who had perhaps never before really thought about the foreign missionary field; he had not even been particularly interested in the Christian life while he was in college. Another fellow, captain of his football team, volunteered in the seminary and he had formerly had little regard for the missionary movement and missionaries, because the Volunteer band in his college was made up of mediocre men. He was helped into the Volunteer band by seeing some of the highest type of men in the seminary in the organization. There are numbers of men who did not hear the missionary appeal in their college days, who had not then given themselves to Christian work, who are ready for that appeal now, and it ought

to be made directly, in other ways than in the general missionary address. Our Volunteer band tries to sound that appeal, but we would welcome more visits from Student Volunteer Movement secretaries when once it is so cultivated. But the men who come as visitors will have to show what kind of men "theologs" are—that they are more critical than college men, and are not susceptible to exaggerated emotional appeals.

IS MISSIONARY INTELLIGENCE DEMANDED OF THE MINISTER BY THE MODERN CHURCH?

THE REVEREND HARLAN P. BEACH, A. M., F. R. G. S.

A SHORT and easy answer to that question I could give you in a word. When I was an undergraduate student in New Haven I used to see on Crown Street a little shop, about twelve by fifteen feet, kept by two ancient maiden ladies, very conscientious and with great ideas of the importance of their large signboard, which covered a good part of their shop-front. On it were these words: "A General Assortment of Almost Everything." That is what the Church demands of you in the matter of missionary intelligence—a general assortment of almost everything. But that answer has limitations. That was a twelve by fifteen shop, and you don't want to narrow your intelligence to proportionate dimensions. Your shop should be much larger than the things that are in it. Let me tell you what I think every minister should know concerning missions.

Beginning with the young people, probably you have in your Church a fair number of boys and girls and of older young people, but you feel that you ought to have more. What does the Church demand that you should know for the sake of those young people? You have a Sunday-school, which is attended by the children and some older persons, and a Bible-school. But we have done relatively little for that very strategic and important part of the Church, so far as missions are concerned. Interest in mission work is in a formative state, and as minister, as clergyman, you ought to know what missionary intelligence will most appeal to those children and the middle-aged men and women. You should make it a special point to ascertain what will appeal to them and enrich your Sunday-school program.

Probably you have a Young People's Society. More has been done to help these societies. You ought to know what books or newspapers in missionary literature, what notable writers in missionary history, what important movements in the current work of your denomination will make the strongest appeal to the young

people of your Church at their formative stage, when new impressions are being gained daily, when life-decisions are being made, because many of those young men and women have arrived at that stage of the missionary propaganda in which they are inclined to consider it seriously.

Another strongly influential organization is now found in virtually all Churches in these days—the mission-study class. Let me remind you that it is not enough for you as pastor or clergyman merely to be mildly interested in that, occasionally dropping in at a class meeting. Many ministers with whom I have spoken have said that they obtained one of their best holds on their young people—and often on middle-aged members—in their non-professional capacity as members of the mission-study class, or as leaders of these classes. That means that you should know vastly more about the text-book that is being used than you will find between its two covers.

Coming to the most delicate and difficult missionary problem that you will have to deal with as pastors, as clergymen, I will remind that you ought to know enough about the matter to be able to help your women's societies. The leaders of these societies usually know ten times as much about missions as most ministers. They have met every week, or every month, for years before you young ministers were born; their knowledge is cumulative, and it may often put you to shame. It is not easy to deal diplomatically with such a group of women, because they know that they know more than you do, and alas for you when a woman knows that you are not familiar with a subject on which she is perfectly informed! But you can help them, and they do need you; and in trying to help them you need a pretty thorough knowledge of two things at least: you ought to know better even than they just what the organization is in which they are engaged; what its constitution is, what its objective is, what its fields are, etc. Perhaps you will not know as much as they know at first, but you ought to make a study of the work of the organization. Besides that, you ought to be able to advance their former work to a new stage. I am sorry to say that I have known a great many of these women's societies to become dreadfully "set in their ways." They adopted a certain program long ago, and they will not change it. You must be so persuasive that you can make those good, saintly women realize that there is a region beyond to which they have not attained, and, in almost every case, if you know enough about the subject, you can lead them to a higher stage of better endeavor.

They, too, have the mission-study class, and ordinarily that class is very different from the Young People's Society. They read papers on various subjects frequently, and it is sometimes rather embarrassing to a minister, young or old, to have a good lady come to him and say: "I have been asked to prepare a paper on such and

such a subject; can't you refer me to some of the best sources from which I can obtain information?" Very likely he looks blank. Instead, he ought to be able to tell her what she can read on the chosen subjects. That is one of the most difficult social tasks you have, and it is well to be prepared for it as far as possible.

Considering a new department of ministerial effort and possibility, we come to the men. Not many of the male members of the Church are interested in missions, but some of them are. I crept out of bed this morning while it was still dark to meet one of the board secretaries at seven o'clock, to talk an hour and a half on a certain subject concerning which the laymen of his Church have made trouble; one of his laymen has now gone abroad to look up details of a certain project which, when he returns, is to be laid before that denomination. Already, because of this layman's zeal, a few of the members have coalesced, and the secretary said, "They have laid pipes, and tremendously long and wondrously capacious pipes." I will not mention the country to which the layman went, or you would know the project before it should be known. To ascertain whether the project is a good one, and whether that foreign land would be helped or hindered by its furthering, that layman came to this particular secretary. If he had been in your Church, he might have gone to you first instead of to the secretary; and if you had not had sufficient breadth of vision, very likely you would have nipped the plan in the bud, and it is a very important plan.

In dealing with the men of your Church you must have a man's point of view. It is not always the most desirable one. The average member is more or less of a dollar-and-cent man. He wants to know whether a thing "pays" or not—a most unchristian question to ask, whether missionary work pays or not. What if some things don't pay? They don't pay in dollars and cents, it is true; they take dollars and cents out of your pocket; but if you had seen as much of missionary work as I have, you would know that it pays in better coin than dollars and cents.

When I was in the Kalahari desert in Africa I didn't expect to see an American plow; but that is the only thing that will tear up the roots effectively. Put sixteen oxen to one plow, and something happens. I was in a Boer store one day, where I saw many objects pleasing to the barbaric mind, and outside, extending for a distance as great as the width of this room, stood a long row of plows. "What use have you for these?" I asked. "Oh, these plows are much better than negro women," the Boer replied. "They go through the Kalahari desert, and whenever there is a mass of roots, they tear it up." "What kind of plows are they, from Holland or England, or are they from South Africa?" "No, no, we used to have those. These came from the United States." "Why do you get plows from the United States?" "In the first place," he replied, "our plows are not strong enough, and you make them strong. In

the second place, a colored man will save money for years to buy a plow, and if it is of British or Dutch manufacture, and the oxen in plowing the ground tear the machine apart, we can get no duplicate parts, which American plows have." You see, we send to Africa our American plows with duplicate parts, and it pays. All sorts of unexpected things will pay and do pay. Your laymen are interested in that sort of thing. But you must also look at it from a dynamic point of view. Your layman is a dynamic man, and you must show him what Christianity pure and simple is doing in these undeveloped fields.

Another thing to consider is a man's business point of view. It is the desire of the average man to investigate things for himself. I remember on one trip that I made across the Pacific there were seven men on board who were going to investigate missionary conditions for themselves. I met another man who thought, as a good layman, that he would go out and see whether missions were paying or not. I know his investigation cost him about fifty thousand dollars that trip; and when he came home it cost him at least a hundred thousand dollars more; but it paid. It was a very hard trip for him, but he enjoyed it; the more he gave, the happier he was. That is part of a minister's business, and you ought to get some of the laymen in your Church to go and do likewise—and lose a hundred thousand dollars that they may gain a million! In the last lecture I gave before one of my classes, I spoke of this particular project, but supposed the students would not do anything about it. When I was through, two or three of them said, "We want to know how much that costs." One student came up and said: "I am willing to give a year of my life when I get through the divinity school to do this very thing." Now some of your men can do the same thing. Your schools are all better than Yale, you think; so go ahead and do it!

Again, you need to present the subject of missions to your congregation, and the time has passed when you can deal in glittering generalities. What are you going to talk about? The missionary comes along, and he can tell the details of the field work ten times better than you can. Don't let him preach about the principles of missions. He can't do that half so well as you, and even if you do it you will displease your Church. Yet I firmly believe that the science of missions must in some way or other get before the Church, and you are the men to bring it there; but you should strive to bring these principles forward clothed in such beautiful garments that they will be attractive. You have a majestic picture to bring them of the Son of God going forth to war, and of the principles according to which He carries on His warfare.

One other matter you should present to your Church, if you are true as a minister to the responsibility of your denomination. We heard this morning of the number of millions of non-Christian peo-

ple for whom America is responsible. It is, of course; but you are not responsible for all of those millions. Your own denomination, as Mr. White explained, has assumed a definite responsibility: say, you have seventy-five millions, you have sixty millions, you have a hundred millions, etc. Find out precisely what fields you are responsible for, what work needs to be done there; and the Laymen's Missionary Movement, and your board secretaries, will help you; and when you have a definite proposition to make, bring it before the congregation and they will feel its power.

The subject of dynamics is highly important; it is a subject which should be the most inspiring one in all your sermons. Now, men, let us see the power of this missionary scheme. Let us be able to bring it before our men and women, our boys and girls, in such a way that they will be inspired. I do not know what sort of time Demosthenes had when rambling along the beach with the pebbles in his mouth, but I do know that he gained such a strong hold on his audiences, he saw such clear visions of what his people ought to do, that when he ceased speaking, they said: "Arise, let us go against Philip! Something must be done now." Well, when you inspire your people after the manner of Demosthenes, things will happen; your Church will become a part of the growing Kingdom of God. But you yourself have to be inspired before you can inspire others; and you must know something in order to be inspired.

Men, you are something more than preachers in your Church. You are to be something more than leaders in your denomination. You belong to the Kingdom of God. Don't you know that it is possible for all of you to rise to a realization of the world's opportunity of the Kingdom of God so that every one among you will become a leader, not in your denomination, not in your Church alone, but in your mission board, knowing enough about missions so that you will become one of its counselors and one of its missionary committee. And when you attend the annual meeting you will have a contribution to make: you can enlarge its policy. That is one possibility, but there is a greater one. We are meeting at Kansas City now, and we want to have men in every Church who are intelligently able to impress other less favored men with the greatness of this task. Gentlemen, we are learning that now is our opportunity. We cannot do all the things I have suggested, but we can do some of them, and I hope that every man of us will do his utmost to the end.

CHINESE STUDENTS AND CHINA'S RELIGIOUS AWAKENING

Christianity and China's Religious Need
Present Status of Christianity in China
Preparing for China's Evangelization

PURPOSE OF THE CONFERENCE

W. P. WEI, PH.D., PEKING

OF THE significance of this Conference I presume we are fully aware, so it is not necessary for me to dwell upon it at any length. This is indeed a unique gathering—unique in the sense that this is the first time in the history of our own student movement when so large a representation of the student body from all parts of this North American Continent have met under one roof in one Conference. On account of the distance to go, and the expenses involved in meeting in one single place, both the Chinese Students' Alliance and the Chinese Students' Christian Association have hitherto been satisfied with local or sectional Conferences in the summer-time. I am tempted to say—and I believe I am expressing the sentiment of the students gathered here, when I say it—that we are deeply indebted to the International Committee of the Young Men's Christian Association, and likewise to the authorities of the Young Women's Christian Association, for their encouragement and assistance which have made this Conference of ours possible. Our gratitude is due particularly to the local associations, which have so generously supported us in a great many ways; without their support this large attendance would have been hardly possible. This is a rare opportunity. We must be prepared to receive the fullest share of the inspiration of this Conference, and of the larger Convention of which we are a part; and may we depart from this place richer in faith and experience.

The purpose of this Conference has been stated in various circulars sent out from different sources. The subject for conference and discussion is the religious question in China. In the course of the three meetings we are able to hold for our own purposes, several phases of the religious question in our country will be presented. Much time will be given to subsequent discussions. May I not impress upon you the necessity of the participation of as many of you as possible in these discussions? It seems to be of great importance to us that in order to get the maximum results from these meetings we need, one and all, to concentrate our whole attention upon each subject under discussion.

I need not enter into any specific phase of the general subject which the various speakers will present. I wish in the remaining

few minutes allotted me to emphasize one feature of the present situation in our country, which may serve as an introduction to the whole subject.

You all must have heard of the movement of making Confucianism the State religion of China. Some of us are undoubtedly personally acquainted with some of the promoters of this propaganda. Its real significance is easily overlooked for apparent reasons. Unfortunately, many whose motive is perhaps more political than religious have been found connected with this movement. Again, the means by which the promoters wish to achieve their object, namely, by means of a State religion, is, in the opinion of many, of exceedingly questionable wisdom. But I must say that the genuine friends and supporters of this propaganda have been actuated by noble motives. To understand the meaning of my point, let us glance over the conditions of our country in the last two years. We are not concerned with politics; let us for the moment forget them. Those who have watched the course of events in our country could not help being impressed by the fact that our whole society has been in a state of instability. All those who are conversant with our public affairs testify to the same effect. Forces have been at work tearing down the traditions and restraints imposed by the customs and habits of the past. I remember a very characteristic remark made by one of our best-known public men of the day; I may mention his name, Mr. Tong Shao Yi. In the course of his conversation with Dr. Eliot, when the latter was in Peking more than a year ago, concerning the ancient custom of rendering offerings in the Temple of Heaven by the emperors of the past, in reply to a remark made by Dr. Eliot of the possibility of using the Temple of Heaven as a solemn place for administering the oath of office to the nation's elected Executive, Mr. Tong, then Prime Minister, replied that "the new Government could have nothing to do with its superstitions." This remark, if I am not deceiving myself, characterized the attitude of many for some time after the fall of the monarchy.

The doctrine of emancipation from the bondage of time-honored traditions and superstitions, produced some serious results. Instead of setting up a new standard of public morality, of personal conduct and character, which I think destructive methods never can accomplish by themselves, the new doctrine seemed to threaten the old standard with destruction. To many, freedom meant license. Under the pretext of freedom in belief, many threw overboard all the teachings of the sages, and it looked as if we were drifting rapidly toward coarse materialism and were being carried away by aggressive atheism. The State-religion movement, as an attempt to arrest the downward trend toward moral degradation in our people, is noble in purpose. We agree, I am sure, that if the propagandists could succeed in putting new life into Confucianism

and make it an effective force, as it has been in the past, in molding the conduct and character of individuals in society, they would do some lasting good to our nation. If they should stop here without attempting to make it the State religion, there should be no just cause for fear. In their attempt to impose upon us a State religion, which so far has failed, we believe they have ignored the teachings of history.

I cannot conceive how Confucianism can be made attractive to our people as a religion. It offers no solace to religious cravings and does not appeal to their emotional nature. Buddhism and Taoism, in practice now, are nothing but a jumble of absurdities and superstitions which all Confucian scholars ridicule and hold in contempt, and which cannot stand the onslaught of modern civilization in China. The need of Christianity for our spiritual and moral regeneration is apparent and therefore imperative. Is this not a real reason why the whole people need the teachings of Christ Himself and the spiritual and dynamic power of Christianity? To save us from social disintegration and moral degeneration, and to uplift us in our personal and public character, I am convinced that only Christianity is capable. We, as Christians, need to recognize the fact that we need not de-Confucianize ourselves in order to be Christians. To recognize the essential truths of Confucian teaching, and to see in the teachings of Christ their fulfilment, is absolutely urgent with us. Such a spirit of broad-mindedness will help a long way toward smoothing over the apparent conflicts of religion in our country. The needs of the time prove the opportunity of Christianity, and the present political crisis is at bottom a moral and spiritual crisis. Shall we not think about this when our thoughts are turned toward the country we love during these few days of our opportunity?

DOES CHINA NEED CHRISTIANITY?

THE REVEREND OSWALD E. BROWN, D. D., NASHVILLE, TENNESSEE

INSTEAD of asking, "Does China need Christianity?" I prefer to ask, "Does China need Christ?" For, though "Christianity" and "Christ" should have the same meaning, it is true that the word "Christianity" often leaves us with some confusion of ideas, while the great name "Christ" cannot fail to convey to us a definite type of person, a definite ideal of character, a definite valuation of the realities of life. I take it also that by phrasing this question for China as a whole, you mean that I should construe it in terms applicable to national life. Our question then becomes, "Does China need Christ in solving the problems of her national life?"

The supreme problem of a nation is that of finding and blend-

ing in its civilization the elements that at one and the same time make for both permanence and progress. Permanence of civilization with no dynamic of progress spells stagnation. The spirit of progress with no principle of permanence opens the door for continuous revolution. It is well for China and North America to sit together in conference on this momentous problem of national life. China has furnished the classic illustration of a persistent permanence in civilization. She is now anxiously asking for the secret of progress. North America has furnished the world with a crowning illustration of progressive civilization. China is asking anxiously for the secret of a national life that shall abide the tests of time. The conviction of the best citizens of the United States is that North America owes all the real progress she has made, and all the hope of vital permanence she holds, to Jesus Christ.

In the first place, we have discovered that Christ alone can furnish a freedom that is safe and really helpful. Freedom is either the greatest blessing or the greatest curse to a people, according to their having or lacking due safeguard and appreciation in its use. Your chairman has already spoken of the abuse of freedom that was witnessed in your land during those first days of China's new era of change. It may be laid down as a certainty that anyone who is not under the law of spontaneous obedience to the highest and best has not yet qualified for freedom. Any prevalence of sordid motive, any sway of low purpose, any fires of selfish ambition in life, make freedom a license that is a social menace. Only where love is—love that loses itself in the joy of social ministry—can freedom be awarded with any safety. The boon of freedom is too sacred to be entrusted to any hands but those that have been consecrated by a divine love which regards every other person as a brother. Jesus Christ is the only well-accredited author of such a love, and so the only one who can furnish true qualifications for freedom. In a recent visit to Nanking University, I met a graduate student who was said to hold the key to the spirit and trend of student life in that strategic institution. It was a matter of deep concern whether he would put his life at the disposal of Jesus Christ. A little later, by becoming a servant of Jesus, he entered into the splendid liberty of the Sons of God. In giving his reasons for surrendering his life in absolute loyalty to Christ, he said it was because in the social principles and practices of Jesus and His followers alone he had been able to discover a love mighty enough for the making of the best and most abiding lives. He was right. Jesus has fixed the springs of brotherly love and freedom in a fountain no less exhaustless than the fatherly heart of the living God. So it is no accident that only in those countries where pure Christianity prevails is there any real enjoyment of freedom or any steady advance in social progress and privilege. If China needs freedom, my friends, she surely needs Christ.

Again, we have discovered that Christ alone can furnish that passion for social purity which provides a nation with chivalrous men, with self-revering women, and so with real homes. Such men and women, as home-builders, are the only guaranties of civilization. Only where Jesus has gone has true chivalry been known. Only His spirit has taught men of strength to use their strength as a trust for those that have less strength. Only He has revealed to us the super-man as the only one who uses his God-like powers to serve and not to exploit the weak. Only those nations whose men have enlisted in the knighthood of Jesus Christ are blessed with emancipated, enlightened women. It will be well to recall what Kipling said through the utterance of a character in one of his stories: "What's the matter with this country is not in the least political, but an all-round entanglement of physical, social, and moral evils and corruptions, all more or less due to the unnatural treatment of women. . . . So long as the system of the withholding from them of any kind of education or treatment as rational beings continues, the country cannot advance a step. Half of it is morally dead, and worse than dead, and that is just the half from which we have a right to look for the best impulses. . . . The men talk of their rights and privileges. I have seen the women that bare these very men, and again, may God forgive the men!" What is here said of India has a verification all too wide in other countries. Even in so-called Christian lands we blush as we contemplate the glaring contrasts between actual conditions and the Christian ideals of chivalric manhood, of sacred womanhood, and of the true home environment of childhood; yet it is true that in our Western hemisphere Christ has more nearly Christianized the family than any one of our other fundamental institutions; and He has gone far enough with us to warrant the conviction that He alone furnishes that purity of heart, that passion for social helpfulness, which makes real homes possible—homes which sanctify childhood and furnish the springs of progressive civilization. If China needs men of chivalry, women of awakened intelligence, homes graced with happy childhood, she needs Jesus Christ. He alone holds the secret of a pervasive social purity.

Once again we are learning that Christ alone furnishes that clear consciousness of God which makes scientific progress healthy. A sense of the presence of God in all the processes and facts of nature makes the study of nature a real aid to the soul in its growing discovery of the deep things of God. A well-grounded certainty that God is the Father of our spirits, and that He has clothed us with the privilege of mastery over nature, will drive away all dark superstitions and give us the key to all the illusive secrets of the world of phenomena. With God, nature is man's servant: without God, nature is man's master. Nature is a kindly servant, but a heartless master. Jesus, as no other person has ever done,

sees in nature the agencies of God's wisdom and glory, and in God the gracious and immediate sovereign of nature.

The spirit of Jesus will not fail to foster the truly scientific spirit, but it will not encourage that science, so-called, which is engrossed solely with things material and hears none of those higher, diviner strains, that are the real music of nature. It never will allow that sordid view of life which rates men and women as simply subtle physical appliances in the great world-machine. Jesus furnishes us with those men who search for truth in the secret place of prayer as well as in physical and chemical laboratories. Christ sends men into the world who know how to find truth in communion with God Himself; truth in the life of God in the great souls of history; truth in the mighty movements of human society, as well as truth in the wondrous processes of the material universe.

In 1912 the president of the British Association for the Advancement of Science was an avowed materialist, and in his presidential address he championed the view that life is purely a mechanical process, with the implication that death leaves a man in the same plight as a worn-out, waste piece of machinery. But in this last year the president of the British Association was a man who has not only learned much in the schools of science, but has also learned his most valuable lessons in the school of Christ. Sir Oliver Lodge, therefore, sees in life much more than the organs of sense can detect; he finds in the human will a creative energy which is not the mere sport of mechanical force; he discovers in human personality evidences of a continuity of life which bodily death cannot destroy. The call of to-day is for men of scientific spirit and Christianized vision. My own university has been greatly blessed in that her first chancellor was a man who fulfilled this ideal. His professional work kept him in the physical laboratory, insistent that his attention should be concentrated upon the working of the world's material forces; yet he took into each day a soul quickened by its vital touch with the Divine Spirit of the Master, and closed each day, with the simplicity of childhood, in throwing himself back for rest and renewal upon the almighty arms of a loving Heavenly Father. Jesus Christ throws open all the doors of scientific progress while He keeps the life of God increasingly prevalent in the souls of men. If China needs a scientific progress that is full of wholesome, all-round life, she needs Jesus Christ.

As a last word, I may say that in our history Christ alone has furnished those personalities that have had a love of country so intense as to become strong national leaders, who have had intelligence and sympathy so wide-reaching as to become real ministers of international good-will and progress. Jesus Christ is the great cosmopolitan of history. He does not put out the altar-fires of intense devotion to the home-land, but sets the altar in the center of a large circle—a circle that compasses the wide reach of strug-

gling, needy humanity. China, if she is to come to her own, must have a large and increasing number of citizens who are capable of a twofold vision: a vision not of China as an opportunity for self, but of self as a resource for the services of China; a vision that sees, also, not so much the world in China, but that can see China for the world. Christ is the only one who has shown Himself able to build men who are conscious co-workers with God and who thus so assess their resources as to set themselves to community tasks, to national tasks, and even to world-tasks. This Convention will bring before you our magnanimous Secretary of State. Mr. Bryan has recently given us a new standardization of crimes against civic loyalty. The embezzlement of money has always been listed as a gross crime against one's country; but Mr. Bryan, with a true Christian sensitiveness, has insisted that "embezzlement of power" is the acme of official crime. Christ has stamped upon every superior gift of personality and upon every coveted post of power the true label: "A sacred trust for the service of others in the name of God." If China needs men who can sink themselves in the service of the home-land, if China needs men of a mold large enough to lead her out into the world-brotherhood of the Sons of God, she needs Christ.

A favorite saint of the older Christian world was known as St. Christopher, "the Christ-bearer." I trust I am looking into the faces of young men and young women who so deeply appreciate the supreme need of China for Christ, that they will make it their ruling ambition to be "Christ-bearers" to their awakening nation. Does China need freedom, give her Christ! Does China need scientific progress, give her Christ! Does China need men of magnanimous leadership, give her Christ!

CHINA'S NEED OF CHRISTIANITY IN POLITICAL LIFE

CHENG-FU WANG, M. A., NINGPO

DURING THE last two years we have seen immense changes in the political affairs of our home Government. The crying need of reforms has been in every patriot's brain. The sweeping change now going on has its historical significance. Yes, we need reforms along all lines. We wish our Government to be stable and peaceful. We want our rights permanent. We wish chances to be given to our people to promote education, to develop industry, and to extend commerce. These are the crying demands and these are the things to accomplish. But let us look back and compare how things were and how they now stand. In a word, it is safe to say, that, after all, our Government is struggling hard to maintain itself.

I think we have enough theories and visions to bring into reality. We have patriotic men. Though we have many conflicting theories and visions, we have this much to recognize, that all have sprung to the very last fiber from patriotic thought. Certainly there were some very absurd and impracticable theories. There were others actuated by selfishness. The time is come that more thought should be given to select such theories and ideas as are constructive and useful.

The political life seems to me to be more responsible to the people than any other engagements, because its connection with the people is direct. No one can serve the people better than in leading a clean and efficient political life. Our past records have shown well the corruptness of the governmental machinery; everyone knows that. Yet in the midst of the most dangerous moments in the revolution some of our so-called reformers began to contract the very evil they were trying to reform. When they were in positions of great responsibility, they forgot what they were installed for. Their dangerous hands began to work corruption, in spite of thousands who have suffered for the cause. The people's confidence in them began to be abused. This old story was repeated and repeated again in many places. A remedy must be found. We want men who can be trusted, men who will stand by the people, and who can be backed by our people.

In political life we want men who are unselfish; men who understand what responsibility is; men who will appreciate the most sacred honor that the people can give; men who can be looked upon to promote unselfish actions toward the welfare of the public.

We must look for leaders who have strong personal character. Personality counts for so much that it can prevent abominable actions at the expense of the people—I mean such actions as carelessness about the public expenditures. I may cite the case of a governor in this country who was known as wilfully strong in personality and as a “dare-to-do” in things that were beneficial to the people; yet for his personal carelessness in handling public funds he was deposed from office. This great danger in such political life should be conscientiously guarded against.

I want to mention the demand for a progressive spirit. Our history has shown that our people have been conservative because we looked so much along the footsteps of our forefathers. This, in a way, is not bad, but it has been bad for China because it has kept her in the rear of material progress. Probably our old days did not require such rapid progress; but we must wake up now. Besides keeping what we can of the best of our traditions, we must look more forward for our future prosperity. We must not allow ourselves to become discouraged. Lack of courage in the past has been a great stumbling-block in the path of our progress. The “fighting spirit,” as expressed by our American friends, must

be absorbed by our men in political life. We want them to be not only trustworthy, unselfish, and honest, but brave and incorruptible men, who have in them the spirit to fight for progress and righteousness.

Besides these things just mentioned, there are many others to be considered in political life. For the purposes of this discussion, we have mentioned qualities that are essential to a political career. Nevertheless, how many of those who have registered in the political life have decided on exercising these qualities? We can count how much is wanting in this life. No matter what rank one would hold in the governmental service, he must be a trustworthy and faithful employee. It is the wish of the people to reject and bar those who are not. Here we are looking for real, ideal men who will share the responsibility of the present day. It is evident that they need every source of power and inspiration. Let us now turn to this question of sources.

History has proved that religion is this source of power and inspiration. The question confronts us, therefore, as to which of these religions of the world should have our preference. Since we can not afford to let the situation rest as it stands now, we must be fully conscious of this great necessity.

In China we have Confucianism, Taoism, and Buddhism. They have exercised the strongest influences in our national and individual life. With regard to Confucius, we should state that his teachings were based on moral ethics. They have been the main source of information and life of our educated classes. Taoism and Buddhism, though consistent, have rendered but a contemptible contribution to the life of the people and the governing class.

Confucius's teachings have been our mold of inspiration and thought; we are not to disregard the work that he contributed to us. That would be too great a loss, to cast away what we have the privilege to enjoy, and we must conserve and use his teachings, if anything more than before. But there are things which he lacked, things far beyond his teachings. His chief lack is the want of spiritual power. This power is found in Christianity, a religion that has affected the greater part of the present civilized world. It is not because it is the religion of the powerful nations, but because it is a religion that has rendered the people powerful. Let us, therefore, cultivate the part in Christianity that we do not find in Confucius's teachings, for Confucianism and Christianity are not antagonistic to each other.

The motive power in Christianity is love. Its goal is a noble and perfect world, and eternal life. It is the religion from which you and I are to analyze its best light, I may say, and to draw inspiration. It has a spiritual force that will make one nobler and nearer to perfection. Christ's love is exhibited by work. And work after a spiritual ideal is the great manifestation of His religion.

Jesus Christ incarnated these ideals in His own example when He was on earth. His aims were not for Himself but for the welfare of the world. He called for a pure self-sacrificing spirit, which He Himself first exemplified. Christianity is a religion that has made men and women give up their lives for the safety and the welfare of others. There is in it a spiritual force that drives a man's life up to a higher level, on which he will be more useful to others than to himself. He asks not for a dead but a living sacrifice, for the service to the whole.

The future prosperity of our country, and the future development of our people in all phases, depends on the remedy which is in Christianity. This remedy will involve a spiritual revolution from the bottom of every heart. It is essential that the eternal value of self-sacrificing service should be recognized. The time will come when our men in the highest attainment in political life will be found willing and eager to serve, and to recognize and reflect in their conduct the leadership of Christ.

CHINA'S NEED OF CHRISTIANITY IN SOCIAL LIFE

I. HSUAN SI, B. A., CHEEFOO

CHRISTIANITY does not altogether mean the Christian Church, the Christian theology, the rituals, the sacraments, or even the Bible. It means, as I understand it, "the Christ method," or "the Jesus way" of doing things. When we say we need Christianity in our social life, we mean we need Christ in our social life; we mean also that the teachings of Christ—"Love thy neighbor as thyself," and "As ye would that men should do unto you, do ye also unto them"—should form the basis of our society. This aim may seem too ideal and too high to be reached, but it is the only way of meeting the need. In what ways do we need Christ in our social life? At present I can enumerate only a few of the most urgent aspects of the need.

We need Christ in our child life. Think for a moment, please, how many of the cherubim and seraphim in our society are in many families a source of nuisance, rather than a spring of love, joy, and hope! In some extreme cases, they are actually sold or mortgaged like any other chattels or property.

We need Christ in the life of our women. Chinese womanhood never can be elevated to the point where it should be unless the false but prevailing theory of a "double standard of virtue" is absolutely discarded from our society. Moreover, our women and female children should be afforded an equal opportunity in

their education, so that they may become good wives and good mothers—good physically, intellectually, morally and spiritually.

We need Christ in our individual life. An individual, especially one in humble circumstances, does not count in China. Who respects the rights of the poor beggar, and who cares for the welfare of the depraved, or the unfortunate victim of vice and of heredity? Remember, God has no respect for persons, and we are all equal before Him,

We need Christ in our domestic life. This does not need any illustrations to make my point clear. In order to Christianize our domestic life, we should, as Paul says, "Submit yourselves one to another in the fear of God"; "Wives, submit yourselves unto your husbands"; "Husbands, love your wives"; "Children, obey your parents," and "Ye parents, provoke not your children to wrath."

The following is a summary of what I consider to be the most important tasks in reconstructing our social life in China:

CONSTRUCTIVE MEASURES

Elevation of women:
 Education of female children
 Education of married women
 Education of public opinion:
 Through good periodicals
 Through good social life
 Asylums for:
 The blind
 The deaf and dumb
 Foundlings and orphans
 The physically and mentally infirm
 The leper
 To promote cleanliness and sanitation, build:
 Public lecture-halls
 Public night-schools
 Public parks
 Public playgrounds

DESTRUCTIVE MEASURES

Habits:
 Opium and accessories
 Liquor (both foreign and Chinese)
 Cigars and cigarettes
 Manner:
 Obscene language
 Insanitation—both public and private
 Customs:
 Foot-binding
 Evils attending marriages and funerals
 Institutions:
 Polygamy and Concubinage
 Too early marriage
 Gambling in all forms
 Prostitution
 Sale of children

How are we to do these things? There are three ways in which we can do them, very vigorously and effectively:

1. Create a new public opinion. This can be done first by writing letters home to tell our friends and relatives what we need. Secondly, we could write articles to be published in some widely-circulated newspapers in China.

2. Promote public education along these lines. Educate the children, the men, and the women, the fathers and the mothers. This involves an enormous expenditure of money, but it will save a great amount of human energy, by preventing crimes and promoting happiness.

3. Live an exemplary life among our own people. This is by far the most important and the most effective measure we can take. This step is more invincible than any argument we can forward, and the result of it will be far-reaching. We must make our lives lives of power and our homes abodes of love. As the aspiration after a higher conception of life is contagious, others will catch our spirit, and in turn the same spirit in them will reproduce itself in others.

THE NEED OF CHRISTIANITY IN PERSONAL LIFE

Y. C. MEI, TIENTSIN

IT SEEMS to me that the meaning and the essence of Christianity is the actual living of a Christ-like life, not the mere talking of it. With little experience, and still less of intellectual training, I feel very incompetent to speak in such a position, for I cannot help being reminded of the saying, "What you are speaks so loud that I can not hear what you say." However, let it be understood that I am here only to suggest a few topics for your serious consideration and discussion.

In the first place, the need of Christianity in our personal life is most urgent in the hour of moral and spiritual crisis. All of us are going to face, if we have not already faced, some vital and perplexing problems which call for our decision, and, which, if decided unwisely, will mean that our lives will have been spent in vain. But our lives are too valuable and too sacred to be spent in any way that is not the best. Thus, we are at sea. Should we trust our own judgment, which is often tainted with worldly desires and selfish motives, though we are not always conscious of the fact? It is at this decisive hour that we need specially the guidance of the One who knows and loves us and who directs our lives.

Secondly, we need Christianity in our everyday life. Fellow students, to live the ordinary daily life satisfactorily is no easy task. We mean to do well, but how often do we find ourselves, when looking back upon our work of the day or the week, quite disappointed and discouraged with what we have done. We are not doing what we know to be the best and the right; temptation is too powerful for us. Armed with no stronger weapon than our own feeble mind and will, we often fall its victim in our daily combat. Where else but to Christianity can we look for the sustaining power of hope and faith which alone can uphold us in our continual fight for character? Christianity consists not in being good, but in growing better every day.

Thirdly, we need Christianity in our relations with our fellow men. We have just heard discussed how much we need to reform the social and political life of our country, but we must realize that we can do nothing, or, perhaps shall do more harm than good, in attempting to solve any of these important problems, if we our-

selves are not thoroughly prepared for the task. The man we need to-day is the man of pure heart and strong convictions. He who thinks that he can depend upon his self-made character may succeed in the ordinary work that does not require much sacrifice, but, when put to the severest test, when called upon to choose between life and death, money and honesty, self-interest and public duty, he fails to come up to the standard. It chills the heart to think of the many instances in which even our best men have fallen because of the lack of true nobility of character. Is there any other personality than Jesus, who represents our highest and noblest ideals, whom we can safely follow, and from whom we can draw according to our need the wealth that will enrich our lives?

In conclusion, I wish to say that perhaps the principal difficulty with our students in the study of Christianity is the solution of intellectual questions. I am not sure whether some of those questions ever can be answered. It requires not only the mind but also the heart to believe, and faith grows with experience. Religion is indeed a mysterious thing; it cannot be lightly treated, yet it is so vital to every one of us that we cannot neglect it. Study it carefully and with an open mind. If we still have doubts, let us deal with them patiently and earnestly, and be honest in our thoughts.

THE GOSPEL IN CHINA

PENG CHUN CHANG, B. A., TIENTSIN

THIS is the first time that we ever have come together in one body, we students from China who are studying in the various institutions in this land. We come together to know one another personally, to learn one another's ideals and plans for the future, to take counsel concerning important problems that are confronting China, and to encourage one another in the choice of a life-work that will be most productive and most serviceable.

I have heard the comment made, and I think it is not far from right, that the Chinese students as a class in this country, and in other foreign lands, are more patriotic than the average student class of any other country. We are patriotic because we realize the needs of China, because we understand her problems, external and internal, and also because we are forever ready and willing to die as well as to live for that country which we love so sincerely. It is not, then, a mere superficial sentiment that calls out the best that is in us. It takes rise from a clear conviction that now is the time for the manhood and womanhood of young China to vindicate themselves to the world at large. Nothing spoken here impressed me more than the statement made last night by Dr. Zwemer in the

Convention Hall regarding the situation in Persia. He agreed with Mr. Shuster that it is not the international complication that has made Persia subject to the ambition and greed of the Russians and the English, but rather the lack of virile strength in the Persians themselves.

China is facing a great crisis. We all know it, and a haunting fear troubles us. We do not know what is to happen. We cannot get away from thinking about it. We move, eat, and sleep in an atmosphere which forever calls us to do something for China. Therefore, it is in that spirit that in all the problems which we are interested in concerning Christianity our minds turn to their practical application to the conditions in our own land. It is well, then, that we begin our sessions, serious and important as they are, by discussing the need of Christianity in China in three phases of life: political, social, and personal.

When we talk about Christianity we have various definitions. I see before me many who can give a more philosophical and thorough definition than I can give you, but I think I am not far from right in saying that behind all forms, all interpretations, and all denominationalisms, there is that central and fundamental thing in Christianity which Paul held out to preach to all the world, and which has inspired thousands of missionaries to leave their home lands to preach to non-Christian peoples; and that central thing which transcends all forms and has remained constant throughout history is the Gospel of Christ. It is the Gospel, the good news, that Christians are eager to have and desirous to spread abroad.

Speaking practically, not theologically, the Gospel means three important things: First, Jesus' self-sacrifice; second, Jesus' valuation of the human individual, and, third, Jesus' conception of God.

The Christian religion as we know it centers on one person, Jesus Christ. When we study that life, although we may be handicapped by knowing but little and having only fragmentary glimpses of it, we do see clearly that it was a life of ideal self-sacrifice. He came to be crucified. He died for the world and for all humanity, and for the sake of adding force to His language of love and His doctrine of the brotherhood of man and the fatherhood of God.

The second essential thing is as important as the first—that is, Jesus' valuation of the human individual. The centuries have shown us some isolated examples of ideals which put respect and weight upon the human individual life; but it was only through the teachings of Jesus Christ—who takes heed of a life that is low and downcast, who values it the same as the highest and grants it graciously the forgiveness of sins—that our conception of the worth of the individual was totally revolutionized. It is further enhanced by the doctrine of immortality. What is humanity but the accumulative progress of human individual achievements? Life may be totally not worth while living if we have not the conception that

we are only parts each of which contributes his share for the betterment of the whole. Humanity runs on continually, and it is only by giving up ourselves to do our part, how ever little it may be, that we are assured of the continuance of our influence in the world. It is this thought that has given us the spiritual meaning of immortality. To make our fellow-beings a little better, a little happier, is one of the strongest incentives to trust more in the eternal order of things, and to have more faith to love and grace to strive. So the Gospel of Jesus Christ gives us a noble conception of the infinite worth of the human individual and its immortality in spirit.

The third essential point is Jesus' conception of God. I think many of us have gone through some of our intellectual difficulties. Some people criticise us, saying that our conception of God is only an invention of our own; that in our imagination we fancy perfection and goodness, and then idealize that conception as our God. Are we so narrow-minded? Are we altogether so superficial? Have these critics ever analyzed the mystery as to how people form conceptions? Have they ever studied what has made us men? When first we begin life on earth through our senses, we receive impressions which help us to be conscious of our surroundings, a characteristic distinguishing us from the animals. Being conscious, we are only the mirror of God. As we receive impressions from the manifestations of His purpose and His greatness in the world, human nature is only God's revelation. Humanity is imperfect, but we are approaching more and more toward perfection. We are revealing the Christ in us. And as we are more and more possessed by love, and as we are compelled from our hearts and consciences to desire to do according to the will and purpose of the Creator, we are actually approaching the coming of the Kingdom of God. Such is the Christian doctrine of the world. Behind all partial interpretations of the purposes of creation, the Creator for us is altogether a loving God and Father to humanity. The verdict of history speaks well for the continual uplift of humanity toward perfection. Evil is only temporary, and it is our trust in the loving God that gives us strength and wisdom to bring about an increasingly rapid progress of humanity from day to day; and for an example of such trust, where can we find a better archetype than the Man Christ Jesus, who lived nineteen centuries before us? He was and is with God, and He gives us encouragement and promise that we can do the same if only we receive His Gospel.

To sum up, the Gospel gives us the ideal of self-sacrifice exemplified in the crucifixion of Jesus and manifested in the willingness to hold oneself ready to die or to live for the general good. It teaches us further to consider the human individual life a part of the eternal entity which forever continues a persistent current toward the Divine event in future; and it gives us further such a

conception of God as makes us trust in Him as the loving Father and come to Him, from crisis to crisis and from day to day, in order that we may make the best of our weak selves.

We have discussed the matter of Christianity in China, in political life, in social and in personal life. Just imagine this, my dear friends. If every man in China should be able to embody in himself that spirit of self-sacrifice, that consideration of the infinite worth of the human individual, taking everybody as his brother and treating his neighbor fairly and squarely, and holding also close and personal relationship with the Creator of us all, trusting that by doing His will we shall conquer in the end—would not all those puzzling problems we discussed be easily and satisfactorily solved?

But let us not dwell on ideals alone. The practical and the real are quite as important. First, we must clear away our prejudices. We never should think for a moment that Christianity is a foreign religion. It is to be made Chinese for us and by us, and not until then can Christianity ever be widespread in China. Another thing which we should have in mind is that breadth of vision which realizes that in whatever is good and pure God must have a hand, and that if the Gospel is ever to be practicable in China it must include the best in our life and civilization, and should fulfil rather than destroy our distinctive individuality. With such a conception of the Gospel, and with such a realization of the need of studying the matter more carefully as to how to apply this Gospel in China, I think no one of us can deny that first and foremost we should all take it as a personal responsibility. If we do not take it up ourselves, if we do not put it into practice in our everyday life, it will be altogether too hypocritical for us to hope to exact from others the practice of the Gospel which we so much admire.

I have spoken these things from my heart. It is undoubtedly a pleasure and a cause for gratitude to all our delegates present that we have this opportunity of coming together to consider these important problems. Our views and statements may be too limited and narrow, but the cause we represent is broad enough to claim the attention of all Christians and non-Christians alike. As we realize more keenly the need of China, may we not dedicate ourselves to her anew on this New Year's Day, so appropriate an occasion, with the aspiration and resolution that we may be worthy enough as instruments in understanding the Gospel and in presenting it to China and our beloved countrymen?

THE PROGRESS OF CHRISTIANITY IN CHINA

D. WILLARD LYON, M.A.

WE WERE reminded by Professor Henderson in Convention Hall this morning that one of the subjects which it is necessary for those who would serve the world to become familiar with is the subject of statistics. I have come to you this afternoon with what may seem, at the outset, a very dry topic. I want to assure you, however, that in the study that has preceded the preparation of the map and charts which hang before you I have received a great uplifting. These facts represent forces, and for this reason they are to all of us, I am sure, facts that will be of great interest.

The subject we are to consider is the progress of Christianity in China. In order to get the historical point of view, I will call your attention, in the first place, to the chart on my right, which shows the growth in the number of communicant Christians in the Protestant Churches in China. (For the statistics represented by this chart, see Table I, below.)

TABLE I. GROWTH IN NUMBER OF COMMUNICANT CHRISTIANS IN PROTESTANT CHURCHES IN CHINA

1860	.....	Below 1,000
1876	.....	13,515 (1)
1889	.....	37,287 (2)
1909	.....	177,774 (3)
1912	.....	209,737 (4)

This chart, you will notice, begins with the year 1860, which you will remember was the year of the completion of various treaties between China and certain foreign Powers whereby the right to live and preach in China was given to Christian missionaries. We have no accurate statistics as to the exact number of communicant Christians in Protestant churches at that date, but as there were only 350 such in 1853, we may safely assume that there were not more than 1,000 in 1860. In 1912, the date of the latest statistics, there were 209,737 communicants. The chart, therefore, represents fifty-two years, during which period the growth has been more than two hundredfold. An encouraging feature of this

(1) From "Records of the Missionary Conference, held at Shanghai in 1877," p. 485, a.

(2) From "Records of the Missionary Conference held at Shanghai in 1890," p. 735.

(3) From "World Atlas of Christian Missions," 1910, p. 88.

(4) From figures contained in Cochrane's "Survey of the Missionary Occupation of China," 1913, and tabulated by D. W. Lyon.

growth is the fact that it has been progressive. During the first sixteen years, from 1860 to 1876, the average annual increase in the number of Protestant communicants was 782. During the thirteen years from 1876 to 1889 the increase was 1,828 a year. For the following twenty years, from 1889 to 1909, it rose to 7,024 a year; and from 1909 to 1912 it averaged a net annual gain of 10,654. What could better illustrate the vitality of the faith of China's Christians than this convincing evidence of its propagation? Think of it! an average of more than one new communicant for every hour of the day and night! a fresh congregation of 205 new communicants in every week of the whole year, and the daily or weekly ratio ever increasing!

To appreciate the full extent and significance of the facts just presented, it is necessary to look carefully at the large map which hangs before you.⁽¹⁾ You will notice in the lower right-hand corner of the map a table of figures showing the distribution among the several provinces of the 209,737 communicant Protestant Christians in 1912. In the center of each province you will notice also a green figure, indicating how many communicant Protestant Christians there are to the hundred thousand of the population in that province. (See Table II.)

TABLE II. DISTRIBUTION OF COMMUNICANT PROTESTANT CHRISTIANS IN CHINA, IN 1912, AND THEIR PROPORTION TO THE TOTAL POPULATION IN EACH PROVINCE

Name of Province	Population, as given in the Statesman's Year-Book, 1913	Total Number of Communicant Protestant Christians	Number of Communicant Protestant Christians for each 100,000 of population
China Proper			
Anhui	23,670,314	2,806	12
Chekiang	11,580,692	21,157	182
Chihli	20,937,000	13,581	35
Fukien	22,876,540	28,093	120
Honan	35,316,800	4,504	10
Hunan	22,169,673	4,244	19
Hupeh	35,280,685	10,618	30
Kansu	10,385,376	465	3
Kiangsi	26,532,125	3,641	14
Kiangsu	13,980,235	8,530	61
Kwangsi	5,142,330	1,756	35
Kwangtung	31,865,251	37,496	117
Kweichow	7,650,282	3,672	48
Shansi	12,200,456	3,907	33
Shantung	38,247,900	24,942	66
Shensi	8,450,182	2,420	30
Szechwan	68,724,890	6,439	10
Yunnan	12,324,574	5,037	42
Manchuria ⁽²⁾	16,000,000	26,429	165
Totals	423,335,305	209,737	56

You will see that in the seven provinces that border on the ocean, we have, for the most part, the highest percentage of professing Christians, running all the way from 35 in 100,000 in Chihli to

(1) It being impracticable to reproduce as a whole in this report the map that was used at the Conference, the facts exhibited thereon are shown in several of the statistical tables that follow.

(2) The figures for the other dependencies of China (Thibet, Mongolia, and Chinese Turkestan) are not available.

182 in 100,000 in Chekiang. The second highest proportion is in Manchuria, where the number is 182. In the provinces lying west of the coast, you will find the proportion decreasing. In these interior provinces the highest percentage is 48 in 100,000 in Kweichow, and in only one other is it above 40 (*viz.*, in Yunnan, 42). Shansi, Shensi, Hupeh, and Kwangsi range from 30 to 35. In five more provinces (Kiangsi, Anhwei, Honan, Hunan and Szechwan) the figures run from 10 to 19; while the proportion is the smallest in Kansu, where there are only three communicant Christians to every hundred thousand.

It is evident at once that the progress of Christianity has been from the east westward, and that its greatest numerical advances have, for the most part, been in those provinces that have longest been open to missionaries and have the largest missionary forces at work. The most notable exceptions to this rule are in Manchuria, where missionaries have been working only a comparatively short time, and in Yunnan, where there are only 18 foreign missionary men and 35 women, including wives.

Another evidence of growth in the strength of Christianity in China is shown by statistics pertaining to the money contributed by Chinese Christians to the support and extension of the Gospel. (See Table III.)

TABLE III. INCREASE IN CONTRIBUTIONS OF THE CHINESE CHURCHES (PROTESTANT)

	Mexican
1876	\$ 9,571.92 ⁽¹⁾
1889	36,884.54 ⁽²⁾
1906	301,263.00 ⁽³⁾
1912	356,749.00 ⁽⁴⁾

It will be seen that the contributions of the churches have risen from (Mex.) \$9,571.92 in 1876 to (Mex.) \$356,749 in 1912—a thirty-sevenfold increase in gifts as compared with less than a sixteenfold increase in membership during the same period. It is gratifying to find that the per capita contributions of the Chinese Christians have steadily increased: 71 cents (Mex.) for each member in 1876; 99 cents (Mex.) in 1889, and \$1.23 (Mex.) in 1912. These facts are an indication of healthy development and show that the Chinese Church is becoming steadily more indigenous.

We are now ready to study some of the Christian forces that have been at work producing this wonderful growth in numerical and financial strength. Let me first call attention to the steady increase in the number of missionaries. (See Table IV.)

⁽¹⁾ From "Records of the Missionary Conference held at Shanghai in 1877," p. 485, a.

⁽²⁾ From "Records of the Missionary Conference held at Shanghai in 1890," p. 735.

⁽³⁾ From "Records of the Missionary Conference held at Shanghai in 1907," p. 782.

⁽⁴⁾ From figures contained in Cochrane's "Survey of the Missionary Occupation of China," 1913, and tabulated by D. W. Lyon.

TABLE IV. GROWTH IN NUMBER OF PROTESTANT FOREIGN MISSIONARIES IN CHINA

Year	Men	Wives	Unmarried Women	Totals
1876 (1)	238	172	63	473
1889 (2)	589	391	316	1296
1906 (3)	1443	1038	964	3445
1912 (4)	1932	1401	1361	4694

From this chart it will be seen that in forty-two years' time the increase in the number of foreign missionaries in China has been tenfold; fewer than 500 in 1876, and nearly 5,000 in 1912. In passing, it is of interest to note that whereas the increase during this period in the number of married and unmarried male missionaries has in each case been only a little more than eightfold, the number of unmarried women has grown nearly twenty-twofold, until now there are almost as many unmarried women missionaries in China as there are wives of missionaries: a splendid illustration of the new woman devoting her larger liberty to the highest of callings!

But the growth in the number of foreign missionaries, encouraging as it has been, is not the most hopeful fact regarding the forces at work. Look at this next chart. (See Table V.)

TABLE V. GROWTH IN NUMBER OF CHINESE CHRISTIAN WORKERS

Year	Ordained Preachers	Unordained Preachers	Total Preachers	Bible Women	Grand Totals
1876 (5)	73	596	669	92	761
1889 (6)	211	1266	1477	180	1657
1906 (7)	345	5722	6067	887	6954
1912 (8)	690	6547	7237	1258	8495

Thus, the increase in the working staff of the Chinese Churches during these forty-two years has been from 761 to 8,495, or elevenfold! Surely this fact has had much to do with making possible the facts set forth in Tables I and III: if the number of Chinese preachers and Bible women had not increased elevenfold it is very improbable that we should have had a fifteenfold multiplication in the number of communicant Christians in the same period, or a thirty-sevenfold growth in Chinese contributions.

Let us now notice the red and the black figures on the map. The red ones show the number of Chinese Christian workers in each province, and the black ones indicate the number of foreign missionaries. Here they are. (For these statistics see Table VI).

(1) From "Records of the Missionary Conference at Shanghai in 1877," p. 487.

(2) From "Records of the Missionary Conference at Shanghai in 1890," p. 735.

(3) From "Records of the Missionary Conference at Shanghai in 1907," p. 782.

(4) From figures contained in Cochrane's "Survey of the Missionary Occupation of China," 1913, and tabulated by D. W. Lyon.

(5) From "Records of the Missionary Conference held at Shanghai in 1877," p. 485, a.

(6) From "Records of the Missionary Conference held at Shanghai in 1890," p. 735.

(7) From "Records of the Missionary Conference held at Shanghai in 1907," p. 785.

(8) From figures contained in Cochrane's "Survey of the Missionary Occupation of China," 1913, and tabulated by D. W. Lyon; the number of ordained preachers being estimated according to the proportion that obtained in 1909, as given in the "World Atlas of Christian Missions."

TABLE VI. DISTRIBUTION OF PROTESTANT CHINESE
CHRISTIAN WORKERS AND FOREIGN MISSIONARIES
IN CHINA IN 1912

Name of Province China Proper	Number of Chi- nese Preachers, ordained and unordained	Number of Chinese Bible Women	Number of Foreign Mis- sionary Men	Number of Foreign Mis- sionary Women, including Wives
Anhui	129	12	50	72
Chekiang	647	114	125	201
Chihli	537	111	150	194
Fukien	1400	458	117	278
Honan	219	32	97	142
Hunan	319	22	116	144
Hupei	361	64	141	171
Kansu	24	8	18	35
Kiangsi	134	39	63	126
Kiangsu	414	52	237	352
Kwangsi	52	12	20	25
Kwangtung	1042	185	254	298
Kweichow	23	5	13	16
Shansi	214	25	80	99
Shantung	804	51	148	193
Shensi	119	16	42	57
Szechwan	358	50	193	256
Yunnan	38	2	22	22
Manchuria ⁽¹⁾	403		54	70
Totals ..	7237	1258	1940	2751

Looking at the red figures (the first two columns in Table VI), you will notice that there are eight provinces that have more than 350 Chinese preachers and more than 50 Bible women each. Two of these have each more than 1,000 Chinese preachers (Fukien and Kwangtung); three others have each more than 500 (Shantung, Chekiang, and Chihli); one has more than 400 (Kiangsu); while the remaining two have more than 350 each (Hupei and Szechwan).

Looking at the black figures (the last two columns in Table VI), you will see that the same eight provinces stand highest in the number of foreign missionaries, ranging from a total (men and women, including wives) of 312 to a total of 589 to each province. Two provinces have each more than 200 male foreign missionaries (Kwangtung and Kiangsu); four have more than 140 each (Szechwan, Chihli, Shantung, and Hupei); the remaining two have more than 115 each (Chekiang and Fukien).

At this point it is instructive to turn back to our second chart (see Table II), and to note that the very same eight provinces as these we have just been noting have also the largest number of communicant Protestant Christians. Two of them have more than 28,000 communicants each (Kwangtung and Fukien); two have more than 20,000 each (Shantung and Chekiang); two others have more than 10,000 each (Chihli and Hupei); while the remaining two have more than 6,000 each (Kiangsu and Szechwan).

In general, therefore, the number of communicants hold a direct proportion to the number of foreign missionaries and Chinese preachers. It is to be noted, however, that the province of Kiangsu, which, chiefly for executive and administrative reasons, stands sec-

(1) The figures for the other dependencies of China (Tibet, Mongolia, and Chinese Turkestan) are not available.

ond in the number of its foreign missionaries, ranks sixth in the number of its Chinese preachers and seventh in the number of its communicant Christians. Szechwan, too, because of its size, has a comparatively large number of foreign missionaries, ranking third in this respect; but as the missionaries have been at work a shorter time there than in the other provinces under review, Szechwan stands eighth in the number of Chinese preachers, and also eighth in the number of communicant Christians. Fukien, on the other hand, stands eighth in the number of foreign missionaries, but since it is first in the number of Chinese preachers, we are not surprised to find it second in the number of its communicant Christians.

We may conclude, therefore, that where, for any reason, there is a divergence from the normal in the ratio of foreign missionaries to Chinese preachers, the number of Christians will adhere more closely to the proportion expressed by the number of Chinese preachers than to that of the number of foreign missionaries. In other words, where the work of the missionaries has not resulted in a large number of Chinese preachers we may expect to find the number of communicant Christians also comparatively small. What better proof do we need of the pivotal place held by the Chinese preachers in China's evangelization?

We ought perhaps to pause long enough here to receive an impression regarding the magnitude of the unfinished task. In the Province of Chekiang, where our second chart (Table II) shows us that we have the largest proportion of communicant Christians (182 to every 100,000), there are still only 56 communicant Christians and one Chinese preacher for every 30,581 people. In Fukien each Chinese preacher has on the average a parish of 47,800 people, among whom there are in all but 57 communicant Christians. Even in Kwangtung, where the proportion is better, there is but one Chinese preacher for every 16,340 of the population, in the work of winning whom he has the help of but eighteen other communicant Christians. Truly, "the fields are white to the harvest, and the laborers are few."

The solution of the problem that is before us, therefore, lies in praying for more laborers. In America we have come to regard the colleges as the chief source of supply for leaders in Christian work, at home and abroad. It is this very fact that led the founders of the Volunteer Movement for Foreign Missions, under whose auspices we are met, to make this from the outset a *student* movement. In China there are, as in America, two classes of educational institutions to which we may look: the government schools, and the Christian schools. Let me now call your attention to this interesting chart (see Table VII):

TABLE VII. GROWTH IN NUMBER OF PUPILS IN CHINESE SCHOOLS HAVING GOVERNMENT RECOGNITION⁽¹⁾

1902	1,274
1903	31,378
1904	102,767
1905	200,401
1906	547,064
1907	921,020
1908	1,301,168
1909	1,625,534

It is surely gratifying to everyone who loves China to note the rapid development in facilities for education under government auspices. The statistics before us are not sufficiently analyzed to enable us to know how many students are already in the higher educational institutions. But for our present purpose it is not necessary that we should know. When we recall the facts related by Mr. Sherwood Eddy in Convention Hall, that less than a year ago more than 70,000 Chinese Government students listened attentively to the Gospel message as presented by himself and Dr. Mott, and that 7,000 of these took the threefold pledge to study the Bible, pray to God, and follow the light of truth as far as it might lead, and that already more than twelve per cent. of these 7,000 have shown their sincerity and perseverance of purpose by coming to the definite decision which has led them to unite with some Christian Church—when we recall these facts, how can we fail to make use of our consecrated imaginations and picture to ourselves the multitude of Government students who, sooner or later, will offer themselves gladly to the service of Jesus and the proclamation of His saving truth?

Let us now turn to the statistics of Christian Education in China (Table VIII).

TABLE VIII. GROWTH IN NUMBER OF STUDENTS IN MISSION SCHOOLS IN CHINA

Year	Male		Female		Totals
	Boarding	Day	Boarding	Day	
1876 ⁽²⁾	883	2,991	794	1,307	5,975
1906 ⁽³⁾	12,376	35,378	2,761	7,168	57,683
1909 ⁽⁴⁾	14,061	21,545	7,642	8,452	51,700

For meeting the emergencies of the near future the Chinese Church has no riper field in which to recruit her officers than these very mission-schools. It is in these schools that she will find the largest number of immediately available and well-equipped Christian preachers and lay workers. May we not confidently expect that a relatively high percentage of the 14,061 young men in mission boarding-schools will enter the service of the Chinese Church, and that an equally large proportion of the 7,642 young women who are receiving similar training will become leaders in the manifold activities of the Church?

⁽¹⁾ Translated by Dr. P. W. Kuo from the Third Year-Book, issued by the Central Board of Education of China, 1910.

⁽²⁾ From "Records of Missionary Conference at Shanghai, 1877," p. 485 a.

⁽³⁾ From "Records of Missionary Conference at Shanghai, 1907," p. 783.

⁽⁴⁾ From "World Atlas of Christian Missions," 1910, p. 104 (not including "Unclassified Schools").

Other speakers will emphasize the place which such students as yourselves, who have gone away from your home-land for your higher education, must hold in China's evangelization. Suffice it now reiterate the obligation that rests upon us at this time and hereafter to concentrate our prayers and our persuasions on the student class; for it is from their ranks that the Chinese Church must draw the majority of her leaders.

We have reviewed the progress of Christianity in China, and have seen something of its present status; we have even peeped into the future with its problems, possibilities, and inevitable responsibilities. But, after all, the whole matter becomes personal; we must realize that the best way in which to relate the past to the future is by devoting ourselves sincerely and unreservedly to finding our own individual places in China's evangelization.

THE MISSIONARY IN CHINA AS AN EDUCATIONIST

THE REVEREND JOHN W. CLINE, D. D., SOOCHOW

THIS Volunteer Convention is a magnificent inspiration, but to many of us a very large factor in the inspiration comes from this splendid Chinese delegation. The first view I had of you in the Convention Hall moved me deeply, as I thought of the tremendous significance of it all to China—your presence here, and the conditions that made your presence possible.

I am sure all of us feel that China ought to have the very best that the world can give. We should be very poor students of the situation if we did not think China altogether worthy of this, remembering her past or thinking of the possibilities of her future.

We shall agree without doubt that the best thing we could possibly do for China would be to help plant Christianity effectively in the life of her people, which would mean to render the Christian conception of life, the best and richest conception of it, operative in all departments of life among the whole people. The Christian Church has been wise in her method of propaganda of the Gospel in China in not going there simply to heal or simply to teach, or simply to preach, but in trying to express the comprehensive relation of the Gospel to all men and to the whole man—the wholeness of it. The several methods of modern missionary operation are in no sense water-tight compartments, each standing over against the others, and each expressing a result complete in itself; they are simply methods of operation—the application of the Gospel to a people in such a way that its comprehensive benefits may be realized.

We believe it has been wise to project Christian educational institutions in China. The reverence of China in the past for learning

and for the teacher has furnished an approach to the minds of the people at once easy and intelligible. It would have been a disastrous pity to disregard this, for if the education of the past has had its defects, it has nevertheless been powerful in affecting the ideals of the people.

The work of Christian education has been able to express Christianity along lines that controlled the nation's thinking and could hope to settle deep conviction where conviction could find its largest expression. In that way we could hope that the truth would reach the consciousness of the people and typify its life. An authority high in the Roman Church has been reported as deprecating the comparative failure his Church has made in comprehending this truth and the consequent loss of permanency in its hold on the people as a whole. This was brought out in contrast to the course pursued by Protestant missions in China.

We are strong in our confidence that the work of Christian education in China results in a fuller Christian life for that country. It is no end in itself, but it serves to express the application of the Gospel to men. With the exhibits of this Conference before us, showing the work already done and the largeness of the field for future efforts, we should have strong faith in the results of all these efforts.

It is not a work of destruction, but an effort to help to conserve all the good and build up that which is still better. Not to destroy, but to fulfil is our attitude to all truth. So the attitude of Christian education in China to State institutions is in not the slightest degree antagonistic. We pray and we labor that they may increase in number and efficiency. We desire to coöperate in every possible way in all honesty and frankness in realizing the result. The better they are, the better we shall be able to do our work. The fields ought not to be mutually exclusive. We believe we shall be able to furnish to the national scheme real service in standardization along many lines and we crave a community of effort in this great work. We desire not to patronize, but to serve.

This is already being done in various ways: in coöperation and affiliation in various student activities, and in organization of educational associations. This ought to prove to be the beginning only. We fully understand that China's evangelization must be accomplished by the Chinese people. It must be typified by Christian institutions of education, by ministers and by social workers, and by men in all walks of life who live and work with the Christian conception of life. The people's life must be standardized by Christian truth, so that it shall be Christian. Hence we must do our utmost—Christian educators, Chinese and non-Chinese—to develop not simply this ideal, but the men and women who can make it effective. This affects all good work, the work of the ministry and of the laity. This is our aim in all our Christian institutions, and

not simply in the one in Soochow that I am privileged to represent.

The great encouragement in this work is the increasing number of our best young men and young women who have caught the mastering conception of fellowship in service. We are realizing a higher grade in the Chinese ministry and we are turning out an average of well-equipped men and women to serve China in building up the Christian life. We crave the coöperation in effort and sympathy of you who will be so highly privileged among your people. May it be that we shall all serve, and serve together.

THE MISSIONARY IN CHINA AS AN EVANGELIST

THE REVEREND ABRAM E. CORY, CHINA

IN UNDERTAKING to speak on the missionary as an evangelist, I want to bring to your attention the new construction put on the word "evangelist." When I went to China, we thought of a man who said he was going to take up evangelistic work as doing the preaching himself. That was practically the full meaning of "evangelist" at that date, but it has come, I think, to have a very different meaning. No missionary in China ought to lose the passion for winning souls, but I believe his chief task is to make roads for the Chinese workers to travel over later. I want to make clear this distinction, and this conviction, that the missionary who is to be useful in China should so understand his task: he is making roads; he is simply a John the Baptist, preparing the way for the Chinese preachers and leaders who are to follow.

I want to make clear the fact that the division into educational, medical, literary and evangelistic work, has been one of the most misleading divisions ever used. Professor Cline is just as much of an evangelist as I am, or as is any man who gives himself to the work of preaching in China. Any man who goes as a missionary to China should have the conviction that his task is evangelization. It matters not what special work he has responsibility for, he is to win souls.

Then, it is given this foreign missionary to be a "road-maker," or a trainer of evangelists. I think we need not raise a distinction now between American and Chinese. The distinction is largely one of training. The man to whom the larger training has been given is the one qualified to go into China, and lead the people to know the word of God, the Bible. Know God's Word! If I have any one thought of what is involved in becoming a Christian leader, or a winner of souls, it is to know God's Word.

I think one of the greatest offices, one of the greatest privileges, of a man who goes to China as a missionary or Christian leader is

to be a teacher of prayer. We ought to know that one of the greatest works of the man who goes into China is not only to win men for Jesus Christ, but to have continued communion with Jesus Christ in every way.

In conclusion, I want to emphasize another word, and that is: the missionary as a leader. If I am a mind-reader this afternoon, I dare say that when we come to talk of missionaries as leaders, unconsciously the bristles rise on our backs! We say, "Why do we need foreign leaders?" Here again, we have not had the right understanding regarding leadership in that land. There is a great difference between the leader and the "boss." I want you to know that the only way the leader in China, be he foreign or be he Chinese, can lead, is by being so deeply in sympathy with the Christ-life, and by having such a passion for winning souls, as will keep him a step in advance of his work. It is not a question of class or of race; it is a question of the desire to give ourselves for the seeking and saving of the lost.

THE OBJECTIVE OF THE MISSIONARY IN CHINA

THE REVEREND WILLIAM NESBIT BREWSTER, D. D., CHINA

A CONCRETE church in any land must be indigenous. Here are little pot-plants that are called "palms." In Singapore twenty-five years ago I got a pain in the back of my neck trying to see the tops of palms towering a hundred feet in the air. These cost more than those; but these have no cocoanuts. They are just to look at. These are exotics; those were indigenous.

Some people think "once exotic, always exotic." That depends. I have seen Chinese laugh at me for eating sweet potatoes. They said, "Potatoes are poor folks' food." But sweet potatoes were once foreign in China; their name is "foreign tuber." Now these, once exotic, are the most indigenous plants in South China, food for the poorest. We have to renew our American vegetable seeds every year or two in South China, or they do not grow well. Often the seed costs more than the vegetable is worth! If sweet potatoes had to be grown that way, they would be a luxury for the rich, as much as "bird's-nest soup." Our work as foreign missionaries is to bring the seed, and to cultivate it, that it may take to the soil like sweet potatoes and become the commonest thing in the country, that every man, woman, and child may "all eat and be filled."

An indigenous Church will be a union of the various foreign bodies into one self-governing "Church of Christ in China." We cannot get union by one Church absorbing another. In our Hinghwa Mission we have had a corner which is Amoy-speaking. We have

tried for years to persuade our Methodists there to become Presbyterians, because the Presbyterians are located where that dialect is used and can take care of the work better than we. But our people will not listen to it. They say, "We will go with these Presbyterians into a union Church of Christ in China; but we object to being swallowed."

Some may object, "The Church should first be self-supporting before being allowed to be self-governing." But let a Church be self-governing and it will much more rapidly become self-supporting. The wealthy woman who has a child of her own will gladly perform for it the most menial tasks; but offer her a thousand dollars a month to take care of another woman's child, and she will feel insulted. We cannot reasonably expect Chinese Christians to make great sacrifices to lighten the burden of the foreign Missionary Society; but when the Church is their own they will go to any possible length of needful service.

But what of the foreigners? Well, our business is to make ourselves unnecessary as soon as possible. The truth is, if we have that spirit, we shall be welcomed the longer.

There are dangers in all this. You young people need to beware lest you get the idea that because you know more about some things than most of the Chinese people of your acquaintance, you have no need of instruction from foreigners. The wisest man is the one who is glad to learn from anybody that can teach him. The foreign missionary and the Chinese Christian can work together to mutual advantage for many years to come, if each is the pupil of the other, as well as each the other's teacher; for each knows a great deal that the other ought to learn. In this relationship the foreigner will help, not hinder, the establishment of the Chinese indigenous Church.

The greatest of all needs in this work is that the best-equipped young men and women of China will give their lives to the Christianization of their own people. We have seen here by this map and these charts that there are provinces that are fairly well occupied, with more than one thousand Chinese evangelists, while other provinces have almost none. It is a part of your great task to go to these new fields and carry the Gospel to every part. This pioneer work must be done by the ablest men, as well as the most zealous. In the Revolution there were bands of young men called "dare-to-die" companies. What kind of soldier is he who does not "dare to die"? This is a greater warfare than the Revolution. It calls for greater sacrifice. It offers higher rewards. This conquest for the cross appeals for the "dare-to-die" men to enlist to-day. There can be no indigenous, conquering Church in China until we have that kind of Chinese leadership in large numbers. We expect it of you.

THE CHINESE CHRISTIAN CHURCH

TIEN LU LI, M.A., PEKING

WHAT IS the justification of the Chinese Independent Christian Church? some one would ask. The answer would be that the Independent Church is nothing more than an inevitable upshot of natural evolution, and a resultant of the process of time. A baby at first is carried around in his mother's arms, then we see him toddle by her side. Then he stands alone, walks by himself; he goes fast, he runs faster than his mother, and at last he lends a helping hand to his parent in her old age. This is not intended as a reflection on the mother Church by implying that she is drifting fast to a stage of decline.

But the time has come, if the Chinese Christians are to be a dynamic power and an active factor in the evangelization of China, to realize that they can be so only when the Chinese Christian Church is independent of all missionary denominations. If we wish to hasten the day that the majority of the Chinese population may be reached by salvation through the Gospel, we should remember that the Chinese Christian Church is the only organization under which all the people, high and low, can be approached. As missionaries are more or less handicapped by our language, our customs, and our usages, therefore the greater part of the evangelistic work in China must rest upon the shoulders of the Christian Chinese. All the way through, this has been the policy of the mother Church; and the object at which its people have been aiming. Moreover, if there should be in China a Church Union, instead of 250 or more denominations antagonistic toward one another, this union can be brought about only under the name of the Chinese Christian Church.

Though not without wind and storm, yet finally, the Chinese Christian Church has come to a realization that not by a revolution against the mother Church, but with her consent and approval, can it realize its fullest development. To show the affectionate feeling of our mother Church toward the new Church, I can do no better than to quote Dr. W. A. P. Martin's phrase, which he used more than once in addressing a great congregation of Chinese Christians, —the words of John the Baptist: "He must increase, but I must decrease."

The Chinese Christian Church has already been established in several places in China that I know of. There is the Shanghai Chinese Christian Church, of which the Reverend Yu Kuo Chen is the pastor; the Chinese Christian Church in Tientsin, of which the Reverend Liu Kuang Ching is the pastor; the Chinese Christian Church in Peking, of which the Reverend Meng Chi Tseng is the pastor. This movement has been organized since 1900, and success has already favored us with her encouraging smiles. But whether this new-born organization is predestined to short life or longevity still remains a problem for us as warm-hearted Chinese to solve.

Two things are indispensable to an organization if it is intended to exist or prosper. They are activity and subsistence; in other words, men and means. The most important part of the former is the guiding activity embodied in the person of the leader, and the most essential features of the latter resolve into the one-and-all element of finance.

In order to make the first subject more explicit, let us discuss the matter of leaders under two different phases. First, What kind of leaders do we need? Secondly, How can we get them?

Take those pastors of the Chinese Christian Churches I have just mentioned, and recount their history briefly, and we shall know what we need from what we have. Who is this Pastor Yu of Shanghai? Three years ago he was the leader of the campaign for presenting three Bibles to the Prince Regent, the Emperor Hsuan Tung, and his mother Fu Chin (costing \$700 Mex. each). Who is the Reverend Meng Chi Tseng? He is a graduate of the Tung Chow College, near Peking, and has been for several years a well-known and most-beloved pastor at Pao-tingfu, where he was a secretary of the Sunday-school Union, helping Dr. Tewksbury in translating Sunday-school books. Who is the Reverend Liu of Tientsin? He studied in Peking University and was graduated at the head of his class. He has been three years pastor in the Asbury Church of the Methodist Mission in Peking? He is the author of the book entitled "Concordance of the Major and Minor Prophets." It is no exaggeration to say that the Chinese Christian Church has the very cream of Chinese Christian scholars, and the flower of the Chinese ministry. We need the very best for the Chinese Church. By the best I mean those that have had a thorough education and have a sound and orthodox opinion of the Christian doctrine; strong in initiative, yet slow in decision; deliberate, but not irresolute; patient and long-suffering; emitting inspiration and encouragement to the disheartened, yet never disheartened themselves; and yielding unreservedly their whole being to God and trusting Him for wisdom and strength. Such are the men we need as leaders of the Chinese Christian Church.

How can we get such leaders?

1. By seeking for those that are well prepared or qualified for

the present, getting them to join the Chinese Christian Church, and employing them in substantial work if possible.

2. By paying a good salary—I mean an amount necessary for a decent living as a minister of a congregation.

3. By coöperating with the mission-schools in educating those inclined toward entering the ministry.

4. By getting them from among the Chinese students who are studying abroad.

In the matter of finance, let us make a few inquiries. What is the present condition of the Church contributions among the Chinese Christians? By looking over the statistics⁽¹⁾ of the missions in China we can have some idea of how the Christians are doing in our country:

	1910	1911	1912
Members and Probationers	\$278,628	\$287,809	\$324,809
Contributions	298,687	297,976	320,900
Congregations			2,995

Take, for instance, the Peking Methodist Church: Three years ago three fourths of the forty dollars of our pastor's salary was given by the missionaries of that congregation, while the native Christians gave only one fourth of it. After 1911 the missionaries reduced their contributions to one fourth and the native Christians increased theirs to three fourths. As a result of a further increase the Methodist Church in Peking is now paying the salary of an assistant pastor besides the fixed salary of the regular pastor.

How much money do we need to run a Church? For every Church in China to-day we need annually \$360 for the average salary of the pastor. The rent of a house of worship would average \$360. (The building of a church to hold one hundred people would usually cost \$1,000, including furniture; but for the present it is always a money-saving policy to rent a house rather than build one.) Totally, it would not exceed \$800, allowing nearly \$100 for running expenses. This is the maximum calculation. Sometimes the total would not cost more than \$300 in many places.

How can we raise the money?

1. By subscriptions from rich friends. For instance, Mr. Chang Po Ling, the founder of the Chinese Christian Church in Tientsin got for that Church three thousand dollars last year from the subscriptions of his personal friends and some local officials.

2. By regular contributions, weekly, monthly, or yearly. From the statistics we have seen that the average contribution for each member is one dollar a year. We have now about 300,000 members and 3,000 congregations. If we can double the amount each member gives toward the support of the Church, then 100 members of each congregation will give \$200 a year, which is a fairly good salary for most country preachers.

3. By special contributions for special undertakings.

(1) Compare Table I, on p. 20, and Table III, on p. 22.

RELIGIOUS EDUCATION

H. J. FEI, B.A., TUNGCHOW

OF ALL the problems of the future Church of China that of national religious education seems to me to be the most important and most fundamental. For, in the first place, it is the religious life of the individual members that is to make the Church in the end; and, in the second place, it is religious education that possesses the greatest, closest, and most direct force for molding this religious life.

Organization, administration, evangelization, philanthropy, finance, membership, and many other problems of the same nature, are either the means for which religious life is the end, or the branches of which religious life is the root. Some of them are Church problems, the solution of which has not the least value unless it is for the purpose of establishing religious life on a firmer basis, and some are problems a solution of which is possible only after our religious life is firmly established. In a word, the religious life of the individual members of the Church is the center, the essence, the life, and the very soul of the Church, and, therefore, the problem of religious education, which has the greatest control over it, is also the most important problem of the Church.

But do we have adequate religious education in our churches now? We have conferences, meetings, conventions, services, and other forms of religious gatherings, but they are mainly devotional and very little educational. Of course, we have also Bible-classes and Sunday-schools, which are primarily for the purpose of religious education; but none of them is equal to the task, nor are all of them combined. Students are ill classified; teachers are either poorly trained or not trained at all; text-books are not well selected, and the whole organization, arrangement, management and direction are not adapted to the need. But how unfortunate, and what a shame it is, that, whereas we have done so much in hundreds of schools, high and low, public and private, for the teaching of geography, arithmetic, story-telling, playing, singing, and money-making, we are still far behind in our effort for the teaching of the Bible, the best of all books, and the best of all science, art, music, and history! In other words, we have utterly failed to do our full share toward the development of this all-important phase of life, and our

failure is all the greater if measured by the amount of energy we have spent for the minor things of life.

The problem that is most urgently and most immediately confronting us, then, is how to revolutionize, reorganize and improve the existing system of religious education, in order to lay a true foundation in the young, the old, and every other member of the Church. But at this Convention we can do no more than merely raise the question, leaving it to be answered in the near future. And while collectively all of us present will be responsible for finding the answer, each one individually, to be very sure, is more responsible for the work than many Christian men and women at home in China combined.

THE CHINESE YOUNG MEN'S CHRISTIAN ASSOCIATION AS A FORCE

Y. T. CHIU, CANTON

THE Chinese Young Men's Christian Association has done excellent work during recent years. It is progressing rapidly, and people at home begin to see the important things it is doing toward making China a civilized Christian nation. Let us now consider some of the things the Chinese Young Men's Christian Association has done.

In the first place, it helps the Churches to unite. It encourages associate members to become active, thus increasing the membership of the different Churches. The Bible-classes and occasional lectures on religious topics give opportunities to the spiritual awakening of such people as do not know Christ, and also of those that are Christian only in name.

Secondly, it leads young men into the right kind of life, and gradually develops growth of strong Christian character. As young people are sometimes tempted to do wrong when their minds are unoccupied, or when they are at leisure and do not know the right way to spend their time, they are apt to get into bad company. Not only do they waste their time and money, but they also abuse their bodies and ruin their minds. But in the Association building they can share in wholesome play, and learn how to make their bodies and minds strong.

Thirdly, it gives the opportunity for both Christian and non-Christian people to come together and become good friends. Here, personal work can be done. As it is the duty of every Christian to show friendship to those who are not Christians, he should do his best to help them and do what he can for them, making them understand that the best and most helpful friend we can have is Jesus Christ.

Fourthly, it affords the people a good Christian influence and helps them to understand that without the spirit of Christ the Association would not have accomplished so many things for the benefit of the people.

From these facts we see that the Chinese Young Men's Christian Association is not only supplying the young their spiritual needs, but is also paying attention to the care of their bodies and the development of their minds. To make the body strong and healthy is very essential, for it is the "temple of the Holy Spirit." So we earnestly hope that all students expecting to return from America will do their best to help the Chinese Young Men's Christian Association.

OUR UNPRECEDENTED OPPORTUNITY AND RESPONSIBILITY

WING KWONG CHUNG, LL.D., CANTON

WITH the various charts before us showing the growth of Christianity and the amount of work yet to be done in order to establish the Kingdom of God in our country, we all ought to feel encouraged to move onward with the banner of Christ. It offers encouragement, opportunity, and enthusiasm. One thing I regret to mention, by way of passing, is that not a few missionaries returning from China present not the favorable features, as shown here, but lay exaggerated emphasis upon the loathsome and miserable conditions of China before the American public. As a result, both the Chinese students in this country and the American friends who are interested in the welfare of our country are greatly discouraged. We have the comfort, however, that an excellent report like this overweighs the minor misrepresented one.

It is natural that our Republic, being in its cradle stage, especially under the present situation, should face many difficulties and countless discouragements. Students would undoubtedly meet with the same upon their assuming responsibilities in China. But let us ever remember that hard time is good time and hard work is good work. And religious work is the best and most honorable kind of work that anyone can undertake.

With the exception of (Chinese) Turkestan, Mongolia, and Tibet, China, in time past, never has had a regular and properly recognized religion. Even the so-called religions, such as Taoism, Buddhism, and Mohammedanism, lost their original influence and power in China on becoming mixed with the idolatry. The false religious leaders need not be considered. But even the true leaders at their best have been, and still are, mere hermits—that is, they have been and are out of all connection with the secular world.

Within the last decade many Confucian scholars have been trying to establish Confucianism as a religion. Although this movement does not help the people as a whole better to understand or follow the teachings of Confucius, yet it has impressed them with the necessity of having some kind of religion. Still more recently has there been the movement of trying to have Confucianism made a State religion in China by a few self-recognizing Confucian advocates. But the majority of the educated class who embrace modern ideas have given it a strong but reasonable attack, and immediate but peaceful suppression. Hence, it is evident that the idea of religious liberty has sprung up among those Chinese citizens that conceive the true spirit of democracy and the proper function of religion. With the fresh idea of the need of religion, and the indispensable right of religious liberty, we are confronted with the best opportunity for Christian work.

Superstition and idolatry, which have been prevalent among our people, have been largely done away with through the faithful labor and untiring energy of the missionaries and the native Christian workers. Even the student and the teacher will help break them down. Such a task can be easily done. But the most difficult part of Christian work is among the old Confucian scholars, and the educated class, who are either indifferent to religion or atheistic.

To accomplish this successfully, higher education should be encouraged as a means. Up to a few years ago schools were opened by missionaries in our country; but their standard has been more or less primary, and the government and private schools have caught up with them, or have reached even a higher plane than they in educational efficiency. Realizing this situation, higher education has been begun successfully, under the missionary boards, by the Peking University in the North, the Canton Christian College in the South, and St. John's University, lying between the two.

The purpose of these high institutions is not merely to produce Christian followers, but mainly and primarily to produce Christian leaders. For the vastness of the country and the overwhelming mass of the people call urgently for an unceasing supply of strong leaders. Fellow students, you are the privileged class, hence your responsibilities are greater. This Convention prepares future Christian leaders for the missionary field. It prepares you also to be leaders of leaders in our native land. This is a golden opportunity, and let no one present overlook it. I hope that our students present, on their return to China, will serve out the purpose of this Convention.

WHAT FACTORS ARE DOING THE MOST TO CHRISTIANIZE AMERICA?

THE HONORABLE HENRY B. F. MACFARLAND, WASHINGTON, D. C.

NEXT to the satisfaction of going to China, where I have wanted to go these many years, is that of seeing you all here. I cannot help thinking of the advantage you have over me in several ways. In the first place, I never was able to go to college. My father died when I was about to enter Princeton. You, I am told, one thousand in all, are in colleges and universities. Then, I never have crossed the Pacific Ocean. You have done so. You speak more than one language, and I speak only one. I wish that I could speak Chinese; then I should look forward to my visit to China with even more pleasure than now.

I think that one of the factors that is helping to Christianize America is the presence of men and women like yourselves from other countries, who have come to our colleges because you believe in our ideals and also in such institutions as are trying to put them in practice. You Christian students from other countries teach us in turn the value of our religion. You remind us of our ideals. You illustrate them to us.

This is called a Christian country, but perhaps some of you friends from across the seas feel that there is a great difference between professed faith and actual living in our country. You see many un-Christian men and women and even many professing Christians who do not live their religion. But remember that this country, like your own, is to be judged not by its worst, but its best; by those who most nearly meet the national ideals. It is good for us that your unspoken appeal to us to put our creed into deeds stirs us to discontent with ourselves; it makes us feel, too, in view of what has been given to us, the sentiment of *noblesse oblige*. It stirs us like the recent awakening of the conscience of this country, and especially of the Christian Church, to our shortcomings; especially in the sin of unbelief and the sin of selfishness. It is hopeful for us that we have had in recent years such an awakening, and that we are actually facing our sins and our needs with a strong desire to be different. Your silent appeal by your presence, seeking the best knowledge we have, puts us on honor to be the best we know.

Of course, the Church universal and its different agencies are the greatest factor in Christianizing America. Take its operation

through the Associations in the colleges of the United States and Canada, represented in this great Kansas City Convention. Consider that nothing else would bring together the representatives of all these institutions, including some of the very flower of their students. Is it not hopeful for both countries, and for the whole world, that such young men and women, soon to take the place of those who are now most active in the Church and the State, should be sitting together in unity of spirit and purpose to carry out the ideals of Christian America? The possibilities of the Christian religion rose before our eyes as we looked out on those five thousand students responding to the impressive appeals made to them from the platform. By their lives in their colleges, by their lives in business and civic affairs, those who remain in this country and Canada will powerfully affect the common life and hasten its Christianization.

We who are older cannot help regretting that we cannot be student volunteers. I was so unfortunate as to be too young to be a soldier in the Civil War, since I was born in 1861, and now I am unfortunate in being too old to be a student volunteer and take a part at the front in the holy war waging throughout the world. What an honor it would have been to be the first national secretary of the Young Men's Christian Association in China, that great and mighty country, like Mr. D. Willard Lyon! But we older people who cannot go to the front can, like those who had to remain at home during the Civil War (and that was the hardest trial of all for patriots), act as quartermasters and commissaries to equip and send forward the recruits for the firing-line.

There is one office which we can all fill, whether young or old, at the front or at the rear, and fortunately that is the greatest and most useful of all. It is that of intercessor, of which we were reminded this morning by Dr. Horton. Nothing that the individual can do to Christianize America or any other country is so important as the exercise of this office. Of course, it cannot be effective if a man is not fit to exercise it. But if he is, there is no limit to its scope or effect. And the shut-in, the helpless, and the poor can bring to pass mighty results.

I suppose you will agree that prayer is the greatest means that the Church can use in its efforts, either here or anywhere else. It is on that that we must depend and to that that we must encourage one another to resort. When we speak of the Church at work in all its many ways as the greatest factor in Christianizing America or the world, we must always add that it is only because of whatever it may have of the Spirit and, therefore, the power of God Himself. Without Him nothing is possible; with Him nothing is impossible.

Before I leave for another meeting, let me tell you that I am deeply grateful for the opportunity of spending these few minutes

with you. It is a great satisfaction to all Christian Americans that our country has treated China, for the most part, with justice and friendliness—that is to say, in a Christian spirit. It gratified us that ours was the first country, through our President and our Secretary of State, to give governmental recognition to your new republic. We are proud of men like President Wilson and Secretary Bryan, and I must mention also Secretary John Hay, whose golden-rule policy not only kept the open door in China, but set us right before the whole world. It is good as we look back to see that we have so little to regret in our dealings with your people, and in looking forward to feel confident that the friendship between the two countries will strengthen as years go by. The Christians of both nations will afford the strongest bond between them. The best tie of all is the tie that binds hearts in Christian love. The fellowship between the Christians of all nations already serves powerfully to maintain peace among the nations, "Peace on earth among men of good-will." And, as their numbers increase in all nations, other countries will be brought closer together in an amity and concord that will make war impossible because they will all be governed by the same Prince of Peace.

WHAT SHALL THE CHINESE STUDENT STUDY TO PREPARE HIM TO HELP IN THE CHRISTIAN- IZATION OF HIS COUNTRY?

PROFESSOR ERNEST D. BURTON, PH. D., CHICAGO

I ASSUME that I am speaking to Chinese students most of whom will not be clergymen when they return to their country, but will engage in various occupations, as teachers, engineers, government officials, etc. But I assume also that those to whom I speak are Christian men who desire to make their lives tell for the welfare of their country through the winning of their countrymen to the acceptance of the religion of Jesus.

Speaking to you from this point of view, I recommend that you govern all your acquisition in this country by these two principles: Get the best that America has to give; get that which will enable you best to serve China on your return home.

There is both good and evil in Western life. Do not learn from us our worst, the existence of which we ourselves deplore, but our best. Of the good things in this country, some will be much more useful to China than others. Acquire while you are here those good things of which China can best make use. Let this thought continually be before you: What *good* things can I acquire while I am

in America that will help me better to promote the *well-being of China* when I return?

But let me be more definite and concrete. For there are two things that above all others commend themselves to me as fulfilling the conditions that I have laid down. They are good—the best we have—and they will contribute mightily to the welfare of China. I mean,

1. The scientific spirit, and
2. The religion of Jesus.

Notice that I say not science, but the scientific spirit. For one may study much science and never acquire the scientific spirit, and one may know little of science in the technical sense and yet be permeated with the scientific spirit. Notice also that I say not the skeptical spirit, which refuses to believe except when absolutely overwhelmed with evidence, but the scientific spirit—the spirit of hospitality to evidence and truth, the eagerness to learn what is true, the thirst for reality, the spirit that asks not what are the oldest opinions, not what are the newest or popular opinions, but what does the evidence show to be true? The Chinese nation needs physical and biological science, and the application of them in the field of technology, medicine, education, and sanitation. But far more it needs the scientific spirit, because it is this spirit that opens the door of the mind to all truth in every realm.

So, also, by the religion of Jesus I mean not a body of doctrine, a set creed, or a fixed ritual, but an attitude of soul—the religion that Jesus lived and taught, the religion which still lives in the world, the greatest force for moral welfare and the uplift of the human race that exists in the world.

How, then, can these things be learned? To gain an understanding of the religion of Jesus, I advise you to study the New Testament. Any good course on the Bible that you can pursue under a good teacher, I advise you to take, but especially to embrace the opportunity to study the life and teachings of Jesus; and whatever courses you take to keep in mind that what you seek is the religion of Jesus.

In addition to any such courses of study, and whether you can get them or not, I advise you to learn what you can about the religion of Jesus from the best living exponents of His religion that you can reach. There is nothing in its way equal to the Gospel story of the life of Christ. But there is a unique value also in the living word of the living man. Only let me emphasize the importance of seeking out the best representatives of the religion you are studying. Find the Christian man who combines in the highest degree intellectual ability, intellectual fairness, openness of mind, and high character; and ask him to tell you what he conceives to be the central, vital elements of the Christian religion. When such

men speak in public, go to hear them, and notice what it is that they treat as central and all-important.

But a religion is to be learned not simply from its sacred books, nor from the testimony and interpretation of its living expounders; it is to be judged and interpreted also from its effects. Therefore, while you are in this country, I advise you to study the institutions in which the religion of Jesus has found expression. See what it has led men to do. Look at the churches, schools, hospitals, the multitudinous organizations for the relief of poverty and suffering that Christian men have founded. I saw in a Chicago morning newspaper recently a partial list of the organizations for the relief of poverty in that city. It filled three columns, and even so did not include scores if not hundreds of philanthropic institutions which are concerned not so much with poverty as with suffering. Not all of these were professedly Christian institutions; few of them were directly connected with Christian Churches, but probably nine tenths were directly or indirectly the product of the religion of Jesus. Study these things while you are in this country, that you may judge of the religion of Jesus by the institutions which it creates. You will find many things that you do not approve, which none of us approves. In the exercise of the scientific spirit you will have to take these into account. But in that same spirit you will have to ask how far these things which you do not approve are the product of the religion of Jesus, and how far they exist in spite of it. If you can afford the time and have the opportunity, I would advise you also to take a course on the social expressions of Christianity.

But if you would arm yourself fully for your work as a Christian when you go back to China, I advise you to make yourselves acquainted not only with the institutions of Christianity, but with the men it has produced. And here, of course, you will choose the men who by their lives and character best represent the religion of Jesus. If you wanted to know whether it would be worth while to introduce the telephone into China, you would not examine the poorest, most out-of-date instrument that you could find. You would wish to see the telephone at its best, to decide whether you wanted it. If you wanted to know whether the use of a certain food would develop health and strength, you would not look at a man who had merely tasted it, but never had made any regular and systematic use of it. If you want to be able to tell your fellow countrymen whether it is worth while to adopt the religion of Jesus, you will wish to know what it can do when men give it the best possible chance. So I advise you to get acquainted with the best Christian you can find, and see what sort of man his religion has made him; then you will be able to say to your countrymen: I know what the religion of Jesus can do when it has a fair chance: I knew Mr. Smith; I knew Mr. Brown.

But again, if you would know the religion of Jesus, you must

learn it by experience. That is the surest test of all; that will give you the right and the ability to speak with the greatest authority. Find out all you can about it, and put it to the test of actual living. Drink in the Spirit of Jesus as you see it in the Gospel and as you see it in the best men you know, and then live it out in your life. Carry your scientific spirit into your religion. Work out the problem in the laboratory of your own soul and life. Do not postpone the experiment until you get back home. You will find that new experiments are to be made there, and you will need the results of those that you can make here.

Does it seem to you that I have been telling you how to gain but one of the two things that I urged you to acquire: that I have said much about the religion of Jesus and nothing about the scientific spirit? In fact, I have been speaking of both at the same time. Every method that I have urged you to use for learning the religion of Jesus is at the same time an exercise in the practice, and for the acquisition of, the scientific spirit. For I have urged you to put the religion to the test of scientific experiment. Moreover, the religion of Jesus is itself permeated with the scientific spirit. However bigoted any of Jesus' followers may have been, they have not in this followed Him. He bade man come and see, test things by their results, and believe what approves itself as true.

It is in this spirit that I would have you deal with His religion, and I am confident that if you do so you will go back to China prepared both to live according to the religion of Jesus yourselves, and to commend it in life and word to your fellow citizens in that great Republic.

THE CALL TO THE MINISTRY

JUNG FANG LI, M.A., SHANTUNG

A MINISTER is neither a chicken-lover nor a figurehead, but an ambassador of God, who takes the place of the Israelitish prophets, of the Jewish priests, and of the Apostles of Jesus Christ. Therefore, the ministry is a high office and the call is a great call.

For convenience, I have divided this subject into two parts: First, How does He call? Secondly, Whom does He call?

I. Does He call in a flame of fire, as when He called Moses, or does He call through a sudden light, as in the case of Paul, or does He call through some other processes? Hereby I suggest a few ways in which the call to the ministry may come in the present day from God to Chinese Christians.

Let us first turn our eyes to the women, who are educated and Christianized to see their freedom and their liberty, their joy and happiness; then to those who are still in darkness, bound by the old

customs, knowing nothing about Jesus Christ and the Christian's God, and caring for nothing beyond daily food and clothing. In a larger sense, they are our mothers and sisters. Their ignorance and miseries seem to me a voice crying, "Come over and help us! We need freedom, liberty, and the love of Christ!"

Secondly, see the children that are called the "second-generation Christians," their home education, and their opportunities. They are pure and happy and surrounded by kind and helpful friends. On the other hand, there are millions of children in China, who possess the same inner light or divine spark, the same instincts, which may be developed, and the same individuality or genius; but they are in a certain evil environment from which they can not separate themselves, for the man and his world are one. May we not prepare a Christian home for these children that they also may be pure and happy?

Thirdly, after the Chinese Republic had been formed, thousands of the educated class turned to the truth. They are willing to learn and they thirst for Christ; at the same time they are like sheep without a shepherd. Their eagerness and sincerity seem to me a call to us to enter the ministry.

2. Whom does He call? He calls neither a man of unwilling heart nor a man who feels unfit for this office. He calls those who have a clear and satisfactory idea of the nature of this sacred calling, which Professor Weidner spoke of as the full internal vocation. It includes, first, a tender love to Christ and the souls He has redeemed; secondly, a deep interest in Divine truth, and, finally, an energy that is prepared to consummate the will of God. These are the qualities a minister requires. This is the type of man our God will call.

Brothers and sisters, I am very much pleased to see so many Chinese students preparing for different lines of work. But I shall not cease praying that we may have more men and women to prepare for the work of the ministry.

THE CALL TO LAY CHRISTIAN WORK

JOHN WONG, SHANGHAI

SINCE the conditions at home do not permit all of us to become ministers of the Church, or to enter the Young Men's or Young Women's Christian Associations as secretaries for life, some of us must be contented to be merely laymen in the Christian work. Personally, I have a great respect for the lay workers; they are more free to express their thoughts and therefore have, in a sense, a larger opportunity to reach the people from all classes. It becomes

evident that any one of us who is a Christian by heart, and who will do Christian deeds irrespective of what position he or she might have entered, is a Christian layman.

Only two conditions need to be touched upon here.

First, these lay workers must be sound in their judgment; for otherwise they might wrongly use their freedom of thought and thus actually hinder Christian works rather than promote them.

Secondly, they must be willing to do what they know to be the best. We are accustomed to see that when it comes to the matter of speaking or of writing, anyone can be as Christ-like as Christ, or as Confucius-like as Confucius himself; but how many are willing to practise what they preach? The lay Christian workers of China must be Christian in deeds, cost what it may, not merely in words or thoughts.

Finally, I deem it to be the supreme duty of the laymen to coöperate with the Church and the Young Men's and Young Women's Christian Associations in all matters, so that the moral and religious foundations of four hundred millions of God's beloved children may be speedily laid and fortified on an immortal and permanent base. Not until then can we call ourselves true Christians.

THE CALL TO THE ASSOCIATION SECRETARYSHIP

KO SENG ZEE, SHANGHAI

WE ARE all well acquainted with the object and aim of the Young Men's Christian Association. The triangle, with the Book of Life for its background, both symbolizes what the Association stands for and points at the source from which it draws its inexhaustible strength and vitality. There is hardly an important city in the world where there is no Young Men's Christian Association. It stands as a lighthouse to young men sailing over the sea of life, where hidden shoals and treacherous rocks abound and heavy gales and destructive storms rage. The activities of the Young Men's Christian Association are so varied that the casual looker-on sometimes does not understand its purpose and function. Yet the Association has a very definite program to which all its activities are intended to contribute. It is the promotion of Christian manhood, bringing to young men the highest ideals of Christian character and leading them to an understanding of the deeper realities of life.

The aim of the first Young Men's Christian Association organized in London in 1844, was to improve the spiritual welfare of certain young men, a purpose which they sought to accomplish by meetings of prayer and Bible study. So it is clear that in the very beginning the movement sought to reach the spiritual nature of young men.

The basis of membership in the Young Men's Christian Associations has been made clear in two great historical deliverances.

1. At the First Intercontinental World's Conference, held in Paris in 1855, the following statement, known as the "Paris Basis," was adopted:

"The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples, in their doctrine and in their life, and to associate their efforts for the extension of His Kingdom among young men."

2. At the Fourteenth North American International Convention, held in Portland, Maine, in 1869, the following resolution, known as the "Evangelical Test," was adopted:

"Resolved, that, as these organizations bear the name of Christian, and profess to be engaged directly in the Saviour's service, so it is clearly their duty to maintain the control and management of all their affairs in the hands of those who profess to love and publicly avow their faith in Jesus the Redeemer as Divine, and who testify their faith by becoming and remaining members of churches held to be Evangelical. And we hold those Churches to be Evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only begotten of the Father, King of kings, and Lord of lords, in whom dwelleth the fullness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in his own body on the tree) as the only name under heaven given among men whereby we must be saved from everlasting punishment and to life eternal."

The "Paris Basis" is a statement, which has repeatedly been reaffirmed, of the essential qualifications an active member should possess, and the objective he should keep in view. The "Evangelical Test" links the Association closely to the Church by leaving with the latter the responsibility for determining whether or not the candidate possesses the essential qualifications.

One of the characteristics which distinguish the Association from the mere social club lies just here: men join clubs for what they can get, men join the Association for what they can give. At the same time it is clear that the educational classes, gymnasium, glee club, and other social advantages offered by the Associations are not merely the means by which men are dragged into Bible classes and Sunday meetings. They are good things in themselves. Men are justified in joining the Association in order to enjoy them and get benefit from them. We are seeking for principles: the principle enunciated here is that the Association exists to-day because it deals with the spiritual nature of young men and furnishes opportunities for giving, rather than getting.

Our work is, therefore, a religious work. Some time ago a

rich man with no interest in religion was asked to contribute to the endowment fund of the International Committee. He declined on the ground that in giving to that department he would be giving to a religious work. His statement was correct. All our work, social, intellectual, physical, is done in order that we may extend His Kingdom among young men.

The young men of the modern city, of the railroad, and other industries, of the army and navy, of the college and of rural communities, form some of the most important fields for effort before the Church. The agency that has been most successful in ministering to the various needs of these largebodies of young men is the Young Men's Christian Association. An Association secretaryship is one of the most inviting fields of labor open to an educated Christian young man.

The adaptability of the Association to different classes of young men is seen from the following list of phases of Association activity:

1. The City Association.
2. The Student Association
3. The Railroad Association
4. The Association for Factory Men
5. The Army Association
6. The Navy Association
7. The Boys' Work
8. The County Work
9. Publication Department
10. Lecture Department

Time does not permit me to go into detail regarding the work of each department, but let me say a word about the opportunities of a city Association, for instance. The man with ability as a speaker will be in great demand for the traveling secretaryship or will find ample opportunities in the local Association. The Bible student will find a field of activity that will absorb all his powers. The student of society who wishes to help his fellow men in a practical way will find in the Young Men's Christian Association an agency for social betterment, which is vitally touching the problems of the employer and the employed, the questions of good citizenship, and the complex problems of modern life. The young man of social gifts can use, in the Young Men's Christian Association, all his ability for influencing men. The young man with business gifts will find a sphere in which all his powers of organization and enterprise will be needed to the utmost. The man with great executive and administrative ability can be the general secretary to supervise the whole Association. These things are only the general work of a city Association. A similar variety of qualifications is demanded in other types of Association work. If we have "captains of industry" among us, here are railroad Associations for them to super-

vise; if we have Nelsons, there are the navy Associations; Napoleons, the army Associations; and scholars, the student Associations, and the publication and lecturing departments.

Although the Association does a fourfold work, social, educational, physical, and religious, and other minor efforts, yet all center on one fundamental and permanent principle—to lead young men to our Lord Jesus Christ, through the unselfish service of our well-equipped Christian young men. The Association is doing the fundamental work for the nation. Millions of young men, well equipped, morally, intellectually, physically, will be raised to render service to the communities, to the state, and to the world. President Yuan Shih-Kai, realizing the important work of the Association, said at the Young Men's Christian Association National Convention, held at Peking last year, that the Young Men's Christian Association was in a position to supply the good men so greatly needed by the nation. Mr. William J. Bryan says, "I look to this Christian brotherhood to purify politics, to elevate business, and to weld nations together." The leading men of the commercial world and of the philanthropic world also realize the uplifting influence of the Association, so the four-million-dollar campaign at New York in the autumn of 1913 closed with great success. President Wilson says, "You can test a modern community by the degree of its interest in its Young Men's Christian Association."

Regarding the work in China, it is a pleasure to be able to say that we have already twenty-five city associations, with a secretarial staff of one hundred and sixty (seventy-five foreign and eighty-five native), with a membership of more than ten thousand. Six years ago there were only forty-four secretaries (twenty-eight foreign and sixteen native), eleven city and forty-four Student Associations, with a total membership of four thousand nine hundred and fifty-seven. The Student Associations at present number more than one hundred, with a membership of more than four thousand. The government students are coming to our Associations to study the Bible, and Bible-classes have been organized in many government schools. The eight summer conferences have all been attended by government school students.

I quote from Mr. Eddy: "While student audiences averaged in India a thousand a night, here in Foochow there were five thousand students a day, admitted by tickets only, while many were not able to get in." The work, truly, is great; the laborers are few. Note that the Young Men's Christian Association does not call merely for Christian men to be its secretaries, but it demands picked men. It calls for the best in heart and brain that the world affords—men of personality, insight, and spiritual power, as will be seen from the partial list of specific needs enumerated below.

At Hankow the superintendent of the Han Yang Iron Works, employing ten thousand men, is ready to put a building and every fa-

cility at the disposal of the Association as soon as we are able to man and superintend the work. A leading non-Christian merchant in Hankow wanted his three sons to live in the Association and study in its classes. There being no room, he offered to rent a house near the Association, at his own expense for the Association, if it would admit his sons as lodgers; the only thing lacking here is the secretarial supervision needed to make such a hostel a success.

At Canton the city authorities asked for an Association secretary to supervise their playground and teach modern games.

At Shanghai the Reformatory authorities have asked the Association to furnish teachers for educational, Bible, and personal hygiene classes, and to promote a religious service for the boys.

County work is being organized. Mr. Dadisman reports a community of ninety thousand people, in which the leading men are ready to provide all necessary equipment and the salary of a Chinese secretary, as soon as a trained man can be furnished.

Such are a few of the opportunities for Chinese Association secretaries. Within the near future many other cities will call for highly qualified men to serve the Association in various capacities. At least a hundred Chinese secretaries will be needed to fill new positions within the next two or three years. Who will say, "Here I am; send me"?

THE CALL TO CHRISTIAN WOMAN-LEADERSHIP IN EDUCATIONAL WORK

MISS MALI LEE, NANKING

IF I WERE to ask you the question: "Does China need Christian woman leaders?" I could almost be certain that I should receive an answer unanimously affirmative. For no longer will it be questioned that woman-leadership is needed in China. Only a few years ago women were kept in seclusion and barred from the outside world. But suddenly and spontaneously the situation has been changed.

Before 1900 there was not a single non-missionary school for girls in that wonderful Empire; to-day institutions of learning are found in every province. Six years ago there was only one private school for girls in the city of Nanchang, the capital of Kiangsi Province; to-day there are twenty-five girls' schools. Most of you young women have either attended or taught or visited such schools before you came to America. You understand the conditions there. You know how eager the students are for Western learning; it was that eagerness which brought you and me here. You know how

poorly some of their teachers are trained; it grieves me to say that some of them do not yet know that the earth is round. Others, having had a six months' course in Japan and returned with a smattering of knowledge, are holding the most important positions in these schools; others are pretending to teach sciences and mathematics when they know nothing at all about the subjects; they even attempt to teach the English language when they cannot read anything but the alphabet.

If you wish to see China become a mighty power among the nations of the earth, you must give to the women their rightful opportunity—a chance to develop to the highest and best of that which they possess. A Christian education is the foundation of civilization and progress. What kind of education are you going to give to our sisters at home? To us much has been given, and God is requiring much of us. You are the leaders of China. I mean leaders in the true sense of the word. In fact, you are the leaders of leaders. China needs Christian woman leaders in the home to teach the mothers how to take care of themselves, their children, and their houses. China needs you in the schools, not only to teach the women and girls to read and write, but also to develop their physical strength, moral character, and spiritual growth. They must know how to breathe, how to walk, and how to live. China needs woman leaders in social organizations to introduce the best of Western customs, to create new ideas, to form useful habits. China needs you—you alone, young women and young men, not the American friends—to teach the people the true meaning of liberty and freedom.

These problems are before us. How are we meeting them? is the question left for each individual to decide. Whatever we do, friends, let us do it in the spirit of Christ Jesus. Together with the intellectual, moral, social, and economic teachings, let us give to our people the healing touch of the Divine Master and the loving-kindness of our Saviour. Let us meet the new task and the new age with a new consecration and with a more self-sacrificing nature.

OPPORTUNITIES FOR SERVICE FOR EDUCATED WOMEN IN CHINA

MISS MARGARET E. BURTON, A. B., NEW YORK

ONE OF the avenues of usefulness for educated Chinese women of which I want to speak is a very new one; that is, the secretaryship of the Young Women's Christian Association. Ten years ago the Young Women's Christian Association had not been established

in China, but now its work is already under way in Shanghai, Tientsin, Peking, Canton, and Foochow, and the Association is only waiting for additional workers to accept invitations that have come to establish Associations in other large cities of the country.

The Association takes as its motto the words of Christ: "I am come that they might have life, and that they might have it more abundantly," and it goes to China to seek to bring to its women more abundant life physically, intellectually, socially, and spiritually. Its doors are wide open to all young women who will enter them, but its work is especially for the young women of government schools and young married women, two important classes to reach whom is extremely difficult for any other Christian agencies. At this time in China's history, when so many young women are studying in Government and gentry schools, and when the conventions governing woman's life are changing with such bewildering rapidity, an organization such as this has an almost unlimited opportunity to be of service to the women of China and to bring them truly abundant life. But it cannot meet these opportunities without the aid of the educated Chinese women.

Because the Association is so new in China but has long been established in America, American secretaries have been asked to organize the work, but no Association can render really effective service unless a large portion of the secretarial staff are Chinese women. Educated women are needed for physical directors—such a position as that filled by Miss Ying Mei Chun, whom many of you know; for educational directors—and several of you know of the educational work Miss Faung Yuin Tsoa is doing in Shanghai—and as directors of religious work. Some will soon be needed as traveling secretaries to do the sort of thing for Chinese women which Miss Michi Kawai is doing for the Japanese. Many of you, perhaps most of you, have come to America under the auspices of the foreign missionary societies for the denominations to which you belong, and of course will return to work under your own mission boards. But we hope that many of you who have made no definite plans for work on your return will take some secretarial training after you complete your college course; some of you in order to be secretaries when you go back, and others to be equally valuable as volunteer workers, or members of boards and committees.

The other opportunity of which I want to speak is by no means a new one, but one that is second to none: the opportunity to serve China by making a Christian home. One of your countrymen who has been most prominent in national life in recent years, looking back on his college life in America many years ago, says that the greatest blessing of his experience here was the opportunity of knowing Christian family life. And one of my countrymen who ment a few years ago that the most vivid imagination could not pic-

ture too rosy a future for China when Christian wives and mothers should be at the center of even a small proportion of its homes.

To be the centers of such Christian homes, to have entrusted to you the molding of the lives of little people who are to be the future citizens of the Republic of China, is to have an unsurpassed opportunity to mold the future of your country, and to bring in the Kingdom of God.

PRACTICAL APPLICATION OF CHRISTIAN IDEALS

THE HONORABLE WILLIAM JENNINGS BRYAN, SECRETARY OF STATE OF
THE UNITED STATES

THE LAST speaker referred to the importance of having a large number of native workers, if Christianity is to make progress in China. I came to that conclusion long ago, and had good authority for it from the Bible: when God wanted a leader to lead His children out of bondage He chose one of their own flesh and blood; one who, though he had been trained in the courts of Egypt and had learned all that the best civilization of his day had to give, was one of the people whom he was to lead. So I reached the conclusion a great many years ago that while people may go from this country to carry the Gospel to Asia, the real work of the Christianization of Asia must be done by those who belong to Asia itself and have grown up in its atmosphere. It is evident that you, too, have caught the spirit of this truth. In fact you, one hundred and fifty in number, assembled this afternoon are preparing a way for the same kind of work the great Hebrew leader was prepared to do; for, coming from a country that represents as old a civilization as the world knows, you are here gathered for study and association, in order to prepare yourselves to go back to your own people. You will go back with Christian ideals, and with the application of these ideals to government, to social life and to individual living; and with your love for your people, you will be prepared to do a great work. How much can you do? No one can tell. It depends entirely upon the power which is generated by your contact with God through prayer and communion with His Son. There is no limit to the power of a human being. Because Abraham was called by the Spirit, and willing to follow, he went out, and, alone, established a race, than which there is no greater, and a religion which still lives; and as a result of one man's life, more than four hundred million of human beings are now worshipers of God. What Abraham did, because he heard a call and surrendered to it, you may accomplish. If not in so large a way, yet in a large way. This is the first thought that I want to leave with you—that you should be prepared to do the work that needs to be done, for your sym-

pathy with your people will enable you to reach their hearts better than one who goes from another land, although our missionaries tell us how welcome they have been and how hospitably they have been received.

But there is another thought: some one said that you should be prepared to sacrifice. I want to modify that a little, although I know that the one who said it used the phrase in the proper spirit. It does seem like sacrifice to those who do not love the work, but it is not sacrifice if the heart is in it. When I was in college a man came to me who never had been in love. He asked me how one got up courage to tell his girl that he loved her. I had just passed through the experience and was able to advise him. "Don't you worry about that," I said; "when you are in love, the trouble will not be to tell but to keep from telling it." So there is such a thing as being in love with your work, and when you fall in love with your work, it is no longer work. And you can become so interested in carrying back to your people the Gospel that has entered your hearts that it will not be sacrifice to do it. It will be a sacrifice not to do it. The difficulty will not be—how to muster up courage to do the thing you ought to do, but how can you live if you do not do the thing you feel you ought to do. Love is the heart and center of all life, and purifies life. Jesus did not do as other teachers have done. He did not tell his disciples how to act and behave. He simply brought them into contact with His personality, and gave them the law of love to direct their lives. When you love people, you know what to do for them. Tolstoi says that when you love a person you do for that person the things that person needs. If you love a person, you do not try to perform music for him when he is hungry; and so when your hearts have been filled with love for God and love for your fellow men, there will be an intelligent understanding of the thing that needs to be done and a delight in doing it.

It has been suggested here that the way to learn about Christianity is by experience. Yes, and that is the only way to learn anything. You cannot tell people about a thing that you never have felt. If we had to settle religious questions by comparing different religions, it would be a very difficult task to decide; it would take a long while, and we might want to keep the case open until we were ready to die for fear that new evidence we had not heard might be given. But, if you can determine a religion by trying it, you do not have to compare religions. You simply have to accept and make the experiment. Christ has given us this test: He says, "Take my yoke upon you and learn of me," and that is possible for each human being. The educated man may be led to an acceptance of religion in his own way, but I thank God that our religion is not one that demands long educational processes, before it can be accepted. I rejoice that every human being in all the world may become a Christian, and enjoy the best that comes upon the surrendering of

himself to God. I am glad it does not require advanced courses in any college to bring a man to the point of knowing there is a God, and that his highest duty, which ought to be his greatest pleasure, is to bring himself into harmony with the will of God, and learn that will, and try to do it.

I am here to tell you that I am your friend, and not only your friend but I am a friend to every human being. And if I understand Christianity, that is what it means—that we should try to bring ourselves into sympathy with everybody everywhere, and then to employ every opportunity to lift up the level on which we all stand, and to find our happiness in doing good.

OBLIGATION RESTING ON CHINESE STUDENTS FOR THE EVANGELIZATION OF CHINA

JOHN R. MOTT, M.A., LL.D., NEW YORK

I VALUE more highly than I can express the privilege that comes to me of putting aside the other activities of the great Convention to sit in council with you. Your gathering represents to my mind one of the most significant developments in the history of the world-wide Christian Student Movement. Some time ago I read in a London journal a striking article on the subject, "Why Are There So Few Great Men in the World?" The question might well be asked in every nation to-day. With benefit, we might consider it in every department of life in each country. But in my judgment in no part of the life of any nation is that question more significant than in its application to the leadership of the forces of righteousness and unselfishness in your own great nation.

When I was in Peking a few months ago, on my fourth visit to China, one of the leaders of China—a name that would be recognized instantly here were I to mention it—said to me: "If China had a hundred leaders, her future would be secured." Our conversation proceeded, and it became plain to me as it continued that what he had in mind was this: "If China had a hundred men who had lost themselves in the great cause of China's welfare, who had identified themselves without any thought of self with the destiny of the Chinese people, then the future of that great land would be safe." Before the conversation ended, he remarked, "Let me change what I said before." He then remarked, "If China had fifty true leaders the path would be clear for the future." Personally, I think he is right. Moreover, I believe China will have more than fifty true leaders. I see them as I travel among the Chinese students of the world. I saw some of them among those 3,500 Chinese students into whose faces Mr. Eddy and I gazed in those

never-to-be-forgotten nights in Southern China, in Northern China, on the East Coast, and in the heart of China. I saw numbers of them the other day in Tokio, when I looked into the faces of hundreds of Chinese brought from each province in China to study there. I saw them more recently when His Excellency the Chinese Ambassador to Berlin assembled at the Embassy all the Chinese students in Germany that I might meet them.

Those men will transform the old China and make her a mighty nation among the nations.

I met in London, not long ago, a large company of the very flower of China, and among them I saw others who are going to take their places among the leaders in China. I am free to say, however, that I have seen more of them in our own great Kansas City Convention; and in this unique sectional gathering of Chinese students by themselves, than I saw in the other assemblies. It must be so. I say "must be so" because you represent the highest selection after many sifting processes. A disproportionately large number of the leaders of the forces of our Lord Jesus Christ in China are coming from the universities and colleges of America. I quite agree with what the Honorable Secretary of State has just said: "That you will find here in the United States and in Canada, the highest evolution of the civilization of the Western World." This imposes a great responsibility upon you who call yourselves "Christians" that you may devote yourselves entirely—not fragments of your time, but all the days and all the hours until life shall end—in willing, happy, sacrificial, triumphant service of your people. This is essential in order that you may provide a worthy succession to some of the greatest men China ever has known. Who have ever been the greatest men in China? Who have been the men best remembered? Were they not her teachers of ethics? When other names have been forgotten, those who have been your true sages have lived on and have left their stamp upon the character of your race, upon your institutions, and upon your civilization. You have entered upon a new age, an age that makes possible the growth of China because the new age has brought you into relation with Jesus Christ. He will place the crown on China. But to insure a worthy succession we must have the best men and women, such as those into whose faces I am looking now. I hope that all of you in this Convention will, if God wills, devote your lives until death, as Christian teachers, as Christian editors, as Christian ministers, as Christian Association secretaries, or as Christian apostles, that we may have worthy successors to that wonderful line of teachers and writers who have moved the soul of China and made possible its greatness. The new China will not be different.

The secret of the grandeur of the new China lies in the character, in the ideals and in the spirit of the people of China. History does not leave us in dark here. It teaches that character cannot

be made symmetrical and strong, that the spirit cannot be kept pure and triumphant, and that the ideals cannot be placed and held high apart from the help of superhuman religion; and that is only other language for saying apart from the help of pure Christianity. We must have you as Christian leaders, I say it with deep feeling, in order that the Church may reach and hold the attention and command the following of all classes of the new China. The old China was a land of scholars; so will be the new China. As I went through China on my four different visits, I did not discover a sufficient number of the educated Chinese as Christian ministers, as teachers, and as writers, to command the intellectual confidence of the rising generation of modern scholars. If you are to hold for Christ the Chinese students in Tokio, Germany, Belgium, England and America, they are to be held by young men and women like yourselves who have secured the best education. They will not be held by men who have not received the very best educational advantages. We must have you for this great work in order that we may lay a secure foundation for the Church of Jesus Christ in China. The history of Christianity shows that those foundations never have been laid deep and broad and solid apart from the very highest and best-equipped leadership.

In your country, as in every country where the Christian Church is planted, development is attended with special dangers. One of these dangers is that of an undesirable form of syncretism, that is, the taking into the Church ideas and practices entirely out of harmony with, or even antagonistic to, the principles and spirit of Christ. Another danger, which comes very naturally in a country where there is a growing and commendable spirit of independence and nationalism, is that the Church may become separated from historical Christianity, from creedal Christianity, from vital Christianity, from ecumenical Christianity. This would be to the great loss of the Church in China, and, I may add, to the Churches of other lands. None but the best-educated and wisest leaders can guide with safety through these dangers the expanding Chinese Church.

To develop an adequate lay force within the Church of China, we must have able leaders. The history of the Church in every land shows that unless strong men are in the pulpits we do not have strong men in the pews. Without an increasing number of influential laymen, the cause of Christianity cannot dominate all departments of life in the nation.

The secret of the progress of all other beneficent movements lies in the maintenance of a vigorous and vital Church. The other causes and enterprises that are so helpful are developed best where the Church is strong. The Church is the trunk; they are the branches. Expressed otherwise, the Church furnishes the roots, these other manifestations are the fruits. Therefore, the true hope

of achieving the highest destiny of China lies in the development of the Christian Church, and that, as we have seen, depends on the character and force of its leadership.

Let it be emphasized now and ever that the evangelization and Christianization of China is not an American or a European enterprise, but a Chinese enterprise. While it will be necessary for some time for missionaries to go to China from this country and from other Western Christian lands—not only to help plant Christianity, but also to place at the disposal of the rising Churches the acquired experience of Christianity in other lands and in other centuries—the great body of the working force and of the leaders must come from the sons and daughters of the soil. I have great confidence in the thoroughness of the mental processes, in the courage, and in the unselfish patriotism and devotion of Chinese Christian students like yourself. Therefore, I trust that you will give conscientious attention to the considerations which I have pressed upon you to-day.

HOW CAN WE DO MOST FOR CHINA'S EVANGELIZATION?

SHERWOOD EDDY, M.A., NEW YORK

It is a solemn thing to come to the close of this Conference on China. We represent here what is in many respects the greatest nation of the world: greatest in population; greatest in its present crisis of all the nations in the world; greatest in its undeveloped resources; greatest in its immediate and crushing needs; greatest in the possibilities of development just before it. For, if you are true and the leadership of China is true, China will make the greatest progress during the next two decades of any nation in the world. Think of the crisis which China faces to-day! Think of the crushing problems that are pressing upon each patriotic heart—for I know I speak to men who have China in their hearts. There are men here who would die for China, and there are men who will live for China.

What will develop a strong central government that will make China permanent and powerful, and solve her political problems, or what will solve her vast economic problem? She has vast undeveloped resources. China is rich in copper, according to Morse, yet she imports about two thousand tons a year. She is a great coal country, yet she imports about five times as much coal as she exports, when she could be supplying the world and enriching herself. She is a great iron country, yet she imports about seven times the value of iron which she exports. Think of those immense undeveloped resources!

Consider the social problem. Think of the poor in China, of the great poverty of that land that we love. Rich under the soil, rich in resources, the people are poor until we give them their riches. Think of the enslaved and downtrodden, the ignorant and uneducated masses, the suffering and sinful! There are those suffering from famine and flood in the land that we love. I can see them still. That father with weak limbs, too feeble to hold the plow. That mother, with her wailing child, with no nourishment to give it. China's afflictions in famine and flood—who is to solve those problems? There are "fightings within and foes without."

Look for a moment at our national flag, the "rainbow flag" of the new Republic. There is the problem of Tibet. Is Tibet to be lost or saved? Or think of the Mohammedan problem, or that of Mongolia. Look at the problem of Manchuria. Is that to be lost or saved? Think again of the great problem of the Chinese people before that flag so loved in China. That black may well stand for "sobriety," in the present crisis in China. The white is the symbol of "purity"—the purity that says "My strength is as the strength of ten because my heart is pure." The blue is the color of heaven, the symbol of justice. The yellow represents the pure gold of moral character, and the red stands for the blood of sacrifice, the blood already shed in the revolution to make China free, and the greater sacrifice that must be rendered in loyal and constructive service for the abiding Republic.

Here are the men that must pay the price if China is to be saved. As I looked over this audience, I said to myself, "Here they are. Some of these men will die for China. Some will live for China. True patriots here." As I came north across the Yellow River, which is called "China's Sorrow," I saw dykes that had been built by a dishonest and grafting official. Down came the flood and thousands were left hungry and homeless. Millions in property had been destroyed and hundreds of lives. One man had sold his province. One man had robbed China. Now, how can you save that province? Money will not do it. Such an official will steal it as fast as you borrow it. Education alone will not solve the problem. Nothing will solve it but to reach the characters of such men. And how are we going to reach their characters without religion and God?

We know the crisis, and we have shed tears for China. Every man here loves that flag and that land. What is the hope of China? I tell you—and I would die for China and count myself happy if I were permitted to do so—that I believe the one hope for China, the one hope for America, and for the world, is Jesus Christ. There is no other name given under heaven whereby we can be saved. What will make that nation permanent and powerful and free? Christ, as the great teacher of truth, makes a nation free. He taught the truth of God as Father, man as brother, and

the infinite worth of the individual. He can solve also the great economic problems of China. For at the foundation of all China's economic development lies the great problem of moral character. He stands before us as the great example of character. How strong, how pure, how loving He was! His is just the character China needs. And to solve the social problem He stands as the Creator and Leader of social reform. At the opening of His ministry, He announced His program for social reform: uplift for the poor, release for captives and slaves; sight for the blind; liberty for the oppressed and downtrodden and salvation for the sinful. This is His fivefold program, which He is working out among the nations as fast as men admit His rule and Kingdom. These are just the five needy classes in China to-day. He can solve the social problems of China.

But what will solve the moral and religious problems of the great Republic? Christ, crucified and risen; Christ the hope of China. I know of no other means of solution.

We have spoken of the crisis and the hope of China. Now a word as to the need of China. Her one great need is for leadership. This is the greatest need of all—moral leadership. *Christian* moral leadership. Are you a Christian leader of such character? I ask you, as men who love China, how many men here will yield their lives to God to live for China and to know nothing else in life but to save China in the way you can best render your contribution to the nation's life? I think of that Chinese young man, Long Fook, who heard of the oppressed slaves in the mines of South America, and who sold himself as a slave for five years that he might win those men. He went to South America, and worked with them in the mines until before his death he had won two hundred souls for God. I believe there are Chinese students here in America with the same heroic spirit.

At Taiyuan in Shansi I stood under the tree where forty-six missionaries stood in line to be beheaded in the Boxer uprising of 190. I do not blame the mob. They did not understand. But of the forty-six that fell, the last two were little girls from a family of friends of mine, whom some of you know in Oberlin. I once stayed with their grandmother and grandfather in Ohio after the children had been killed. They said, in tears, "We do not begrudge them—we gave them to that needy land; China will yet believe the truth." Although it was too sacred for any stranger's eye to see, they showed me the last letter from their daughter, just before she was killed. Remember, the children were already killed, and the best she could hope for was sudden death, yet this is what she wrote:

"My dear, dear Ones:

"I have tried to gather courage to write to you once more. How am I to write all the horrible details of these days? I would rather spare you. The dear ones at Shaoyang, including our lovely girls, were taken prisoners and

brought to Taiyuan in irons, and there by the Governor's orders beheaded. We are now waiting our call home. . . . I am preparing for the end very quietly and calmly. The Lord is wonderfully near and He will not fail me. I was very restless and excited while there seemed a chance of life, but God has taken away that feeling, and now I just pray for grace to meet the terrible end bravely. The pain will soon be over, and oh, the sweetness of the welcome above! . . . My little baby will go with me. I think God will give it to me in Heaven, and my dear mother will be so glad to see us. I cannot imagine the Saviour's welcome. Oh, that will compensate for all the days of suspense. Dear ones, live near to God and cling less closely to earth. There is no other way by which we can receive that peace from God which passeth understanding. I would like to send a special message to each of you, but it tires me too much. I must keep calm and still these hours. I do not regret coming to China, but I am sorry that I have done so little."

Remember that this woman was a foreigner. At great price, she obtained her citizenship in China, as it were. But you are Chinese born! (See Acts xxii : 28.) Have *you* got that spirit? Would *you* die for China? I know some of you would. I know of forty thousand who did die in the Boxer uprising rather than surrender their faith in Christ. You may have intellectual difficulties regarding the Christian faith. Some of you do not believe it all yet. You are in honest doubt; but God knows, and God loves you. Brothers, I am not worried about your belief. Set your will on the side of God. Follow the challenge Christ makes in John vii:17. Give your life to His direction. Follow Christ as far as He appeals to your reason and conscience, and begin to-day the surrendered life for China.

I want to ask you all a question. I ask it for China's sake. I think you can all respond to it. I want to ask how many Chinese students, men or women, can say "I, to-day, if I have not done so before, will yield my life to God to live for China?" How many will say that in sympathy with all we have heard in this Conference; in sympathy with Christianity and all its institutions are doing in China; you will give your life to God to live for China, in sympathy with the program of Christianity? Will you rise now?

A second question. This is harder. God wants some men here as laymen in secular professions, but God has laid it on the hearts of some of you men and women to give your lives to direct Christian work. China needs pastors, secretaries of Young Men's Christian Associations, Christian teachers and medical men. God may call you into engineering or into the government service; if so, that is your place. But I ask how many students here—whether you have decided before or at this Conference—can say, "It is my purpose to give my life to direct work for Christ in China; that is, I will give my whole time to definite Christian work in the ministry, the Young Men's Christian Association, Christian teaching, medicine, or literature"?

Now, the third question: You have heard the speakers in this Conference and their presentation of Christ. You have attended the meetings in the great hall. You have been studying long in this

country. Some here are not yet Christians; how many can stand and say, "I accept Jesus Christ as my Saviour and Lord. I give my whole self to Him, and from to-day I become a Christian"?

Some of you would like to stand, but are not yet sure. I know your doubt. God knows, and sympathizes with you. How many will say this much as honest inquirers or seekers after truth, "I will study the four Gospels with open mind and honest heart to know the truth; I will pray to God daily for guidance that I may find the truth; and, though I still may have doubts, I will begin to follow Jesus Christ in His teaching and life, as He appeals to my reason and conscience"? (In response to this question, after silent prayer, six students rose and signed cards, giving in their names as inquirers.)

My brothers, God has given us a vision of the great land that we love, and we are going back to college now to prepare for China. In the little time left in this country, will you win another man before you go back? Win another Chinese student to be a Christian man before you leave college. I sympathize with the young student who has said in the meeting to-day that he could honestly fulfil two of the three conditions mentioned for inquirers but could not honestly take the third. That man will find the truth. Many students in China have entered meetings even as atheists at the beginning; but they were terribly in earnest and finally they found God. There are men in this country who do not know the truth. Let us go back and win them! When Dr. Mott went to Cornell as a young agnostic student, a Christian from the Young Men's Christian Association stepped up to him and said, "Can I find you a boarding-place?" He got him to the Young Men's Christian Association, and finally he came to a meeting. The leader spoke very simply and read the verse: "Young man, seekest thou great things for thyself? Seek them not." Dr. Mott was pierced with conviction. For a year he fought his doubts, but at last with a clear faith he accepted Christ as his personal Saviour and came out as a Christian. Under the influence of a group of Christian students and himself, so-called "Infidel Cornell" became "Christian Cornell," and a revival swept that college. After graduation Dr. Mott went to another college, and still another; to another country, and still another, and finally went to China. Young men, go back and win those agnostic students! Go back and win them for Christ, and then for China. As Garibaldi said to the young men of Italy, "I offer you no quarters, no pay, no provisions. I offer you cold and hunger and rags; forced marches, battles, and death. Let him who loves his country, not only with his lips but with his life, follow me!" Two thousand young men sprang to their feet and followed him. He fought against an army of sixty thousand until his two thousand were reduced to two hundred. He said to the two hundred, "I offer you fresh battles, forced marches, and death," and

the two hundred followed him again. They fought until the two hundred were reduced to two—a lame soldier by his side and his wife dying in his arms in the pains of childbirth. He buried her on the seashore as the enemy came up, and escaped in a boat, crying, “Long live Italy!” He raised a fresh army and fought till finally he entered Rome the head of a free country! China needs her young men to-day. Christ says to you, “I offer you cold, hunger, and rags, forced marches, and death; let him who loves China follow me!”

LAYMEN AND MISSIONS

Testimonies by Business and Professional Men

THE CALL TO LAYMEN

J. CAMPBELL WHITE, M. A., NEW YORK

A VERY small group of laymen attended the Student Volunteer Convention at Nashville, eight years ago. Mr. John B. Sleaman, a young business man of Washington, D. C., was one of that group. As he looked on that great company of students, a vision came to him of laymen rising to answer the challenge the students were making to the Church. He said to me, "If the laymen of the Churches could see the world as these students are seeing it, they would certainly not withhold the money needed to send these young people out to any place in the wide world that needs them." He began to plan some method whereby the laymen could be of assistance. After a few months, in connection with the celebration of the one-hundredth anniversary of the "Haystack Prayer-Meeting," he was the leading spirit in bringing together a group of laymen in New York to pray about it. Seventy-five men met on an afternoon in November, 1906, in the Fifth Avenue Presbyterian Church in New York City, and the afternoon and evening were spent in prayer. Hence we felt it very appropriate to ask the Student Volunteer Movement to allow us to bring a few hundred laymen here this year as visitors, that they might catch the inspiration of this student Convention, in thus considering their relations to the great world-program for Christ's work; and I think it is an exceedingly happy thing that we can have a part in this Convention, and as laymen can consider our relation to Christ's Kingdom.

In the atmosphere of such a gathering no stronger appeal can be made than an appeal to our laymen; and in some of the Convention sessions that we have attended we have observed with admiration the whole-hearted way in which the students have thrown their lives into this undertaking. This atmosphere enables us best to realize that what God wants is our lives—not merely our money. No man's money is enough to buy himself immunity from the giving of himself to Christ and His service. That is the spirit we desire to prevail in the session this afternoon and on Saturday; and we ought to begin seeking God's presence above everything else, feeling in our hearts that we shall be able to discover what is best for His service in the opening and unfolding of the world-program.

I think we are just beginning to discover the mighty yet unrealized assets among the laymen of the Church, in their ability to state their case persuasively to their brother men, as well as to give money themselves or help in other ways. One of the reasons why many persons do not help as much as they might is because they have supposed that there was no way in which they could be of aid but by giving money. But there are many things they could do with tremendous effectiveness, and one of these things that thousands of laymen need to do is to *discover themselves* and the place that God has for them, not as orators but as witnesses who have a living testimony. Christ sent out witnesses to transform the world; but let me tell you that it is possible to have so much polish on your oratory that it glances off everybody and they go to sleep. I would rather have a speech with *hooks* in it, so to speak—something that comes from an overflowing heart, even if a man is not accomplished in the art of elocution. I wish you would all feel encouraged, every man of you, to open your mouths and become witnesses. You never will realize the biggest possibilities in your lives until somehow the Lord unseals your lips and makes you vital, witnessing factors in helping to bring in His kingdom.

One of the most striking things that ever was said to me came from Mrs. Peter McKennon of Scotland. Just after her husband had made a large contribution, she said, "Mr. Moody taught Scotland how to give in amounts of one thousand pounds and upward. Never, until he came to Scotland, had anybody given a thousand pounds in a single gift for the work of the Church." I thought it was an illuminating suggestion that one man, by his holding up of true ideals, might change the standards of a nation. A great many people in Scotland give now at the rate of many thousands of pounds in single gifts, and I think we ought to ask others to remember that Mr. Long's gift of a million dollars should be the beginning of thousands of people giving in proportion with equal generosity in the next few years in Christendom.

Why should not men of large wealth give in terms of a million or more while they are alive, and can see it go to work in all parts of the world? Only by that kind of giving shall we be able to meet the need. So I wish you would all join me in praying that this example may be followed by many other people in all denominations who can afford to do it.

I think we are not keeping our "eyes right" about matters of finance. We need to get something from everybody; that is absolutely vital, for everybody ought to be doing something all the time to help Christ win the world; he ought to be doing it for his own sake as well as for Christ's sake; but along with prayer should go the effort to induce men who have great wealth poured into their hands to give it for evangelization as the widow gave her two mites. She gave more than all, because she gave all.

If Christ is worth carrying to the man next to my house, He is worth carrying to the last man on the planet, and nothing in life should prevent me from carrying Christ to anybody. It is mere folly in self-styled disciples of Christ to talk about believing in one kind of Christian mission and not believing in any other kind—just about as rank a folly as human nature can entertain. It is a world-program that Christ has given us.

When we see these young men that have come from the ends of the earth, having more faith, apparently, than perhaps ever we have had, may their presence urge us to find more opportunities to open our lips in testimony to far-away peoples that do not know Our Lord; and while we pray that the Kingdom may come, and give our money to send the missionary where we cannot go ourselves, let us learn the lesson that Christ wants us to be missionaries wherever we are and wherever we go, and that the only hope of saving the world is by the disciples of Christ taking part in that enterprise. We cannot do it through paid preachers. The folly of supposing that we can hire preachers to do the Christian work that we ought to do ourselves is another fallacy that should be exploded by a great uprising of the rank and file of laymen. Remember that when Christ Himself first sent out His disciples His exhortation was, "Go and be my witnesses." We never shall evangelize the world until the Holy Spirit is breathed upon us, that our lips may be unsealed in testimony to Our Lord and His saving power in all hearts.

A BUSINESS MAN'S TESTIMONY TO THE VALUE OF FOREIGN MISSIONS

HANFORD CRAWFORD, ST. LOUIS, MISSOURI

SURELY anyone that has heard the reports from the field, as given by the speakers that thus far have come upon the platform at Convention Hall, regarding the success and the needs of missions, and touching upon the needs at home, will understand the reason why I hesitate to speak of my own impressions. Yet all those that have spoken have been those whose life-work is the study of missions, whereas my own life-work up to the present has been the dry-goods business; so my impressions may be of value to you.

The appeal made to us this morning by our Japanese and Chinese friends that their countrymen who come here to live might find working out in practice among us the religion that we are trying to teach and preach to their countrymen at home, and the intimation that they have not always found it here, raises the question: Is the Christian religion a success in this country? And

perhaps this query may help us to decide the standards whereby we shall judge of their success.

I suppose a business man is justified in judging to some extent the success of any enterprise by its material condition. If I say to you that in my judgment the property and buildings now owned by the mission boards on the foreign field, without a penny of debts, could be sold to-morrow for immeasurably more than they have cost, some of you business men may think that the money given for foreign missions has not been wasted. There is in my mind a picture of that beautiful college campus of Robert College, in Constantinople, on the shore of the Bosphorus, from which went out the chief men who have made, and are still making, converts in the Balkan States; and of that even larger campus of the Syrian Protestant College at Beirut, overlooking the Mediterranean, an institution sufficiently good to attract the attention of men of means, notably that warm-hearted but hard-headed Scotchman, John S. Kennedy, who recently left a large sum of money for educational work in that college, founded by Dr. Bliss and now presided over, while the founder still lives, by his son. On the Nile, at Asyut, south of Cairo, is situated the American College, an institution under the control of the United Presbyterian Church, than which there is no more important institution of learning in all Egypt. Not many years ago, a man belonging to the Methodist Episcopal Church gave a few thousand dollars—fewer than ten—for this whole property of a college in Tokio. To-day that property could be sold for one million *yen*, or five hundred thousand dollars. But this is enough to indicate my conception of the hard sense, the mere business acumen, which sometimes we do not credit either the ministry or the missionaries with possessing. If to the real estate alone we add the value of the buildings, we may consider that they are, except in cases where we have failed to do our part, well adapted to the work for which they were founded and are supported. I challenge those of us who are trustees for the administration of Church properties at home to show better evidence on the merely worldly side of economy and efficient administration of money entrusted to us. That is only one estimate of success; but we *must* give the foreign missionary administration the credit due, because the foreign missionary plant is effective to the point of efficiency that we have made possible.

The missionary cause should be judged by some of the things it has done. Mention of the wonderful work on the educational side of missionary activities, as exhibited in foreign fields, has not yet been so strongly emphasized at this meeting as we hope it may be later. We are accustomed to the idea that all preaching involves some teaching, but we are not so well accustomed to believe that all good teaching involves some preaching. There are one or two nations, notably Japan, in which, because of extraordinary

government grants, special intellectual alertness and an indomitable ambition on the part of the people to have the very best that the world can give—traits that are incited, excited, and impelled by the contact of Christian ambition—they have built up certain universities that have endowments and property holdings with which the Christian Church at present cannot compete; but with few exceptions the foreign mission boards and the missionaries deserve our congratulations because of the way in which, under God's guidance, they have been enabled to give the benefits of Christian education to nations which before that time had sat in darkness. When we think of the range of mission work undertaken—from the earliest kindergarten age to what may be called fairly high college grade—in India and Malaysia, China and Japan, we may feel astonishment at the amount and the grade of that work. The natives themselves take pride in the mission school, and the missionary teachers are treated with perfect respect.

Another very great influence that marks the successful missions has been the impress of the Christian family life upon the men and the women of non-Christian countries. Some critical persons have even found fault with the missionaries on the ground that, unconsciously or consciously, unintentionally or intentionally, but irresistibly and certainly, they were lifting these people from a state in which they were contented to a condition in which they might be discontented. I submit to you the question: Is not the most uplifting thing that can come to the human heart, the human mind, in this country and everywhere, a divine discontent and a divine ambition to excel and to reach upward? Else, what did Christ's life mean to us but an example unapproachable, yet one which put within the heart of every one of us an unquenchable desire to attain ever a higher standard? By the loveliness, purity, and simplicity of their lives, the quiet peace and joy of their Christian homes, the missionaries have left an ineffaceable mark on the non-Christian world.

I have talked with an ex-chief of the robber caste in South India. (You know it is said that all watchmen in India are taken from the caste to which thieves and robbers belong!) In other parts of India I talked with a converted Brahmin; in China, with coolies in Fuchau and in Peking, and with a teacher of Mandarin rank; in Japan I got acquainted with a converted *jūrikisha* runner who was doorkeeper and janitor of one of the churches and mission buildings in Nagasaki; and in Tokio I met a native preacher who belonged to the famous *samurai* clan—I talked with all these men on what Christianity through the missions had done for them in bringing to them the Gospel story and the Gospel influence; and as for their testimony, I might, in every case, have been talking to some brother in an old-fashioned Methodist camp-meeting. And whether the lowly were lifted up or the proud were humbled;

whether the lettered were made more useful or the unlettered were given an ambition to attain knowledge; whether the poor were made richer by a new impulse, or the rich were made stronger because they were taught to part with what they had—in every case, I was convinced that the real stuff was in the men; the thing we believe in when we demonstrate the religion of our Lord Jesus Christ.

When I was in Korea we had no trouble in assembling a meeting of fifteen or eighteen hundred, with but a few minutes' notice, to hear a stranger speak; and when in a town of twenty-five thousand people a message was sent by one of the teachers of our mission schools to the government schools that a business man from the United States would be at the school that evening to speak on good citizenship, about eight hundred government students and forty government teachers were present. Will you tell me now that missions count for nothing? Will you say that the missionary is of no account, and that money for foreign missions is wasted? Do you tell me that there are no results? You cannot make me believe that; and by the grace of God I intend to tell wherever I can of the good results of which I have knowledge. Now, if you really see the necessity for missions and if you believe in their success, the giving of money to aid them should seem a simple thing. You never hesitate about putting money where the dividend is large enough and is guaranteed.

THE BLESSING OF GIVING: A TESTIMONY

R. A. LONG, KANSAS CITY, MISSOURI

WHEN Brother Abram E. Cory, one of the missionaries of our Church, began his campaign to raise a million dollars for missions about two years ago, he wrote to me asking for my prayers that success might attend him. I agreed to comply with his request. While I prayed that Mr. Cory might raise that amount, and for Mr. Cory himself, gradually my interest in his efforts increased. Others were asked to do the same thing; and, while I do not believe that Mr. Cory possessed any more natural ability than many men among us, his success lies in his life-habit of prayer. He has converts all over the country that are praying for him and for the work in which he is engaged; and so when he decided to begin his campaign to raise two million four hundred thousand dollars (I shall not go into the details of that), he asked my prayers for him and his success.

Now, may I say in confidence that one of my troubles is that I give money before I get it? The result is that I have never been out of debt, and that debt has been money subscribed for benevolent

objects. In the following October, the convention of our brotherhood met in Toronto. Before going to that city I began to think about what I should do with reference to this two million four hundred thousand dollars, which Brother Cory was attempting to raise. Because of obligations already assumed, it seemed to me that I could not afford to contribute more than a hundred and fifty thousand dollars. One evening, while the Convention was in session, I was with Mr. Cory, and said to him, "Brother Cory, the colleges are not included in that campaign, are they?" "No," he replied.

"How are we to get the money needed by our colleges?" I inquired. "It will take about three years to raise this large sum you require, and then people are to have five years in which to pay it. It seems to me the colleges will have a long time to wait, because the money must be obtained from virtually the persons who contribute the two million four hundred thousand dollars. I have been solicited by representatives from a number of our colleges; I have shown them my private statement to prove how much I am already indebted, and have asked to be excused; and now if I should give to this campaign, and these colleges are not included in the list of my gifts, it seems to me I should be placed in a very embarrassing position."

Speaking from a heart that is always on the side of right, that godly man answered, "If you feel that way, give it to the colleges and don't give it to our fund."

Next day it was my privilege to lead the morning prayer-meeting (and, by the way, I believe in early morning prayer-meetings. For myself, I am exhausted when night comes; and when the body is weary the mind is not fresh and responsive to the things that come before it.) After we adjourned, Mr. Cory took me out in the hall, and said, "I have been thinking over what you said. I believe we ought to increase the sum to six million. If you will give a million dollars, I believe I can raise the other five million." I said to Brother Cory, "I had already just put in a million dollars in round numbers, and that is a large amount of money." I don't know what his ideas of financiering are, but he said, "Why don't you add another million to it?" I have just told you that when I went there the limit in my mind was a hundred and fifty thousand dollars, but when he put that question I did not resent it, either in word or spirit. With the very statement, the thought of what the giving of that sum would mean began to grow upon me. We talked at some length. Then President Bates of Hiram College was taken into our confidence.

Brother Cory asked President Bates, "If Mr. Long could see his way clear to give us a million dollars, do you believe we could raise the other five million?"

"Certainly," he replied.

"However," I remarked, "I have not said yes or no. I have not said yes because I want to think over this proposition. It appeals very strongly to me, because of its possibilities; but the amount of money is very large. I don't want you to go away with any encouragement. I am going to try to decide wisely the thing I ought to do."

About two years before this I had traveled throughout the country with a party of men, talking to the people of our denomination. During that time I visited eight or ten of our colleges. I do not know how many of you have visited Church colleges, but I want to say this to you: If you make such a trip some time and have the same experience that I had, you would always feel a very deep spirit of sympathy with these institutions; for to my mind no men in all this world with whom I have come in contact are doing so much toward the uplift of humanity and to help along the cause of Christ as these men in connection with our Christian colleges. In one of the best known of these institutions, three of our prominent educators live on four hundred dollars a year and the compensation they may receive for preaching, in addition to their salary for teaching.

These Christian colleges ought to be well supported, so that a great many more of our young men and women may acquire their education in them. So it seemed to me that this proposition ought to take in all our societies and boards: the Foreign Christian Missionary Society, the American Christian Missionary Society, the Christian Women's Boards of Missions, the Ministerial Board of Relief, the Church Board of Extension, and all the colleges in which our people are interested. Everyone would be working for this one common fund, rather than here and there a man supporting only one cause. It seemed to me that the unifying factor would be simply wonderful; and the more I thought of the proposition the more it grew upon me. And as I thought how it could be utilized, it seemed to me it was one of the most marvelous plans of which I ever had heard. I worked it out this way: A million dollars is a large sum of money; but, if by giving that amount the members of the Churches of our brotherhood throughout this country could be inspired to give the other five millions, it seems that it would be worth the sacrifice—but that is only a small part. Brother Crawford tells me he is a Methodist. The Methodists are four times as strong in numbers as we. That means that the Methodists might raise twenty million dollars more, and so on down the line. I shall not be much surprised if this amount results in raising from seventy-five to a hundred million dollars for the purpose of educating Christian young men and women, to the end that we may have missionaries with the proper spirit and understanding to send throughout the earth to preach the Gospel of our Lord and Saviour Jesus Christ.

God has been good to me in the days that are gone. He has given me many blessings—more than I am entitled to. He has given me a family who have joined with me in every good work that I have undertaken. My wife said to me not long ago: "I am glad you gave this money, and the only objection I have to it at all is that a public announcement has to be made of it," for she shrinks from things like that. I am not an old man; neither am I a young man. By the time this proposition has been carried out I shall be close to threescore years and ten, if I live. What I have done will entail careful attention to business and much hard work, but I am accustomed to that. I believe that God will give me life and strength to accomplish this purpose. Of course, it is possible that He may not; it is possible that the strain necessary to its accomplishment may absorb and consume my life. That matters not. What is one life if, by giving it for the cause about which I have tried to talk to you, that cause has been spread unto the ends of the earth?

EVANGELISTIC WORK BY LAYMEN

WILLIAM C. COLEMAN, WICHITA, KANSAS

I AM TO describe how we laymen in Wichita have done evangelistic work. We have forty groups of laymen, including every type of men; bankers and manufacturers, merchants, laborers, etc. There is perfect social equality among them in the cause and they work shoulder to shoulder. Since February 1, 1912, these forty groups or "teams," comprising about three hundred men, have visited at one time or another all the towns in every direction within a certain distance of Wichita. They have traveled by train and in automobiles—distances of a hundred and twenty miles to the east, a hundred miles to the north, two hundred miles to the west and a hundred and twenty-five miles to the south. These men went out for the sole purpose of winning men, and what has been the result? Three thousand actual decisions for the Lord Jesus Christ won by laymen! These laymen went out without being accompanied by pastors; but they have gone into the pulpits and have done a little service in the resident pastor's place, with the result that they won men to Christ at every meeting. They have added a spiritual impulse to their own Churches. They are at the prayer-meetings and in every good cause that comes along; they are on fire with zeal, and all are praying Christians.

Another good thing that it has done is the bringing about of real Christian unity in our town. You know what that means? It means the same thing that has taken place on the foreign field. You know the old saying that it has taken the heathen to save the men

at home! We have learned that we must work together for the common purpose; so these fellows have worked together shoulder to shoulder. Denominational lines are not drawn in team work. Of course, some of the Churches have their own teams, and a team may go out largely made up of Methodists, or there may be a Baptist or a Presbyterian among them; this is made possible for the reason that we have a common purpose and are working together in real Christian unity.

It has also built up some of the weaker Churches. Some of these in our own city have taken on a new lease of life and have become aggressive forces because the laymen have told the story, have awakened men to the possibilities of their own endeavors, and these have bent themselves to the task. Many new Bible-classes have been organized. It has helped in a measure to solve the troublesome problem of the rural Church. Everywhere were these weaker Churches where the Gospel was heard only occasionally. All the executive part of this work has concentrated in one office, where proper arrangements are made by the secretary of the Church organization. A room in the Young Men's Christian Association Building serves as headquarters.

Nothing is so contagious as religious fervor, and nothing is more contagious than a spirit of service; and when these men who have the spirit in their hearts and the purpose to do something for their fellow men have gone out in these surrounding towns the dwellers therein have simply been "exposed" to religion, so to speak. A group of our men went to Hutchinson. During the visit we said to the Hutchinson men, "You have a great community out here for which you are responsible. We cannot do the job of converting it for you. You will have to do it." They caught the idea, and began to go out among their fellow citizens.

One Saturday night a Pullman car with twenty-five home-mission passengers went out of Wichita. Next day they took possession of the town of Alva, Oklahoma. They filled all the pulpits. There were two big meetings in the afternoon and two big meetings at night. There were twenty conversions that day. But the men of Alva caught the idea. They said, "We can do just this sort of thing ourselves." So they went to work. They made twenty-eight trips, and organized nine teams in surrounding towns. A team from Alva went down to Woodward. The fellows there caught the spirit, and Woodward organized teams that go out to the surrounding towns to win men for Christ. In this way the work has spread.

How do we organize a team? Let me say this, men: This is the work of the Spirit, and you cannot organize teams as you organize other things. Any attempt to organize teams in a sort of great propaganda is almost sure to be a failure, if indications prove anything at all. A team must first have a leader—a leader who has had a vision. That is all. Every team in our city of Wichita, with

its forty teams to-day, and nearly all the teams in the surrounding towns, have merely followed a right leader, a man who has seen the vision and grasped the possibilities of it. He has asked his friends to join in the work. So he makes up his team. Some men would go merely because their friends asked them. Some went with the express stipulation that they were not to be called on to say anything. But their hearts get full when the work begins and they begin to take part. That is the way a team is organized. Any live Christian man who gets a vision of this work can organize a team.

What is the program? How shall you arrange for it? First get into touch with your pastor. He knows of some outlying community where they have preaching only once a month. As soon as its people find out what you can do, and that you have a message and testimony, they will be glad to have you come. There are many pastors struggling in small communities who want something to wake up their men. If you will consult your pastor, or someone who has the vision in your town, they will make more dates than you may have time to fill.

Another important thing is the preparation of the teams. There is one preparation that is paramount to all others. It is an invariable rule, on the part of our teams, that before they go before any audience, in any community, no matter whether in a country school-house or small church, they go by themselves and have a session of earnest prayer that God will purge their own lives and give them the message required for that particular place. Sometimes they go back of the school-house and sometimes they go out behind the hedge-row—to any place where they can get away from the crowd. Sometimes they will kneel down on the frozen ground in the snow to pray, because there is no other place to go.

What is the character of the message? They tell the Gospel story as it has affected their own lives. They do not theorize. They are having new experiences every day. They do not tell simply about the time when they themselves were converted. When a man is just converted, he tells of his conversion. It is all the experience he has had. The men soon get beyond that point; they have new religious experiences day by day to tell of. They tell of the daily happiness that comes to them from communion with God. The message comes from men like themselves, and they feel its power. Not only do the speakers tell the Gospel story in public—and they know by the expression of a man's face and by the attention he is giving whether he is really affected or not—but they go right after them later, and plead with them kindly, through the power of the Spirit. Sometimes a series of meetings is conducted in the community, when different teams go out night after night and summon these men, who catch the vision and get into the work themselves so that they can carry it on after the team has gone and have a real old-fashioned revival.

Fill the day. Have a union service in the town when you get to it, morning or afternoon. Our workers go into the men's Bible classes, and scatter out to speak in pulpits which are open to them. In the afternoon they come together for a mass meeting. That is a common program for one day. As to the program of the meeting itself, the leader is the key of the situation. He makes his introductory talk and introduces the men, who simply testify as to the power of the Gospel in their own lives. After they have given their testimonies, the leader makes a further appeal and gives the invitation. The other men then go out into the audience for personal work.

What started that movement? It was begun in this way: the Reverend Mr. Ross of the United Brethren Church telephoned to one of our citizens, a Mr. Blodgett, and said, "I have to be out of town next Sunday night, and I wish you would come down to my Church and give an address." Mr. Blodgett has been known for a long time as an eloquent and effective public speaker. The idea struck him that he would take some of the fellows with him—men that had not been very long in the service, new converts—and that when he got them down there he would have each one testify. The results were surprising, although the meeting came right at the close of the Billy Sunday campaign in our town. There were fifty-two new conversions.

This sort of campaign is really a wonderful thing. All you have to do is to catch the vision, get a few earnest helpers and go to work.

The question of finance: This is a campaign that cannot be commercialized in any way without killing it. These men give their services without compensation. In some instances business men have paid the expenses of the team. As a usual thing, after the project was started, the surrounding towns, in order to have the workers visit them, would say, "If you will come to us, we will gladly pay the expenses." The expense of transportation has been light; but where the trip is made by train the expense is usually borne by the town to which they go.

If you want this story told in its entirety, Mr. Stranahan is to publish soon, at the solicitation of many persons, a comprehensive pamphlet, in which the whole matter is covered more fully than I have been able to describe it. If you will write to Mr. E. H. Stranahan, Wichita, Kansas, you may obtain copies.

CHRISTIAN STEWARDSHIP: A PERSONAL TESTIMONY

H. A. ETHERIDGE, ATLANTA, GEORGIA

THE FUNDAMENTAL and supreme thing in this matter of giving is that the Christian shall give himself. I had been a Christian a long time before the force of that truth dawned upon me. I had committed my soul into the hands of God, that He might save me in heaven at last, but I had not thought about giving Him my family, my business, all my future prospects. One day, however, I made that complete surrender and gave my life into the hands of God. Then I found that to give Him money—what little I had—was merely incidental, an easy thing to do. When a man has made the supreme gift of himself, and has surrendered his will and his life into the hands of God, he does not have to *take* money to Him. It follows as the night the day. And I do not think we ought to ask people for their money until they have been first asked that they give *themselves* to God.

In my office one day I was talking to a preacher friend of mine, and a rich young man came in—not a Christian. This preacher, who was building a church, knowing the young man, said, "Dave, give me a contribution for our new church." But he didn't get a contribution—he got nothing but a smile. After Dave had gone out I turned to the preacher, and said, "You ought not to have done that. You should first ask that man to give his heart to God. Until he has done that, don't ask him for his money, because God's people have all the money that God needs, and He doesn't want, He doesn't need, the money of the ungodly man." That is the first thing to consider my friends—that we give ourselves to God.

About twelve years ago I awoke to the blessed fact that God is interested in everything that touches my everyday life; that He is willing to enter into partnership with me in the practice of law; that He is just as glad to be beside me in the morning at my desk as He is on Sunday when I am teaching the class of men in the Church to which I belong. So I decided then to ask Him to be the silent partner in my firm. I promised on my part to hold and use all the profits as a sacred trust for His glory and for the good of my fellows. From the third chapter of Malachi I found that for years I had been robbing God, and I promised Him not to do that any more. So I began to keep books with the Lord; and now

there is always money in God's treasury. Until I began to keep these books, I used to subscribe fifty cents a month for foreign missions, and never paid it until the end of the year when the missionary treasurer in our Church dunned me for it, and sometimes he would have to write me about three letters. Then I would write a check grudgingly. I do not give it grudgingly now. It is a joy to my life to give it.

Furthermore, I try to see to it that my business is kept clean. I never take a case unless I feel I have right and justice on my side. The highest compliment I ever had came one day when I was trying a case. A juryman said to another, "Do you know that lawyer?" "Yes, sir; that is Etheridge," he replied. "I don't know him," said the first juryman, "but somehow as he presented the case the thought came up in my mind that he is a Christian." He did not know me, and never had heard of me. I do not know how that man was impressed that I was a Christian, but I praise God for it. I am ready to rise in meeting and testify for Him; but there is no better testimony one can give than the unspoken, unconscious testimony that goes out from the life of a man who is doing his best to honor Jesus Christ in every detail of his career.

I have been helped to make prayer a real, vital factor in my life. Let me illustrate it with one experience: In the midst of a panic in Atlanta I had a note to meet—I had a good many, in fact. This one had to be met by two o'clock on a certain day. All my ordinary resources had been exhausted. It looked as if I could not find a way out of the difficulty. "Lord, if it is Thy will to have this note go to protest," I prayed, "I will try to bear it; but I have always kept my credit good, and I hate to let that note go to protest." While I was walking down the street, a friend of mine tapped me on the shoulder and said, "Etheridge, can you use a thousand dollars for ninety days?" "What did you say?" I asked. He repeated, "Can you use a thousand dollars for ninety days?" "On what security?" I inquired. I had put up everything I had to protect other notes, and could not think of anything further that I could use as security. "You are a Christian man," he replied, "and your note is all I want." He wasn't a Christian, but somehow he was willing to lend to one. I said, "Thank you; I believe I can use it." I took that money down to the bank a few minutes later; and I went away praising God for His goodness. I could give other facts illustrating God's dealing with me.

Such a blessing has come into my life that I tell other men about it and ask them to adopt this same rule. It has brought to me enlargement of life. There is nothing provincial in my outlook now. I love my own city, my own State, and my own nation; but I love most the wide, wide world for which the Son of God died. I am a citizen of the world, and I have multiplied myself by having my own missionary on the other side of the globe. Every day we

pray for him, and he is doing the same thing for us. That man is interested in all that concerns me. It is a happy thought that as I lie down to sleep, my representative on the other side of the world is just going forth to his day's work for the Master. I pray God to bless him. As he lies down at night, he says. "My partner in Atlanta is just going to his office for a day's work. God bless and prosper him!" Oh, the joy and richness of it, to be a child of God, to be a citizen of the world, and to be allowed to have a share in bringing to pass the Kingdom of God, which Jesus Christ himself came to this world to establish in the hearts of men!

I am so glad that I was permitted to come here to this Convention. The vision that I have had here of the bigness of the army of the Lord, and the bigness of the scope and field of our operation has fired me with enthusiasm to go back home and tell the story. As I sit in the Convention Hall, and look at those seven thousand consecrated men and women at the meetings, I thank God that He has let me have even a small part in bringing His Kingdom to pass. I don't know anybody that is getting more joy out of what he is giving than I am. It is inspiring to think that here are the workers, and that I am one of those that hold the ropes. I shall go home resolved to be the very best lawyer that ever I was in my life, to make all the money I can and use it to send out more workers to carry the Gospel to the whole world.

GOD'S WORKING IN ONE DENOMINATION

THE REVEREND ABRAM E. CORY, CHINA

It is a simple testimony that I have to bring you. It is just a bit of the history of the working of God in a single denomination. Two years ago we were facing in China the beginnings of these great changes that we have heard so much about at this Convention. To the missionaries of our denomination this question was coming to us continually, over and over again: How are we to care for the great numbers? How are we to enter the great open door that God is putting before us every hour of the day? About this time one of our missionaries was laid aside with a severe attack of typhoid fever. I am not advancing the theory that God made him sick, but during his illness he had time to think about things that he did not think about when busy with the activities of the mission. When my friend was convalescing, I went to see him. I never shall forget that interview. He said, "Ed, do you know what we need most in China? Aside from everything that our board is sending us regularly, we have got to have, within the next five years, about forty thousand dollars a year, and that for buildings alone."

My fear was that the typhoid fever had gone to his head. When I got home, I said to my wife, "The typhoid fever has gone to Aleck's head. He says that we must have forty thousand dollars a year in the next five years for buildings."

That man went on talking and talking to everybody with whom he came in contact until he had converted everybody but myself in the mission to the idea that we ought to have forty thousand dollars a year. "We must be conservative. Let us be wise," was my counsel. When the devil cannot get a man in any other way, he waits for him to advise conservatism.

But God had His own way in this matter. Some time before this I had written to a woman in Nebraska, telling her about our Bible College in China. Friends, the building of that Bible College at that time was not as good as the average garage in America. This woman in Nebraska had heard about the Bible College. As soon as the sick man was able to get about, he came down to visit me, and on the night he was there the mail from America came. I opened a letter in a strange handwriting; it was from the young woman in Nebraska. She wrote: "Mr. Cory, I am going to give you six thousand dollars to build a Bible college in Nanking." I went upstairs four steps at a time and handed the letter to Aleck. When he had read it, he said: "This is of God. You have been sitting around here talking about being wise and conservative; as soon as He gets you out of the way, the rest of us can go forward. I have told you all the time we positively must have two hundred thousand dollars in the next few years." "But how are we going to do it?" I asked again. For four months—and this is the most important part of the story—for four months the members of that mission went on their knees every day at noon. Those four months of prayer revolutionized my life, yet I think I had been a man of prayer before that time.

One of our secretaries, on his way around the world, came to China. We told him the story of our need of money. He listened attentively and sympathetically, and said: "I do not want to be impolite, but I have an idea about you fellows, and I feel I have to say it; you have been weak in some way or other; you have been just a little wild." "What can we do?" we asked. He told us of the financial conditions at home, and we gave up the thought of raising \$200,000 within the next five years. But God had not given it up, friends. Two days later that secretary said to me: "You missionaries have put something into my head that makes it impossible for me to sleep. It is this business of two hundred thousand dollars." We talked it over again. At last he said: "It is only this. It is for China. What about India, Japan, and the whole world? What all the world needs, China needs." We prayed about it that evening. The next morning the missionary who had been ill came to me very early and said: "Let us pool our interests and

go out for a world-call and try to raise a fund for the other missions instead of for one people only." I said: "It would take half a million dollars to do that." "I don't care," he replied; "let us go out for God."

The next morning we laid our plan before the secretary. With tears in his eyes, he said: "I am for it." I was asked to come home to help raise the half a million dollars. In preparation for coming home, I went to the Philippines. They said there: "Half a million is too little." In Japan they said: "Half a million is too little." So we came home, friends, with one thought, one mind—to raise half a million dollars for this enterprise.

In preparation for it, I went up to see Mr. Shore of the Canadian Methodist Board. He urged me to make it a million. I said: "Mr. Shore, you don't know our people." I came down to town and went to a rich man. "I am not in favor of your going out to raise half a million," he said; "we need a million dollars in this work, for the very things you have outlined to me." He added: "I will give you five hundred on half a million, and on a million a thousand dollars." Another man said something of the same kind, but I could not see it. Another day I went to see some friends in the city of Buffalo. I met a man on salary. "I won't give you a cent on half a million," he said, "but I will give you a thousand dollars on a million." I asked a hundred business men this question: A million or half a million. Every one of them said a million.

I would that I had time to tell you many of the great testimonies that came to us. I went to one very busy man. All my advisers said: "You have to be in a hurry with that man. Be very brief." I talked to him for about ten minutes. We were standing, for he had not asked me to be seated. We were in the front part of the bank. He smiled when I finished. "You are in a hurry, Mr. Cory," he said. "No, I am in no hurry," I replied; "but everyone told me that you are always in a hurry." Then I saw a serious look come into that man's face. "Will you come into my private office?" he said. I went in. We faced each other in silence, man to man. Then he reached up and gripped my shoulder until it ached, and said: "Would you pray here about this matter?"

There are many things I could tell you about this great project. It advanced step by step. People ask: "What was the method?" We had no method. When we thought we had a method of our own worked out, God would change everything and it fell through, and we had to go back on our knees. Whatever success has come to it has come for but one reason alone—and that is prayer. Some persons ask: "Don't you put a good deal of pressure on people to get them to contribute a hundred thousand dollars?" We never make a public appeal. It is always made in a man's private office.

Once we went into a city and announced in public that we thought that city ought to raise five thousand dollars for this work.

As I was going out of the building, a woman said: "You ought to be ashamed to ask this town for five thousand dollars, with our church already in debt." I went away and wondered whether I ought to be ashamed of myself. Here is what happened: Next morning that woman telephoned to me, and I went to see her. "Mr. Cory," she said, "I have decided to give five hundred dollars." I said the customary thing, of course: "I would like you to sign an agreement to that effect." "No," she said, "I might change my mind." And later she sent me word that she had changed her mind. I went to see her, thinking she had decided not to give anything. "So you have decided not to give anything?" I said. "Who said that?" she demanded; "instead of five hundred dollars, I will give you a thousand." I never said a word about signing that time! When you get a contributor going in that direction, don't interfere. Next morning she telephoned: "Come over here as quickly as you can." When I got to her house, she said: "Mr. Cory"—her husband was a physician—"for the last two nights I have hardly slept. Something in this appeal of yours has inspired me to increase my gift to the amount needed to build the hospital you need!"

Well, the million dollars was raised, and I turned my face toward China. The proposal was made by one of our members that he would be one of a certain number of men to give another million dollars. Then we had the idea to include all our missionary societies and make it two million, five hundred thousand dollars for our various interests; and at last came that incident of which Mr. Long has already told us—when he said he would give a million if the denomination would give five million in addition. When I telegraphed my wife that Mr. Long had decided to give a million, she telegraphed me in reply: "You will not raise the other five million *because* of Mr. Long's million dollars; you will raise it only if you will immerse the enterprise in prayer."

HOW ONE BUSINESS MAN'S INTEREST IN MISSIONS BEGAN AND DEEPENED

CHARLES A. ROWLAND, ATHENS, GEORGIA

I AM ASKED to do a very hard thing. But if my testimony will help other laymen, it is perhaps worth while for me to speak.

I have not been different from other business men. I was an average Church member, I suppose. I attended service regularly; was superintendent of a mission Sunday-school; a director in the Young Men's Christian Association, and took an active interest in the work. Altogether, I felt a smug satisfaction in thinking that

I was just about as good as any other Church member; when I compared myself with other Christian business men, I felt that I was doing all I ought to do. But my world was no larger than my local town. I hardly had a thought outside of it, except when occasionally I went for a few days into other parts of the State. But outside of my town and my State, I had no special consciousness of responsibility. I was satisfied.

In 1898 a friend of mine told me that he was going to attend the Student Volunteer Convention in Cleveland, Ohio, and asked me to go with him. Largely because the trip appealed to me, and for the sake of being with this friend, I decided to go. At that Convention in Cleveland—about sixteen years ago—I got the vision that has meant so much to my life. I saw there was something else besides my own town and my own State. For the first time I had a vision of the world, and for the first time I saw that I was responsible to my Lord and Master to do what I could to make Him known in this world. It came to me with an overwhelming force. I never shall forget the address of Mr. Wishard there. At that time he had been up and down this land leading men and Churches to support their own missionaries. This talk impressed me tremendously. I had a conversation with him about his great idea. It seemed to me that that was the place for me to take hold. The more I thought of it, the more the conviction was burned in on me: "If you mean business, here is your chance." I hunted up the secretary of our Foreign Mission Board at the Convention, and asked him how many missionaries were supported by individuals. Four or five were mentioned. He went on to tell me: "At present we have a medical missionary in Korea who is supported by a doctor out in North Carolina, and this doctor has written me. 'If you can get anybody else to continue the support of the medical missionary I am supporting, I am willing to go out to Korea myself.'" That made it look pretty strong. I thought the matter over that night, and the next day I said to our secretary: "Tell that doctor in North Carolina to go to Korea, and say that I will stand behind his medical missionary," although at that time it took about twenty per cent. of my income to do it. But I thank God that He led me to undertake it. I put myself into the work then, and He has led me on.

I think I never enjoyed a trip as I enjoyed the journey from Cleveland back to Athens. I was to be a "citizen of the world," as one of our speakers has said. I was to have a part in it now, and my influence was to go out to the ends of the earth. Then the thought came to me: "If this means so much to you, what about other men? Think of the crowds of men all around us; perhaps if they knew what you know, and had seen what you have seen, they would want to do the same thing." I began to think about how to reach other men and carry on this good influence and good work.

At that time there was a vacant room next to our office. I said to my partner: "I am going to fix up that room back there." So I got a map of the world, a desk, a table and chairs, and opened up a missionary office. I had no definite idea as to what I was going to do, but I wanted to get ready to do something. I cannot go into all the details more than to say that the first step I took was along the same line that brought to me blessing. I wrote to pastors of our Church to know whether there were not men who were able and likely to support their own missionaries. As names were suggested by the pastors, I sent letters to these men, asking whether they would not support their own missionaries. The Lord encouraged me by putting it into the heart of a man in Carrollton, Georgia, to support his own missionary, and he has looked after him sixteen years. From that the Lord has led me on in other things, as I was willing, and as I gave more time. There has always been something to do in that missionary office. I hope this testimony may help some of you men to see that the thing the Lord wants is willingness. He just wants us to be willing to get out into service. Oh, men, if you will do that, although you may not have any more conception of what you are to do than I had when I opened that office, I believe the Lord will use you and make you an advocate for Him that will lead other men into this blessed privilege which we who are in this missionary business know it to be.

I could go on to tell you how the work has developed in our Church, how at the Student Volunteer Convention at Toronto, in 1902, just four years after Cleveland, the Forward Movement for Missions in our Church was begun.

I see in the audience Dr. Alexander, of Kentucky. He will remember that in 1899 we began missionary campaign work; he was the first man to link himself with any such work. He was in college, and gave his summers to visiting Churches as a student missionary campaigner. He assisted in beginning this Forward Movement in our Church which resulted in virtually every missionary being supported by some individual or some Church. At that time there were only about 160 or 170 missionaries. I have seen the receipts of our Church grow since 1902 from \$162,000 up to \$631,000.

One of the things that has held me true and firm to this purpose and to this work was something I read. I referred a moment ago to Mr. Wishard. We kept in touch for some years. He was present at Toronto, and assisted in starting this Movement. He sent me a book in which was a quotation from Eugene Stock, then Editorial Secretary of the Church Missionary Society of London. That quotation gripped me so firmly that I committed it to memory. Though I have not seen it for many years, I believe I can give it to you:

In the great Eternity which is beyond, among the many marvels that will burst upon the soul, this surely will be one of the greatest, that the Son of God came to redeem the world, that certain individuals were chosen out from among mankind to be the first-fruits of the new creation; that to them was committed the inconceivable honor of proclaiming the glad tidings of salvation to their fellow-creatures still in darkness, and that they did not do it. Centuries were allowed to move slowly by, while myriads of the lost race were passing into that mysterious and awful eternity without the knowledge of Him who died for them. Those chosen ones in each age who knew Him were not without love and loyalty. They did glorify Him in their lives and sometimes by their deaths. They defended His truth; they cared for His poor; they gathered for His worship. But—but—the one grand purpose of their existence as the living spiritual Church, that they should be witnesses unto Him unto the uttermost parts of the earth, that they should 'preach the gospel to every creature'—this they failed to fulfil. Here and there an individual among them would rise to a conception of his calling; a Raymond Lull or a John Eliot would spend and be spent for the perishing heathen; but the Church, the spiritual Church, was asleep. At last some few members of it awoke. They stirred up others. The evangelization of the world was undertaken. Yet how feebly! And all this while, the Lord, whose promised advent they professed to look and long for, was tarrying because the work was not done that must be done before His return. In Eternity, we repeat, will any feature of the Past be more startling than this?

It gripped me tremendously, especially the truth contained in those last words: "Because the work was not done that must be done before His return." That is the work we are to do. That is the work which the evangelization of the world is to do. That is the work that is to bring in the Kingdom, and that is the work that you and I can hasten; and when I think of it it thrills me to realize that every day, when I do something to make this known, I am doing that which is to help bring in the Kingdom. This is what it means to me to be linked to this great proposition. I get great joy and deep satisfaction out of the thought that my life is reaching out to the ends of the earth. I get this satisfaction because I am doing what my Lord wants me to do, and I realize that my service and my work will help bring in the Kingdom and hasten the day when this reign of sin shall be ended.

LAY NOT UP FOR YOURSELVES TREASURES ON EARTH

A. A. HYDE, WICHITA, KANSAS

LAST NIGHT, after that stirring address by Mr. Mott, showing us the open doors in all parts of the world (there are very few closed doors now upon the face of the earth), I went to my room and copied these verses from the twenty-fourth chapter of Matthew: "And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be, and what shall be the sign of Thy coming, and of the end of the world?"

"And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

I am wondering whether Christ is not nearer His second coming than we have been taught to realize. It has been a subject that I have always avoided, but it has been recurring to my mind that the time set by Christ for His return shall be when this Gospel of the Kingdom shall be preached to all the nations. In view of that fact, what shall we say of the material things that we are seeking for so earnestly? Will the *things*, which we call our "assets" when we make our annual inventories, be treasures that we should like to show to God when He calls on us to give an account of our stewardship? How about our bank stock, our lands, our houses, and our mines? For a good many years I was a banker, and I know something about what good investments are, and of the satisfaction of making a success in business (and it is a great satisfaction to make a success of business). I believe that every man should put his abilities in his business with all his might, if the Lord has called him to a business career. Just as we expect the missionary or the preacher of the Gospel to put all his abilities into his work, should we not do the same? If God has given us abilities for making money, should we not use these abilities to aid in building up the Kingdom of God? Do we not know from experience, and from the testimony that we have had in this meeting, that God gives us the ability to make money? And if God gives me the ability to make money, will He not hold me responsible for the use of that money for the building up of His Kingdom on the earth, exactly in the same way that He holds the man responsible whom He has commissioned and given the power to preach the Gospel?

About twenty years ago I suppose I was worth somewhat more than a hundred thousand dollars, and I was making money rapidly; but the Lord took it away from me. I praise His name that He did so, for it was the best thing that ever happened to me. I learned a lesson, and now I am trying to lay up treasures in heaven. Just as the testimony has been to-day from other men who have spoken, my testimony is that there is delight, a perfect delight, in giving back one's earthly gains for the building up of God's Kingdom. During the last few years I have made it an invariable practice to turn down opportunities for investment, and I have many opportunities to make good ones. There is a comfortable feeling about making good investments and in getting good dividends. But the pleasure that comes from having money on hand for immediate use in building up the Kingdom of God is infinitely more satisfying and delightful; and we have the promise of God that these deeds will bring satisfaction and delight in the world to come. I wonder whether it is worth while for me to give illustrations of what I mean? I have had many of them, some of them quite recently. Just before I came here a letter came to my desk. It was an appeal

for help on the budget of a useful enterprise that is being carried out for the Kingdom of God. From personal knowledge, I knew that the work was good and was advancing the Kingdom of God, so I sent the money necessary to meet the need. Soon I received a letter from the officer in charge of the work, telling me what my contribution had meant to that enterprise. He told me also that one of the men who helped to make the work possible, although a very wealthy man, was so situated that he could do nothing to help out in this crisis. His money was so tied up that he had no cash on hand, and he was not able to help. He missed the joy of assisting a good work. I was permitted to help, because I was saving my money for such things. A friend of mine recently told me of a wealthy business man who is so completely entangled in the various investments that his religious impulses are stifled. He seems really to desire to give, but has not developed the habit of giving, and now he seems unable to part with his money. I cannot help feeling that many of our wealthy Christians need to be awakened to a sense of their responsibility of support of the enterprises of the Church. They need the benefit of the experience of giving. They need to enter into the great joy of sharing in Christ's work in the home-land and abroad.

I believe, however, that the Christian business men are waking up to the realization of the fact that the Church never is going to come to fulness of her power—instead, we shall continue to lose our hold on men—until we get back to the Gospel of Christ and let His principles govern our lives in the management of our wealth and in our relation to our fellow men. The life of a Christian business man will then be a life of power. The Church must get back to the Word of God and to Christ, our risen Saviour and Lord. Our great problems: the spread of the Gospel to the very ends of the earth, our social problems, poverty, injustice, our problems of Christian education, righteousness in government, cannot be solved until Christ dominates the individual Christian life.

My prayer is that this revolution may come, though I do not know how it is going to come. May we get back day by day to the old time when every Christian man believed that the Word of God was really the best of all books, and hid it in his heart and taught it to his children. That belief must return, if Christian people are to be saved in this world and brought into the Kingdom here, and if the Kingdom of God is to come in the ends of the earth. I pray God that Christian men of means will wake up and sell all they have—that is sacrifice, if you want to call it that—put these investments on the market, and while they are still living use their money for building up God's Kingdom on the earth. To put it another way: send this wealth ahead and lay up treasures in heaven. Shall we not pray for that? Shall we not pray that that time may come soon?

THE REFLEX INFLUENCE OF MISSIONARY GIVING UPON THE CHURCHES

THE HONORABLE HENRY B. MACFARLAND, WASHINGTON, D. C.

I WAS ASKED to speak on the reflex influence of missionary-giving upon the Churches, with the understanding that I was not to speak alone or chiefly about the financial effect upon the giving Churches, for I should not have consented to speak had I been asked to speak alone or chiefly on that subject. Perhaps you will see the reason why a little later.

It is seventy-five years since De Tocqueville, coming over to investigate our prison conditions, wrote the best book that has been written on democracy in the United States. He said in effect that the Spirit of '76—that period was still near enough to speak about it in that way—had been smothered by materialism—that we were all money-mad. Just then we were grabbing the public lands. That was the thing that he particularly spoke about. He thought, with some reason, that we were absorbed in the effort to get rich, and said that never again should we sacrifice to the ideal. Later came the Civil War, giving the lie to his saying. There was self-seeking in the Civil War; there was even money-making on a large scale. There were ambitious politicians and ambitious military men, sordid contractors and sordid sutlers and bounty men. As we of this generation look back—though I was born just at the outbreak of that war, as were many of us here—those sordid things are lost in the white light that beams and will beam forever from the flaming altar on which the country offered its very best to its ideals.

"Oh, beautiful my country!
What were our lives without thee?
What all our lives to save thee?"

Not only the soldiers and sailors, but the women at home, and the men who could not go, who, with the women, helped to maintain the men at the front—all alike poured out their lives in equal devotion. That fire of pure patriotism burned up much of the selfishness of men and of States. De Tocqueville was partly right. We were in danger, but we were saved. When the best federal office in the New England States and the best federal salary in Boston after the war were offered to the Governor of Massachusetts, he replied:

"During four years I stood between the horns of the altar and poured out upon it the best blood and the treasure of Massachusetts. I can't take money for that." The valor of both North and South has been equaled in many wars, but never has their devotion to ideals been equaled by both combatants in any other war. Never has there been such citizenship as their soldiers have shown since the war, never such reunion of hearts in the common service of the united country.

It is the history of that conflict which makes many men long for another war to purge out the selfish materialism of our time. "Every generation needs a war," say these philosophers and statesmen, "to refine and to ennoble it." I think they are wrong, and I have high authority, for General Grant and General Lee, and, so far as I know, all the best soldiers on both sides of the Civil War, thought otherwise. "Let us have peace" meant more than words with Grant. He averted war with England in the Treaty of Washington, as we know now. He brought about the greatest tribunal of arbitration of all time, at Geneva, under that treaty, and, soldier as he was, he was one of the first men in our country to predict that world-court to settle all international differences that cannot be otherwise settled, which is now the plan of our Government and of all European Governments, through the Second Conference of the Nations at The Hague.

But we may all see, with William James, that a "moral equivalent" for war, as he called it, is necessary to nations and to individuals. It is necessary to the Church also. The Church is to be saved from selfishness only as the State or the individual is saved. It may be corrupted, weakened, and all but destroyed by materialism through prosperity, the most subtle of dangers to any spiritual life. Its Founder, who is also its Commander, foresaw that, as He foresaw everything; therefore He planned that it should always be at war. He came, as He said, not to send peace, but a sword—the narrow sword of righteousness. Not only our Scriptures but our hymns remind us of this great fact, even when we sing them indifferently, thoughtlessly. We all acknowledge as churchmen that the Church has sung better than it has fought in the holy war. We all acknowledge that instead of conquering the world anew in each generation, it never has obeyed the commands of its Leader fully in any generation since the apostolic age. We all acknowledge that conditions which we all deplore in the Church at home—conditions that, even in sharp contrast with those in the Churches that we have organized in so-called heathen countries—are owing to selfishness, which has kept them from doing their full duty. True, many noble men and women have gone to the front, and many more have helped to maintain them there, longing, perhaps, to go themselves; but the Church as a whole, we must all admit, has not done its duty.

Speaking only of money, even with all that is given, it is not

given in proportion to the increase in our national wealth, so much of which is under the control of churchmen; nor is it given in proportion to what the Church has spent at home, on its own edifices, its choirs and clergy. The automobile fees of the State of New York in 1913 were, as officially stated, more than \$1,250,000. This is more than my own North Presbyterian Church gave to foreign missions in that year. With all the improvement made by the Laymen's Missionary Movement, and the Men and Religion Movement, and the denominational Forward Movement, and everything that moves what otherwise would be possible stagnation, we all admit that we have not, as a Church generally, met the minimum request for a fivefold increase in our giving to the missions. By that word I mean what we call "home missions" and also "foreign missions," always regretting that any distinction is made, since the great Missionary made none. This being true, the Church should awake to the fact that it is not only fighting the common enemy, or asserting that it does so, but that it is fighting for its life.

Startling statistics are given in the current number of *Men and Missions* on the average Church membership in the cities of the United States under the Church Census of 1906. First, they include the Roman Catholics: In cities of 300,000 or more the average Church membership is 45.4; in cities of 100,000 to 300,000, 47.2; in cities of 50,000 to 100,000, 49.7; in cities of 25,000 to 50,000, 48.4; in 160 principal cities, 41.9; in continental United States, 39.1. The proportion of the members in the Protestant Church in certain cities is as follows: Pittsburgh, 17 per cent; Detroit, 16.5; Buffalo, 16; Baltimore, 22; Boston, 8.8; New Orleans, 11.5; Cincinnati, 14.7; Milwaukee, 15.2; Louisville, 28; San Francisco, 5.2; Los Angeles, 17.7; Portland, 12.5; Seattle, 12.9.

Now, if our Church is to grow in spirit, if it is to be what it ought to be at home, it must act as men and States act in patriotic wars. *Omnia relinquit pro republicam*. It must not hold back its best. If it does, it will lose its life. The experience of individual Churches, as of individual men, who have shown the full measure of devotion in the holy war, is instructive. I will not insult the devotion of such Churches or of such men by saying that it pays in money returns. But it does pay. It pays individuals; it pays Churches. The rising tide of such a purpose raises all the boats upon the stream. All objects of giving are inevitably helped by missionary giving. This very number of *Men and Missions* gives examples of that. But that is a selfish and even a sordid view. It reminds us all of what Leigh Hunt called "the scoundrel maxim": "Honesty is the best policy." It is enlarged selfishness. In principle it is no better than the saying: "God bless me and my wife, my son John and his wife; us four, and no more." It is that the debt be raised from my Church. It is that the necessary income shall come in more easily. It is that I shall get something for giving, and

something of pecuniary advantage. Even such prosperity as may come from tithing, or systematic giving, or more generous giving, by the Church or the individual, is not the best that comes. "Better off is not better," as the African chief said to Dan Crawford, when he was told of the inventions and the material prosperity of the Christian nations. The great thing, as we all admit, is that individuals and individual Churches that most nearly approach the ideal of service in the holy war always and everywhere receive the larger spiritual gifts. The life of such an individual, and of such a Church, is quickened and enriched. Look at these figures about Detroit which our chairman gives in *Men and Missions*. While they were increasing their money gifts, their membership increased since 1909 from 35,847 to 42,450, while the money gifts increased from \$380,422 to \$647,902.

This new life is what the Church as a whole needs more than anything else. How can we export a thing that we do not possess? The answer of the man in the Massachusetts Legislature, when the act for the incorporation of the American Board of Foreign Missions was opposed on the ground that they had not enough religion in Massachusetts to export, that that was one commodity of which the more you exported the more you had, is true only if you have it. What are we to send to China—besides money, I mean? What can we send to China if we are bankrupt spiritually at home? Not that we are—of course not. Otherwise we never should send anyone to China. Otherwise these young men and women, the flower of our colleges and universities, would not be planning to go. But there is the possibility, the fear, that some day China may have to evangelize the United States, and that possibility every one of us should bear in mind. Let the Church stir up its holy patriotism to the Kingdom of God universal, and it will give of its best to the age-long conflict, and it will receive money, yes—but *life*, more abundant and triumphant. This we know perfectly can be done only by prayer, unselfish prayer, intercessory prayer.

Because we are confronting these facts—not in this Conference alone, but in every Conference, in every Church, in every place where there is any life at all—we have hope; we do not despair, but cherish the hope that the Church in America will strangle its selfishness and, putting aside all hindrances, march forward in faith, courage, and self-sacrifice to new victories. Great faith is in Him who is the great Captain. You remember that when Livingstone was ill of a fever far away from the coast, and from any white face, surrounded by hostiles, his lion's heart almost failed him once, and he was tempted to go back "home." Then he took up his Bible; it opened naturally at a certain place, and he read: "Go ye into all the world, and preach the Gospel to every creature, and lo, I am with you alway." Then he wrote in his diary: "This is the word of a Gentleman of the most sacred honor. Who am I that I should

doubt it? I shall remain at my post." Now, we believe the same word of the "Gentleman of the most sacred honor," One that we can trust. And if we do trust and do obey Him, we shall save our Church alive and advance—conquering and to conquer.

FAITHFUL STEWARDSHIP

SHERWOOD EDDY, M. A., NEW YORK

A GREAT challenge has been presented to us. I was deeply interested in the last speech. You have to go out and put up the challenge of personal evangelization. The other day a man entered the office of the president of the Quaker Oats Company. He was not a Christian. He wanted to borrow thirty million dollars to invest in his business to increase his capital. Mr. Crowell said to him: "You ask us to trust you for thirty million? You are not even a Christian." "I have not come here to talk of that," the man replied. "You are honest," said Mr. Crowell, "but you have not been tempted to the full. You have brought several letters of introduction, but let us put business aside for a while. Come up to my private room." The two men knelt there in prayer, and before the visitor left he had given his life to Christ. He went back to his own place of business and converted his partner. Eventually he won seventy-five souls for Christ. Later I was calling on Mr. Crowell one day, and inquired of him: "Is it true that that man made seventy-five converts?" "Yes," he answered. Mr. Crowell was a witness for Christ.

How many of us have won a man in the year that has just ended? How many of us have spoken to men about Christ this month? How many are praying by name for anybody? Here is a challenge for personal evangelization. Why shouldn't you do at once what Wichita is doing? Why shouldn't you and I do what Mr. Crowell and every true Christian is doing? There is one challenge.

There is a challenge of great world-influence. I can hear Dr. Zwerner speaking. It seemed to me I could hear God speaking among two hundred million of the Mohammedan world. We must win them, or our religion fails.

There is another challenge. I can hear that boy from Japan, struggling with English, making his plea for those fifty millions of Japanese. Did you hear that other boy, struggling with English, making his plea for those four hundred millions in China?

Did you hear that word from India? I was there in the famine of 1900. The fields were burned like brick. Wells were empty; the cattle were dying in the streets. Leaves were torn from the

trees to feed the cattle; then the trees were cut down for fuel, and at last that was gone. I saw fathers with trembling knees, too weak to hold the plow; mothers with crying children, with no nourishment to give them; five millions lying down to die, and fifty millions hungry! All this was only the outward type of the great heart-need of those three hundred millions—the famine of souls, the souls of those thousands of men! Already more than five thousand—a larger number than can be held in that great hall—have gone to the field. This movement will furnish the men. Will you send them? There is a challenge of a world-need. There is a challenge of God's work, and our Lord said: "Render the account of thy stewardship." You and I may hear that word some day, not in parable, but from Him. Would you be ready to-day to render an accounting of your stewardship?

I saw a man the other day at the train whose father was the first person to go as a missionary when the individual support of missionaries began. Each member of that family now has one missionary abroad. That man was the poorest of the brothers, but he is giving very cheerfully of his income to the Kingdom. He said: "This is the first time in twenty years that the banks won't let us have any money. We are hard up, but I am sending them five thousand dollars. It will come a little late. I hope that this will be the last time that our family"—here the board secretary thought "Have they been crowded too far? Has his patience given out?" But the man continued: "I hope it will be the last time that our family will have to postpone doing this." He added: "Men think I am fond of money." Tears came to his eyes. "I never will lay up another dollar on earth. My income last year was so much, my expenses were so much; I gave away the rest." He gave last year a large part of his income to mission work.

I am always reluctant to speak of anything that I do, because there is so much that I have left undone, but I remember that when my father died, about twenty years ago, I had been oppressed by a feeling of my own lack in good stewardship. When he died, I proposed to the family that we agree—mother and the three boys—that, God helping us, we would not lay up another dollar here on earth, but keep the little capital that was necessary for our own personal expenses and give the rest to the Kingdom. There wasn't much left to give, and mother said: "You boys will lose what money we have. You don't know anything about business." But we agreed not to lay up any more, and at last my mother agreed. That was twenty years ago, and virtually we never have lost a dollar. We have had the joy of giving. Every man here is appointed to a life stewardship. Some day you and I will hear the word: "Render the account of thy stewardship." Are we ready? Have we been faithful stewards, and can we meet the challenge to-day with a clear conscience and a glad heart that we have an op-

portunity for sacrifice with these men that are going out? John Sleaman heard the challenge at Nashville, and you remember that he went out to found the laymen's movement. Some laymen in this Convention will hear the challenge brought these days, and will go out to witness for Christ to meet the need of that work and to render an accounting of their stewardship that will be well pleasing unto Him.

CALLS TO SERVICE

Freedom Through Surrender to God

Overcoming Obstacles

The Influence of Christian Women in the Foreign Mission
Field

What Constitutes a Call to a Woman Student?

The Consciousness of God in One's Life

The Will of God for the Individual

FREEDOM THROUGH SURRENDER TO GOD

ARCHIBALD C. HARTE, INDIA

THE DAYS of this Convention are great days for us, for prophecy is being fulfilled and we are dreaming dreams and seeing visions. This morning has been, in a special sense, a season of visions. Some of us, perchance all of us, have seen afresh, as it were, His face, and again the beauty of the Lord has broken our hearts. So also our hearts were exquisitely thrilled, when we saw fifteen hundred students, women and men, lasses and lads, stand in token that they had given their lives not for the Knighthood of Arthur, nor for the vain pomp and glory of the world, but for the Brotherhood of Christ, that they might go forth as His younger sisters and brothers and help complete His work for this generation. Yet other visions came to those who had been in mission lands, visions of the millions, of the hundreds of millions, moving Christward and needing help.

In a recent story Dr. van Dyke pictures the dark night, the rain, the wind, the storm-tossed, bewildered bird, and the light streaming from a window of the light-keeper's house on the shore. The storm-tossed bird catches a ray of light and straightway makes for it, and finds not a haven, but a window and wounds. I saw this morning India's three hundred millions and yet more, as others saw yet other millions, bewildered with the stress and storm of life, the superstition and fear, the philosophy and soul-thirst, hastening as perhaps no other people have ever yet hastened toward the light that is shining. And as I saw, I listened, and I heard—can you not hear it even now?—the thud. Three hundred millions have found not the light, but the windows. When to Palestine God tried to send, to a people peculiarly fitted for it, the light through prophet, priest, law-maker, and king, and was prevented by them from doing more than “shining through the windows,” the hurt of the multitude brought His Son to earth that they might find in him not a window but the open door to the Light, yea, the Light itself. Listen again!—the thud! Shall not love and pity make us say: “Master, here am I; send me that I may help them to find Thee, the Door and the Light, that they, too, may find healing, truth, and rest”?

Not long ago, in a conversation with a group of Hindus, I said: "I think Nicodemus and Joseph of Arimathea never fully or openly confessed Christ until after His crucifixion. How it must have hurt them to think that they had not done it before." After the conversation a young Hindu came to me and said: "In my heart I know Him as Saviour and God, but I have not openly acknowledged Him." "Will you not confess Him now?" I asked. He said: "I cannot! I cannot!" While I waited he told me his story. When he was born, his parents determined that he should have an education; they went without many things and struggled to keep him at school, hoping that in their old age he would take care of them. He continued: "If I confess Christ, I can never again go home to them; I shall break their hearts, and maybe my mother and my father will die. What must I do?"

It was difficult for me, who for fifteen years after college had been a prevented volunteer, to answer, for I was conscious that the things that prevented me were hardly to be compared with the things that were preventing him. I stood in silence for a little, and then I said: "You must answer your question for yourself. If you find that you can keep your fellowship with Christ, and that He becomes dearer to you day by day without an open confession, I have nothing to say. But if you find that you cannot do this, let me urge you to confess Him. Do not lose your fellowship."

We parted. Later he returned and said: "I am going to confess Him. I am ready for baptism. Pray, pray and help me, that I may lead my mother and my father to Him."

When I was asked to speak this afternoon, the chairman told me that he desired the meeting to be personal and intimate; therefore I have given this personal experience.

I had hoped to go from college to the mission field. When college closed, it seemed to me that I was prevented, and though again and again I made many efforts to go, fifteen years passed before I became a missionary. The last year I was prevented by the fear of being turned down should I ask to be sent. It required much courage to seek, for the first time in my life, a place, and the joy of being accepted was almost exquisite. It does not take long to learn that all that ends well is not always well. Again and again the fifteen years of being a prevented volunteer have kept me from helping others and in other ways. Once Mirabeau cried: "Oh, the sins of my youth which prevent me from helping poor unhappy France this day!" Any disobedience to the heavenly vision finds a man out, and is likely at some time or other to make a man a coward. Again and again in crises it will cause defeat and bring forth the great and bitter cry: "Oh, the sins of my youth that prevent me this day!" The vision of the white fields beyond will bring blessings to the prevented volunteer and enable him in a special way to forward the mission enterprise at home, provided he cannot prevent

being prevented; otherwise, even if he finally goes, the sore may be healed, but the scar will long abide.

One day in Palestine, while a young man heard Jesus speak, his heart was filled with a warm glow, and he said to himself: "I will ask Him to be my teacher." Because of the purity of his youth, the good impulse had freedom and caused him to run after Jesus, and, prostrating himself in Oriental fashion before Him, he poured forth his desire. It is likely that in the days of this Convention, while we have been hearing His voice in the voices of His children, our hearts, too, have been all aglow with hope and desire, and here this afternoon is the glorious moment, when we have caught up with Him; and His eyes and our eyes are looking into one another. That day in Palestine, when Jesus looked into the eyes of the young ruler, two things happened. Jesus saw that he was a prisoner behind bars of gold and silver, and, loving him, He opened the prison-door and offered him freedom and fellowship—fellowship with Himself in service and suffering, the two superbest things in life. The young ruler's first impulse was to accept; but he hesitated and was lost, and went away sorrowful—a prisoner.

Christ is here this afternoon, that with His pierced hands He may open prison-doors. It were a pity if anyone remained in a prison of good desire that yet prevents the best—freedom and fellowship with Him—and it were a shame if anyone were in the prison of evil desire and remained there, for see! He is opening the doors—and listen!—again He is saying: "Go, put away what enslaves, and come and follow me."

"Then quickly rose Sir Bedivere, and ran,
And, leaping down the ridges lightly, plunged
Among the bulrush-beds, and clutched the sword,
And strongly wheeled and threw it. The great brand
Made lightnings in the splendor of the moon,
And flashing round and round, and whil'd in an arch,
Shot like a streamer of the northern morn,
Seen where the moving isles of winter shock
By night, with noises of the northern sea.
So flashed and fell the brand Excalibur:
But, ere he dipt the surface, rose an arm
Clothed in white samite, mystic, wonderful,
And caught him by the hilt, and brandished him
Three times, and drew him under in the mere.
And lightly went the other to the King."

OVERCOMING OBSTACLES

WILBERT B. SMITH, NEW YORK

YOU WILL remember Bishop Kinsolving's story about the colored boy. I have not the dialect, but I have the question to answer: "Where are you going?" I have been asked to tell you men something of the way in which God has removed obstacles for me, and perhaps to tell you why I am going, though I do not suppose I can do that entirely. My personal conviction is that, for one who loves Jesus Christ, it is sufficient reason for going to set an example so that better men than oneself may go.

That is the reason why I volunteered nearly six years ago. I was in this work as Dr. Zwemer's assistant for nine months before I was a student volunteer. I did not fight the question, but I could not see that there was any place for me that I was fitted for in the work out there. I did believe in the enterprise, and I was glad to leave business to come to help him in order that there might be a larger number of men who were qualified who would go; so we spent that first nine months together getting men to go. He got them, and I made the records.

I wish to confess that I was not satisfied with the records alone; and I remember one morning in New York, in a little room that one man in this room besides myself will remember, reading about Jesus going about to all the cities and the villages teaching and preaching the Gospel and healing. The commentator that I was studying said something of the enthusiasm and joy that Jesus must have had as He brought this happiness into the lives of men who never had heard the good news, and I found myself asking: "Have you brought the good news to men who never have heard it before?" I never had, and I decided then and there that it was time for me to decide to feel some of the enthusiasm and joy that my Lord had felt.

But with it was another reason. I was not satisfied with the records and the record business. I wanted to help some of the men to go, too, for I had observed, in the nine months that I had been in the work, that it was the men that were going who helped other men when they said: "Come!" That marked my decision, nearly six years ago. I am not there yet. I am still "going."

I found in all my correspondence that men found many prac-

tical difficulties that other men are still finding in the way between them and the foreign mission field. They probably found some difficulties which I did not find. But here are some that I did find. When I volunteered, I had not finished my college work. I do not think I have finished it yet, though I have a degree; but I received that after I had volunteered. I owed a considerable sum of money for what education I had already received, and I owed more before I got the rest of it. I was not especially strong. I do not think I was fitted for pioneer missionary work. Some doctors thought that I had no business to go at all, and some thought so that were not doctors, and that ought to have known better. And then I had my job! There is no position in this country that offers a larger opportunity than the work that I have had for six years, inasmuch as a man is in Christ's work, absolutely free from machinery, dealing with fundamental questions, entirely unhampered by any denominational lines but serving all denominations, provided with all the financial means necessary, unlimited in opportunity, except as a man himself limits his opportunity. It is not easy to leave a job like that. You can almost think that you are indispensable. You can almost intimate that you are indispensable, even if you do not believe it. Of course, you do not believe it, and that is the reason why I am going.

You know, many men think that their indispensability here at home is what is keeping them from going to the foreign field. Other persons could not get along at home without them. I remember one man, last spring, who, in response to a definite call that was put before him to do a piece of work in China, work identical with that which he was doing in this country, excused himself for not accepting the call by saying that he thought the work here was just the place for him! But within about six weeks' time he was in another position. He is not an exception, either; many of the men with whom I have had to deal have this same sort of difficulty.

Some of you have all these things to prevent you. But here is a thing every one has heard. All of you have had a family; all of you have had mothers and fathers, and some of you have had brothers and sisters. I know that if my mother and sister were here they would not object to my saying this—that when I volunteered I was providing for their support. My sister was in school; my father is not living, and my mother is not young; and I could not see how they would be provided for when I volunteered. But I believed that God wanted men in the mission field, and that if my going would help to get these men He would find a way of making that provision. Furthermore, I was the youngest son, and was often ill; and somehow that seems to add to one's value in the sight of those to whom he gives trouble. A man wrote me last spring that he congratulated me upon my opportunity to go to India. He said that he would remember me in prayer, then added: "I cannot go, because

my mother and father and I are peculiarly intimate; we do not feel that we can separate. I congratulate you! God bless you!" Think of it! The implication was that other men's mothers do not love them!

But little by little all difficulties have been overcome, and now I hope to sail on the sixteenth of January. We do not often read our mothers' letters in public, but I found this letter on my table when I went to my room this afternoon—my mother's New Year's letter—and I should like to read a paragraph to you. Do you mind? I do not think she would.

My dear children: I find conflicting emotions in my heart this morning. I am thankful that we have all been spared to see this new year, thankful for all the joy and happiness the old year has brought to us. But the thought of this comes to me, that this is the year which is to take you away from me. Truly, it seems sometimes as if you were going out of the world—it seems so far away. But I have still another feeling, and it is that God wants you, to use you for Himself, and I am beginning to think that, after all, I am glad, just glad that the thing you have so long wanted to do has at last become possible. Not that I shall not miss you just as much, but the feeling that our Father will take care of both you and me while we are separated this year is growing stronger in me every day. I am glad, and feel more nearly at rest within myself than I ever have felt about your going.

Does God answer prayer? I remember the day when I spoke to my mother about volunteering. She could not think of it. She asked me not to talk to her of it. The next morning she came into my bedroom before I was up; she put her arms about me, with tears in her eyes, and said: "Of course, if God wants you, He shall have you."

God has wonderfully provided for us in the struggle of these six years. I am well and strong now; I have some education; I have had this experience; and I have had my theory vindicated. It is the man who goes, rather than the man who stays in the office and writes letters, who gets other men to go. There is a man in this room that I love because he says that it is my example that will take him out in another year. He has vindicated my theory.

I will stop where I began. For a man who loves Jesus Christ, who wants His work done well enough to pay the price of getting some one to do it, it is worth while—and I believe it is the will of God that that man shall try His best, with his Father's help—to go to one of the non-Christian communities to spend his life. Will you go? I have been saying, Will you *go*? Fellows, will you *come*?

THE INFLUENCE OF THE CHRISTIAN WOMAN ON THE FOREIGN MISSION FIELD

MRS. BENJAMIN W. LABAREE, FORMERLY OF PERSIA

IT IS a great day in the life of a young missionary when God teaches her that some of her largest opportunities for missionary service may come in two unexpected ways: first, in the everyday, humdrum, routine work of the missionary wife, physician, teacher, or evangelist; and, second, through the thousand and one interruptions that seem so often to mar her best-laid plans.

I once asked a group of preparatory-school girls to tell me their idea of a missionary, and, partly in class and partly afterward, I gathered that their idea was that of a very good, rather uncomfortable, pious person, who went about with Bible and hymn-book under her arm, and tried to convert others. This is not a correct impression, I hope, for I think that the missionary woman who truly tries to do her work well is the one who *lives* Christ in everyday life among Christless surroundings, and, by her resemblance to Him, draws people to her dear Lord and Master.

So it is very often just the way in which we take our interruptions—or rather the use we make of them—the way we perform our daily duties, the very expression of our faces and the tones of our voices, that do our missionary work for us, or else that harm the cause.

Here is where the missionary wife and mother has so great an opportunity. The home is the living object lesson that people are studying, talking about, and trying to imitate. I think often of one of my dear fellow missionaries, who found it almost impossible to lead in prayer, or to go out and hold a meeting; but what a sermon she preached when another mother was called away from her work and her home, leaving a large family of motherless children! My friend, with her husband and children, moved into that home, and was mother to the two sets of children, and made it possible for two missionary men to do their work. I remember one station meeting when she read a report, which I never shall forget. She said she would write one monthly report, and that would do as a permanent thing. It began something like this: "During the past month I have planned ninety-three meals for

thirteen people, have managed six servants, and have seen to it that the two missionaries always had their horses ready to go to the city or villages when necessary. I have given eight 25-cent haircuts to the men and boys of the family; have cut and made several dozen garments; and have overseen the mending of many dozens of others." And so the report went down through the whole list of her home duties. But the patients from the hospital, the school-boys, and ever so many others from our large mission field, were continually in that home, and saw there something they never had seen before; and the influence of that wise, smiling, unselfish, talented missionary wife and mother went out through the length and breadth of that great territory.

How about the interruptions—when we plan a hard, full, busy day of work for the Lord, and then are ruthlessly interrupted? How long it was before I learned that these were some of the greatest opportunities my Lord and Master was sending me! I remember one day, when a woman met me and said: "I am coming very soon to make you a good long visit." I groaned in spirit, and I fear I was a very cross missionary that day, for I remembered a previous visit she had made, and I knew that she had wonderful "staying qualities." Imagine my feelings when she went on to say: "Oh, do you remember the last time I came, and how we talked about my little girl who was so naughty and used to tell lies? You taught me how to guide and train her, and it has worked so well; and now I want to learn some more from you." Then I realized that the interruption which had made me fret inwardly was but a God-given opportunity for service.

There is one quality that I consider absolutely necessary in the life of the missionary woman. She must be a happy missionary. Imagine a sad-faced, solemn-voiced, lugubrious missionary going into a mud hut in Persia, or into a palace in China, to tell the women there that she had come to bring them glad tidings of great joy! Could she really make them believe her message, do you suppose?

In my former mission station in Persia, all the new missionary women used to be "sized up" on their arrival by our native friends, and put into one or the other of two classes. I learned—some years after my arrival—that we were considered either as "sunny-faced" or "cloudy-faced," and loved—or otherwise—accordingly. The sunny-faced missionary, who would immediately use the few words of the language she had acquired, and would laugh at her mistakes with others, was the one who was loved, in whom they confided, and who acquired unlimited influence. It is not always easy, but I do feel that it is absolutely necessary to be a *happy* missionary. The new missionary should take with her an ample stock of the sense of humor, and plenty of ability to have a good time and to

make a good time for others, and she should keep bright and cheerful.

Never shall I forget a visit we once made in a very fanatical Mohammedan home. We were evidently not welcome there, and when we were seated, our hostess placed herself across the room far from us. When we shouted remarks across the intervening space, she replied in monosyllables or not at all. After a while she and her daughters became a little more cordial and finally asked: "Did you bring the Book? Will you read us something?" And then came a wonderful opportunity for my companion to read and explain some of Christ's words, while I sat there praying earnestly. After this interesting call, the women sent word the next day: "You seem to be *such happy* people!" What an influence can be exerted, what an impression can be made by the radiance that the Lord Jesus Christ can give to the lives, the faces, the voices, the tones, the very expressions of the missionaries who go out for Him to win souls!

Therefore, of all of you who are to be privileged to go, and as Christian women to hold up Christ through whatever profession He has committed to you, but above all through beautiful, radiant, Christian womanhood, I would beg that you learn to let the joy of the Lord be your strength.

WHAT CONSTITUTES A CALL TO A WOMAN STUDENT?

MISS UNA SAUNDERS, TORONTO, CANADA

THE CALL of Christ! What constitutes the call? The work of Christ is waiting to be done; we could hear that to-day; but what does it mean to you and to me? What is a call? Now, in the ultimate analysis, I believe that the call to missionary work is simply this: a covenant between ourselves and Jesus Christ. There is absolutely no other call to missionary work that will last you through days of weariness, through the long time of waiting for results, through some of the sorrows and the sadnesses, through the temptations, and even through the joys of a missionary life.

It is when you have known that your call, your answer to the call, was the placing of your hands within the hands of Jesus Christ in token of fealty to Him, it is then that you can be sure, and glad and at peace, whatever may come to you in the foreign mission field.

All the more abstract words through which a call expresses itself die away compared to the personal relationship between Jesus Christ and ourselves. Sometimes we talk of a great cause that is drawing us toward missions. Right; but that would not be enough. Sometimes we speak of the Kingdom of God and His

glory, but even that is not enough; we need to know that between Christ and ourselves the decision has been made, and that it was His personal call to us in utter simplicity to go as His messengers that sent us out as missionaries.

The greatest missionary the world has seen knew that personal call. Think for a moment of St. Paul. He had done a great deal for a cause in his pre-Christian days; one who in his zeal for righteousness had persecuted the Church of Christ. Then came the moment when the light blazed about his path, and he fell down, and falteringly said: "Who art Thou, Lord?" A Master had appeared in his life, and the answer, the unexpected answer, came, "I am Jesus whom thou persecutest." A personal relationship of sorrow between the man and the Master—"I am Jesus whom thou persecutest."

Then followed those days, which we know must have been days of agony; days when in darkness of soul as well as of body, Paul thought, and felt remorse, and prayed. While he prayed over this new call that had come to him, there was One who watched, and the message of God came to a saint of His, bidding him go to Saul. Then a voice sounded in Paul's ears, telling him that God had appointed him to know His will, to hear His voice, to be His witness; that he was to go far hence unto the Gentiles, that he was to carry the news of Christ to many nations, and that he was to suffer many things for Christ's name's sake. Do you suppose, when St. Paul looked back years later to that personal call that had come to him, when he surveyed the dangers passed, the sorrows, the weariness, that there was anything in his heart except joy that the call had become a personal call, and that through the cross of Christ he had been able to respond? Joy had come to him through pain.

You say to me: But to us to-day no personal call comes; no light blazes about our path. I would not even say positively that no light can blaze about your path; for I think that in wonderful unknown ways God's light does shine; but as a rule there is no need for God to speak to us to-day in the startling way in which He had to speak to St. Paul. For to-day how many voices there are at the service of God to call to us! Think of the men at this Convention, charged with the message of God, the women who have spoken this afternoon, sounding out the needs of these lands; think of the missionary books at our disposal; think even of the scenes we are many of us able to see because travel is now so easy. Some have been able to visit places where non-Christian men and women are needing Christ. And yet, through all these means of call, still to-day, if you desire to have a life lived in the joy of Christ you must have heard the voice of Christ personally speaking to you through some one or other of these means. He may speak to you very quietly; a whisper may be enough.

As we turn to review these days of Convention, I wish to

speak first to some—and I believe there are such here—who think they have not yet heard any call from Jesus Christ.

There are perhaps three classes who may say, even after these days, that they have not heard the call of Christ. Whether they speak the truth or not, is not for us to determine.

The first class—forgive me if I seem hard—are those who are so deaf that they could hear nothing except a trumpet sounded in their very ears, and Christ will not speak in that way; for do you think the woman who will not hear the voice of Christ on her daily path, who will not listen to Him when He tells her to give up this or that, is likely to hear the voice calling her to work in Calcutta or Tokio or Fuchau? Could He speak through her in those lands? There are, then, some who perhaps truly say they have not heard the call of God for foreign service. I would say to them, remember that the call that has been sounding to others for the foreign field is the call to you to come into personal relationship with Jesus Christ. Do not wait one moment, but come near to Him, so that in the days and months to come you may find Him so close beside you that when next He wants to speak you will be able to hear His lightest whisper.

There is a second class of those who may perhaps say they have not heard the call of Jesus Christ for foreign work; these are some that have set their wills against it, some who up to a certain point are truly Christ's children, who have worked with Him very really before and in college have been serving Him, who have desired to work in settlements at home; and yet they say they have not heard the voice. Do you know the reason? It was simply fear. They took their hands away from Christ's hand as they came to this Convention, and have passed out of hearing during this conference. Are there not some who have been so terrified lest the voice of Christ would tempt them to give up the things they loved so dearly that they have not heard the voice—or at least say they have not. This statement is scarcely true, for the voice has sounded in their ears, even though faintly. To you I would say that many of us can sympathize with you. We knew what it was to be afraid, but we know this also, that Jesus Christ calls us to put aside all hypocrisy and to be utterly truthful. If we find ourselves in our prayers saying, "Lord, I would do Thy will," and then adding, "but not in some foreign field," then let us come bowed in contrition, and say, "Lord, I will that, truthfully and at all costs, that offering I made long ago shall be a full offering, and so I will go where my Lord and Master shall call me."

Then there is the third class, and for these I have a very tender place in my heart. They are those who have not been called because God needs them here at home, because He has been saying to them, "My child, I need thee here; there is a special burden for thee to bear in thine own home, perhaps the burden of ill

health, perhaps other persons to be tended at home, and I cannot spare thee." So there are some here to whom Jesus Christ has been speaking with the call to stay, and to some of them it is a sore burden to bear that they are not to be allowed to go. But do you think the voice of Christ has not been telling them of something definite and new to do at home for that work abroad? They can put their enthusiasm into some special branch of work here; there is a class to teach, a witness to bear for missions, there are mission studies to be led in college, gifts of money to make that will cost much. There is something, of course, for each one to contribute, and He will tell you what it is. It may be, before He can call you to go abroad, He is calling you to bear witness in your home. What about your brothers and sisters, your family and friends, who may never have yielded fully to Christ? Before He will call you abroad, He is calling you to learn to be a soul-winner at home; and if you have the love of His work in your heart, when the right time comes to go abroad you will be called. And if you are to stay at home, you will be as blessed in that as the missionary who has gone to the far East. So there are some who truly have not heard the call of Jesus Christ to volunteer for work abroad during these days, but they do not need to feel sad.

To those who are pondering whether they have really heard the missionary call, I want to speak of several ways through which it comes, though it is only the Spirit of Christ that can fully interpret the call for you.

To some the call is very simple. Do you remember, in our responsive reading, that we closed with the words: "Who will go for us?" And the answer came, "Here am I; send me." To some it has been a very simple transaction between themselves and Christ. They heard Christ's word in their hearts, and the answer came clear and direct, "Here am I, send me—send me anywhere." So these have confessed Christ; they have responded to the call; they will go.

There is a second class to whom the call has come. To them it has meant a new, deep realization of the lives that are sin-stricken and sorrow-laden in other lands. They have heard of these women for whom there is no light, no life in the beyond; they have heard the cry of those who are in pain and travail of soul and body; they have known themselves what it was to bear the burden of sin; and as they think of that burden on the women of other lands they discern the voice of Christ constraining them to go with Him, and they long to lift up the downtrodden, to heal the sick, and to carry His message to the women who so greatly need their help.

There are others to whom the call has come through the uniqueness of opportunity to-day. To some of us it has been a wonderful thing to survey the world as we did the other evening with Dr. Mott; it is even great to know of the forces of evil opposing

the onward march, greater still to learn of the victories of Christ. They have seen the unique opportunity, the opportunity that must be seized now, and have heard the voice of God calling to them through this. Each has one life to live; there is one opportunity now, so each will put his life into that opportunity. When we hear the call, and know that Christ needs a vast number of workers, the answer comes, "Lord, if thou canst make use of me in this great opportunity, I will go." So some will volunteer, as they hear Christ, at the head of that great army, calling for recruits.

The needs of the woman's movement constitute a call for other women. How many of us who talk continually about the great changes coming into the lives of women, who talk of equal suffrage and feminism, have realized that the call of Christ is coming through the woman's movement in these other countries? The women of China and other lands are following us of the West, and, not knowing whither they go, are rushing into dangers which we are trained to meet but of which they are ignorant. Conscious of new power, they feel called to do new things, but how can they do these things aright without Jesus Christ, the Lord and Master of all women's lives? So to some of you the call may come through the woman's movement. Have we not great responsibility for the women to whom we have sent education and civilization, to whom freedom has come in the East through the democracy of the West? Have not these women a right to the lives of some of us? Christ calls to us to go that we may guide the womanhood of the East into a right use of their great possibilities, so that Christ may work out through them this new liberty and new freedom for their lands.

I pass from the different kinds of call to the question of what should follow a call. Response should follow, answer should follow. What does answer mean? It does not mean a desire, it does not mean a feeling, it means a decision. Many of us stop with the desire, and some of us stop with a feeling, but those of us who have gone abroad know that it requires decision. That which many of you need is to know what decision is. Decision implies an action of your will, and an action of your will that shall be repeated so often that it becomes a habit of your life; a decision for missionary life means that you let Jesus Christ act on your will, and then that you form such a habit of keeping your will in His hands for work abroad that you always think of yourself in relation to some foreign mission place. The difference between the person who is a Student Volunteer and the one who is not is that one pictures herself at home and looks at foreign fields wondering what it would be like to be there, and the other thinks of herself in the foreign field habitually, so that her life becomes interwoven beforehand with the people of these lands. Decision has made the distinction between those two.

Now, as to that decision. Is it to be made through a declara-

tion card, you ask yourself. I have here in my hand the Student Volunteer Declaration Card; you will all have them in your hands later to-day. On the back, the meaning of it is written. It is not to be interpreted as a pledge, because in no sense does it withdraw one from the action of the Holy Spirit; but it is more than an expression of mere willingness or desire to become a missionary; it is a statement of definite life-purpose. It explains that the one who takes that definite purpose will form plans toward carrying it out.

I dare not urge on you the signing of that declaration, because it must be done by the urging of the Spirit of Jesus Christ, and indeed I dread its being signed by any who have not first made that decision irrespective of the Student Volunteer Declaration. The declaration ought to be simply the putting quietly into writing something already decided between oneself and Christ. I do not want you to be held to your purpose because of the signing of the declaration, but only because you could not turn your back on Christ. But when all that is said and done, that declaration has been to many of us a joy and a help. It has made us able to stand on the missionary side definitely. We can say to others, "I am a Student Volunteer; I am planning to spend my life abroad; God has led me to believe that that was His call." You know, too, what a power at college or among your friends that is, what a help it is to say, "Yes, I am planning to go, if I can be sent out," rather than to say, "I am hoping I shall go. . . . I am thinking of going. . . . I don't say much about it." . . . Some persons seem to think there is a good deal of merit in "not saying much about it." There is none. When God has called you to witness for Him, there is no merit in being silent.

So, for some of you, the moment of decision has come even before this, and if you have decided you should sign that declaration. But for some of you the time for joining the Student Volunteer Movement may not yet have come.

If you had not made any decision before you came to this Conference, let me advise you to make it here and now, but to sign your declaration when you have got back home, when you have told your own family about it, and when, after quiet study, thought, and prayer, you will know that that which came to you here was the word of God.

For some others who cannot at this moment sign, I would say that there are many smaller things God helps us to do which are just the little actions that lead at last to the great decisions. There are certainly some here who ought to-night to write a letter to their home people, telling them what has come to them during these days, and that they believe God is calling them to the foreign field, asking whether the family is willing to let them go. Do it in prayer and faith. I could tell you of girls who have come to me

and told me that they could not possibly break to their family the thought of going on foreign service, for their relatives were not in sympathy with the idea, and it would be a mistake. One of these came after a year and said, "I did it, and I found they were in sympathy with me all the time, though I did not know it." With another, her family had opposed it strongly at first, but in six months they had completely changed, and God had called them to give their daughter. God is willing to speak to many parents, too, perhaps because those they love dearly are going to put their lives into missionary work.

For some of you the decision needed to-day is the decision of a change in your own life, in which there is something wrong; you could not be a missionary as you are, and you know it. To-night you should confess it to Jesus your Master and put the sin out of your life. Perhaps it means writing to confess something to some one, and it would cost you a great deal to do it, as it has cost some of us; but do not let sin in your past life stand between you and the wonderful possibilities of your service in the future in a foreign field. Put it away, that you may be able to hear the voice of Christ, and to answer.

Are any still undecided about the question of the need? I can hardly conceive that anyone of this Convention is still in doubt about this; but if so your only honest course is to set yourself to know and to make time to study. Do you think that other religions than Christianity are meant for other nations? Read Hopkins on "The Religions of India," and other such books, and see what the result is on your mind.

Is your difficulty the thought that you do not know whether you are worthy, indeed, that you are sure you are unworthy, and that you do not think that you have strength of character sufficient for such a task? The first answer to this is that it is not you who have to decide that. The Candidate Committee of the Mission Boards are there for that express purpose. If you are not fit, they will let you know; if they do not want you, they will tell you so: you may feel quite sure of that. The second answer is that Christ our Saviour is here to purify our hearts and train our characters, and to make us more worthy of that calling.

But there is another difficulty which you may have to overcome—that you do not feel sure that you have any message to carry abroad. It may be, then, that what you have to do this year is to read and pray until He makes you know you have a message. Think of the message of the gift of the Holy Spirit we heard this morning, and of the simplicity of the way we may receive it from Christ. Can He not do that for you in the coming months, thus giving you a message that will always be floating out from you to those around you in these foreign lands? He will pour out His Holy Spirit on all who desire it.

Finally, perhaps you say to yourself, "But my will is weak; can I possibly hold to this decision if I have made it?" I can only say to you that if Jesus Christ Himself has called you to it, you surely cannot think that He is not able to hold you. Do you suppose He cannot keep you from temptation or bring you back in utter sorrow and penitence if you have wandered; that He cannot come and live in you and be your strength?

So, to-day, as we face our Lord and Master, weak and sinful as we may be, we know that He can cleanse, He can give us power, He can give us a message, He can break down the hardness of our hearts. Only let us put our lives day by day, hour by hour, into His power; let us come to Him, that he may do with us what He will, when He will.

THE CONSCIOUSNESS OF GOD IN ONE'S LIFE

THE REVEREND JOSEPH C. ROBBINS, BOSTON

WHAT IS THE greatest thing that has come to us from this Convention? The greatest and most precious possession in the life of every one of us is a consciousness of the presence of God. With this consciousness of God, and a determination to do His will, we can go from this Convention fearlessly to meet every life-problem.

Let me give an illustration from my own life to show what I mean by this consciousness of God, and the peace and satisfaction that come with it.

About a year ago, when we wished to return to our field in the Philippines, the examining physician said to me that before my return an operation would be necessary. I went to a hospital for an operation. I remember I had some slight dread of the operating-table, but greater than this was the thought of my little family at home. While I was going to sleep under the ether, to my mind recurred the thought of those little folks that I was leaving with their mother at home. Then, men, came this thought to me, "I can safely trust myself in my Father's hands." Can you imagine what peace and comfort that assurance meant to me? I went to sleep in peace and quiet. I can safely trust myself in my Father's hands.

I talked with three splendid men this morning. They said, "We have faced tremendous facts here these days. We feel that we ought to be missionaries, but we hardly dare to make the decision here." Men, dare we not trust ourselves to God? Are we ever going to be nearer to God than we are here now? Can we not safely put ourselves absolutely in Christ's hands? God has the highest and the greatest ambition in the world for every one of us. We can safely trust ourselves in our Father's hands.

As I was preparing to set out for the Philippines last year, I told my father that if God would give me the next four years in the Orient I did not care what happened to me after that. To my mind, I could invest my life to the greatest advantage out in the awakened Orient in these wonderful days.

I had purchased my steamer tickets, railway tickets and Pullman tickets. Three days before I was to leave Boston for the Orient, I was taken ill, and the doctors said that it would be absolutely impossible for me to sail on the appointed date. We sent to the offices for second sailing-lists, and, as soon as we were able, booked our passage on the *Minnesota*, sailing from Seattle. On the train to the coast our little girl was taken very ill, and we were detained five weeks in Spokane on account of this illness. A year ago to-day we were in Spokane Hotel with our little girl. The doctors who examined her said it would be impossible for us to take her to the Philippines, and that she must have the very best and tenderest care for the next five years. Our own missionary doctor in the Philippines writing to me, said, "We need you here very much, but I am sure that you are wise to remain in America under the present conditions in your family."

We are greatly disappointed, of course, in not being able to return to the field where we have been so wonderfully blessed of God in working for Him. Yet we are not disappointed, because of the consciousness that God is leading, and we know that "He doeth all things well." I can safely trust myself in my Father's hands.

Men, that is the message of this afternoon. Afraid of God? Afraid to make a decision for God, after the way He has led us and blessed us throughout these wonderful days? Afraid to make a decision in this atmosphere, in which we have felt the very presence of God? Oh, let us be honest about these life decisions! Let us face the facts in a perfectly sane way.

I like what ex-President Roosevelt said recently to students in South America. He said that character was made up chiefly of three elements: plain honesty, courage, and common sense. I wonder whether we can face this missionary problem with these qualifications. Let us be honest; let us have courage and dare to venture for God, and let us in a sane, common-sense way face the great facts of the world's need.

Many of you have read John Foster's Book, "Decision of Character." There are really three great suggestions in that book in regard to decision of character; first, think a thing through; second, make the decision; third, act on the decision. This is surely a sane, common-sense way to consider these facts of the world's need. Think a thing through. We college men say, "If we have the facts, we can make a decision." We have faced the facts. Let

us think the thing through. Let us make a decision. Let us act upon the decision.

As you go out of this church you will receive a package of pamphlets which follow up some of the things we have been thinking about. In this package there is this little card. Some of you have heard about the Student Volunteer Declaration Card. You do not understand it. I will read it to you:

"It is my purpose, if God permit, to become a Foreign Missionary." That is the Student Volunteer Declaration Card. Now, what does that mean? On the other side of the card I find the explanation. "This declaration is not to be interpreted as a 'pledge,' for it in no sense withdraws one from the subsequent guidance of the Holy Spirit." This is not a "pledge," it is a simple declaration of purpose to follow the leading of God in His great purpose of winning the world to Himself. "It is, however, more than an expression of mere willingness or desire to become a Foreign Missionary." Many men say, "We are willing to go." That is all very well, but to-day it takes more than a mere willingness to go out to the Foreign Mission field. It takes more than mere willingness to overcome the obstacles of which Wilbert Smith has just told us. "It is a statement of a definite life purpose formed under the direction of God. The person who signs this 'declaration' fully purposes to spend his life as a Foreign Missionary. Toward this end he will shape his plans, he will devote his energies to prepare himself for this great work, and will do all in his power to remove the obstacles which may stand in the way of his going, and in due time he will apply to the boards to be sent out. Only the clear leading of God shall prevent his going to the foreign field. While it is the duty of every Christian to face this question, no one should face it without careful thought and earnest prayer. Having confronted the question, no one should leave it until a decision pleasing to God has been reached. "Understand what the will of the *Lord* is." This last sentence states clearly what the Student Volunteer Movement stands for. This Movement is working to obtain more missionaries for the foreign mission field. We stand for that, of course. We must have more missionaries, but fundamentally, primarily, this Movement and this Convention urge upon men and women the doing of the will of God. "Understand what the will of the *Lord* is."

A few months ago Mr. Turner and I knelt together by the Haystack Monument at Williamstown. We thought together of those five men kneeling there one hundred years ago. We prayed there that the same vision, faith, and courage that possessed those men might come upon us and on all the college men of our own

day. Five men under a haystack said in regard to this great missionary enterprise, "We can do it, if we will." Three thousand men are gathered here in this church this afternoon, and *we* can do it if we will. Shall we? Shall we?

THE WILL OF GOD FOR THE INDIVIDUAL

THE REVEREND SAMUEL M. ZWEMER, D. D., CAIRO

THE ONLY thing that counts in this afternoon meeting is the will of God. The greatest meetings of this Convention have not been in Convention Hall, nor in any of the sectional meetings, nor even in those delegation meetings and groups that have been meeting for prayer, of which many of us know. The greatest meetings of this Convention have been those which you and I have been holding when only Christ was present with us. As my friend Wilbert Smith expressed it, and as his mother expressed it in her letter, "The only thing that counts is to know the will of God." It is the only thing that counts, for two reasons. First, because it was the one thing supreme in the life of Christ. "Jesus said unto them, my meat and my drink is to do the will of Him that sent me and to finish His work." . . . "I came not to do mine own will but the will of Him that sent me." . . . And, once more, "And this is the will of Him that sent me, that every one that seeth the Son and believeth on Him may have everlasting life." But how shall they believe, how shall they see, and how shall they know about this everlasting life unless someone tells them?

The only thing we can give God is this will of ours. I found a quotation in a book of devotion by Fénelon from which at first I thought I must dissent; but the longer I looked at it, the more I was convinced that it is absolutely true. He says:

The sole thing that really belongs to us is our will. Everything else does not belong to us. The only thing really our own is the human will. It is in reference to this that God is a jealous God. He who retains the smallest portion of his will for himself commits a robbery on God. All our aspirations, all our desires, should center in this one petition, "Thy will be done."

It is well for us this afternoon to realize that if you and I want to do the will of God we are not seeking a hard thing or difficult thing, a disagreeable thing, or a thing that will blast our hopes or ruin our lives. Anybody who thinks that does not know God. The Apostle Paul says, "We may know what is that good and acceptable and perfect will of God." What sort of child would that be who should dread every moment to know the will of his father? If any of us here dreads to know the will of God, we are not right with

God. If we call Him our Father, we ought to rejoice as soon as he makes known to us His will regarding our lives.

I loved my father and he loved me, and again and again in my boyhood life, when I was a student, I loved to know what his will was, his plan for me, because we understood each other. Why should you dread this afternoon to know the will of God? If it is God's will, it is good and acceptable and perfect. It is good because He is good; it is acceptable because we accept Him, we acknowledge Him to be our Lord and Master; and it is perfect because He knows the end from the beginning.

I do not say that God's will for us is always plain at the beginning, but it is absolutely plain in the end. No Christian ever lived who, at the end of the road, if he had walked with God, was not satisfied with the hills and the valleys, with every crook and every turn. God knows best. Do you believe that?

But the question comes: How can you and I know what the will of God is for us? How does Smith know? How do we know whether it is His will that we send in our application, secure our appointment, and sail to the foreign field? I am not speaking of merely signing a declaration card. I am speaking rather of going out to the fields to face that which is the greatest opportunity and is now passing before our very vision. How do you and I know that we must respond to this call? I think there are many passages that help us in God's Word, but I have been greatly helped in the past few years when I have stood at the cross-roads, and sometimes in the labyrinth, by simply reading the twelfth chapter of Romans: "I beseech you therefore, by these mercies which God has shown you, I beseech you by the mercies of God to learn the will of God," as Paul learned it by three great tests. "I beseech you that you present your bodies a living sacrifice." That is surrender. Second, "that you be not conformed to this world, but be ye transformed by the renewing of your mind," to change your standards in accordance with the judgments and standards of the New Testament. Third, "that you think not more highly of yourselves than you ought"—to think, but to think soberly—these three "that you may be able to know what is that good and acceptable and perfect will of God." I have yet to find any place in my life, and I do not think you will ever find a place in your lives where, if we squarely face the facts and measure them and ourselves by these three great standards, we shall not hear the voice behind us saying, "This is the way; walk ye in it."

The first requirement of every man here at this Convention, if he would know what is the will of God, is that he surrender his own will completely. You must be willing to be absolutely nothing if He will but use you in this great work of world-evangelization.

If we reach that point, the whole problem will be settled for a large number of us. We must surrender our bodies, our hands, our feet, our tongues, all our talents, everything we have, and gladly sing,

"O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine."

The second requirement toward knowing God's will is adopting new standards of judgment. "I beseech you therefore, if you would know the will of God"—about this foreign missionary call—"that you be not conformed to this world"—in judging of the needs, the opportunities, and the returns on the investment—but "be ye transformed by the renewing of your mind."

We need new standards of judgment. We cannot use the standards of Demas, of Judas Iscariot, or of Archippus. We need the standards of those men who loved Christ without treachery and with singleness of heart. It was Dr. White of Edinburgh who pointed out in one of his books that the pastor of the Church at Laodicea was this man Archippus, that Church of which it was said, "I know thy works. Thou art neither hot nor cold, but lukewarm." There are men whose standard of judgment leads them to think that if they give Christ a part of their time, or do a little for Him, He will be satisfied. This is a worldly judgment. The only way to serve Him is to give Him every moment of our time, all the strength of our being. This new standard means that if we can get a job in America that will pay us ten thousand dollars and one in China that pays one thousand dollars, we will make our decision—but not on a money basis. Everything that does not square with the principles of Christ in the Sermon on the Mount must be abandoned if we would learn what is the will of God.

The third thing we need is humility; "not to think of ourselves more highly than we ought." It is a great thing to sit alone with God and think soberly. There is no one in this audience who so much appreciates all your talents as your Master. There is no one who ever judges us so leniently, so kindly, so tenderly as our Master. We can sit alone with Christ and take an inventory of our lives without any fear that they will be judged harshly. He and He alone can be touched with the feeling of our infirmities; He and He alone puts upon us the highest value judgments. He sees poor Peter, trembling, half relying upon Christ and half upon himself, and He says to him, "Thou art bed-rock." Christ always gives a man credit for his best. Go alone with Christ therefore and take inventory of what you can possibly do with your one life. Think soberly, and you will hear a voice behind you saying, "This is the way; walk ye in it."

If the children's hymn is true, that "We are little candles burn-

ing in the night," it is best for most of us, especially those of us who feel that we are only very little candles, to seek out the darkest places. If we have only one place in which to shine for Christ, let us go where the darkness is deepest and get the most out of our lives, not for ourselves but for Him and for humanity.

I will put myself with you this afternoon, and sit with you again, if you like. Do not imagine that we missionaries are free from this struggle, once for all. Some of the temptations of missionaries are ever with us. I will call you fellow-students this afternoon to face the opportunities as we see them in Asia, Africa, in the "neglected" continent of South America, opportunities of all sorts and in all conditions, among all sorts and conditions of men, and I will ask myself, "Am I fully surrendered? Am I willing, if God should wish, to abandon my work in Cairo and work in the heart of China?" And I want to be able to say, "Yes; I can do it if it is Thy will." Am I willing to leave Cairo and stay in Kansas City to preach in a Church here and win men to Christ? We must get to this point of surrender. We must be willing to place ourselves absolutely in God's hands. It is a great resolve, to be willing to go anywhere with God and to do anything He asks.

Can we face this world-call and lay bare our hearts, so that we can say to God, "I do not wish to use worldly standards. I am willing that Thou shouldst change my mind, renew my mind, that I shall judge things by the standard of the cross." Are we willing to have our talents and our capacities, and all we have, put at the disposal of God for this great task, and simply send in our application? That is what the application to a board means. It is the committing of all that we are, our whole unfolded life to the cause, letting God settle the matter as we think soberly with Him. When we apply to the boards our application goes to Christian leaders, whom He has chosen and who consider it prayerfully. It is a great thing to send your application in and then to ask God to settle the matter. The boards do not judge these matters lightly. I know whereof I speak when I affirm there are no documents written on this continent that are more the subject of prayer than these applications. Let us trust the providence of God, letting God work out His purpose in our lives by laying them, in the shape of an application to the board, on the altar. I speak not only to students but to professors as well. You have heard this call as well as those who are younger. You have heard the call of a possible larger opportunity for you in these days when English is spoken around the globe. I should be untrue to my own convictions did I not say that some of the older men here should reconsider this whole question and ask God whether He does not want them to spend the next twenty years of life at the antipodes. The things that hinder us from knowing God's will are: unwillingness to surrender to God; the worldliness of our standards; allowing ambition and sel-

fish motives to come between us and knowing what is the good and acceptable will of God. We do not need more light. What you and I need is more strength to "strike the blow." In the *London Spectator* I found these inspiring stanzas seven or eight years ago:

"We know the path wherein our feet should press;
Across our hearts are written Thy decrees;
Yet now, O Lord, be merciful to bless
With more than these.

"Grant us the will to fashion as we feel,
Grant us the strength to labor as we know;
Grant us the purpose, ribbed and edged with steel,
To strike the blow.

"Knowledge we ask not—knowledge Thou hast sent;
But, Lord, the will—there lies our bitter need;
Give us to build above the deep intent
The deed, the deed!"

This great Convention will be only a small Convention for every one of us who turns aside, as the rich young man of whom we all have heard turned aside. He met face to face Someone greater than this temple, greater than all you have heard speak here. He met face to face the Incarnation of spiritual power, of high ideals; and he turned his back on all that power to become a man shrunken in soul and poor of spirituality. The only way in which this will prove to have been a big Convention for us will not be by the reports that we carry to the colleges, will not be because of the pleasant memories of the great meetings, not because of the emotional experiences. The only way in which this will prove to have been a big Convention in my life and in your life will be for us to square our souls once more with those bed-rock principles, and to say with this poet in the *Spectator*:

"Give us to build above the deep intent
The deed, the deed!"

CLOSING MESSAGES OF THE CONVENTION

Daily Communion With God

Greetings by Cable and Telegraph

Honor Roll

Our Responsibility as We Go From This Convention

DAILY COMMUNION WITH GOD

JOHN R. MOTT, M. A., LL. D., NEW YORK

MANY delegates are saying to themselves, "We have had a wonderful Convention, but we are afraid to go back home. We fear lest we shall lose what we have here received: that this new enthusiasm will be dissipated; that this new vision which has commanded us will cease to govern us; that the new spirit which has so deeply stirred us will disappear. We are now together, five thousand strong, but in twenty-four hours we shall be broken up into seven hundred and fifty-five delegations; and in forty-eight hours, or seventy-two hours, we shall be divided into little groups, or even into units. We shall be back there alone, it may be, in the midst of indifference and cynicism, opposition, misunderstanding, and absorption with other things; and this wonderful vision, this marvelous spirit, this uplifting tide, will not be with us." I have been asking myself, "Need this be true?"

There is no reason why to-morrow should not be better than to-day. Our best days should be before us. The all-sufficient reason is that Jesus Christ is the same yesterday, to-day, and forever.

The twenty or more Conventions that I have attended for the past twenty-five years have enabled me to study what often takes place after delegates go home. Some delegates lose what they received, and, I am pained to say, in some cases the last state was worse than the first; that is, they were hardened.

But happily a multitude of those who have attended these gatherings have gone back to their homes, their colleges, and their life-work and have added strength to strength. Into which class shall we pass as we go from Kansas City? Shall we lose from day to day, or shall we gain from day to day?

What has been the secret of this latter class? There is but one. Those who have kept and augmented what they received at a Convention were those who, beginning the day after its close, and never omitting to do so, spent adequate time alone with God. These have gone from strength to strength; and in these closing moments I want to enter a plea that every delegate, whether this is his first Convention or his twentieth, to spend time unhurriedly to-morrow, above all the days that are coming, and then every subsequent day, alone with God and with His truth. If every one into whose face I

have been looking from this platform during these days would spend time recollectedly with the Bible and in the felt presence of the living God day by day, I should be absolutely certain that the tide of this Convention, even after it has adjourned to-night, would continue to rise, and to surge, and to sweep out among the nations.

My friends, we must form this habit. I have hoped that the handing out of these Morning Watch cards, with all that they suggest, will mark for many the beginning of this life-expanding habit, which will mean more than all other habits.

You ask, What will it mean? This habit is absolutely necessary in order that the voice of God may remain vivid and distinct, familiar, compelling and appealing, sounding in our ears day by day with reference to duty and privilege and opportunity. As I travel among the colleges I find that the students who do not know this habit of talking unhurriedly with God for some time every day lose their consciousness of His voice. They become unfamiliar with it. It ceases to move them deeply, and it does not command them. Therefore they are lost, in the true sense of that word. They do not find His will with reference to their own character, and their own duty.

This habit is necessary, also, in order to energize our souls to take that difficult step which every delegate here will have to take several times to-morrow, and many times every day when he returns to his college—the step between knowing duty and doing duty. That Old Testament word comes to my mind: "They that wait upon the Lord shall renew their strength"—or, better rendered, "shall change their strength." That means not those who rush into His presence and then rush away, but those who pause until they are conscious of His presence, until His truth finds them, vitalizes them, changes their spirit, changes their weakness for His omnipotent strength; then they "mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." Oh, it is not the delegates from this Convention who fail to form this habit of waiting upon the living God who will go from strength to strength! I am speaking out of experience with thousands of delegates, and I tremble for that man here who lets these words fall from his mind and thinks that he is an exception.

This reminds me of another reason why we must form the habit of daily communion with God, and that is the preservation of our power of vision. Believe me, solitude is as necessary for the imagination as society is wholesome for character.

"If chosen men had never been alone
In deep mid-silence, open-door'd to God,
No greatness had been dreamed or done."

The men that will change the colleges and seminaries here represented are the men that will spend the most time alone with God, that His truth may be kept vivid, and that this marvelous vision

may be kept commanding and vital day by day. It is impossible on psychological ground, it is impossible on either spiritual or experimental ground, for anyone to keep visions like those we have had in these days without this practice of withdrawing from the presence of fellow-students, going deliberately alone with God, and letting His words find you and move you.

Besides, this habit is necessary in order that we may preserve our power of growth. You and I ought to be larger men the next time we meet, whether in the colleges or on some of the distant battle-fields. We ought to remind one another much more of Christ than we do here. But we shall not do so unless we have this practice of seeking His face and spending time in meditation and the study of His teachings and principles. I have discovered no exception to the truth of this statement. It is impossible that you and I shall grow in Christlikeness without paying the price of growth, and that is, time in the midst of the germinating processes, time in the presence of the sunlight. All these truths you have heard here will make you grow only in proportion as you meditate upon what you have heard.

I am deeply moved as I look into some faces here and realize that it is possible for you to become strongest where to-night you know you are weakest. What a wonderful thing that would be, you say. It may be, it will be, if you will form this practice. When there is work to be done, God does it when we are alone with Him.

We must have this habit, if we are to have communicative enthusiasm, communicative passion of helpfulness. We cannot be most helpful to others unless we ourselves have daily transactions with our loving Heavenly Father and appropriate His truth. A most pathetic sight in foreign fields or among the colleges, is now and then a man active in Christian work but handing out the bread of life with emaciated fingers; busy in Christian work, busy reminding people of the love of Christ, with all those riches of love that we have been hearing our friends sing about, and yet he himself is starving! May this tragic experience not be that of anyone here! Rather may we to-night, with quietness and without fanaticism, in full possession of all our faculties, counting the cost, resolve, cost what it may, that we will form this practice of spending some time each day alone with God and His truth. Let us have a regular time—a Median and Persian, that is, an unchangeable hour. Those students who have no regular hour for this practice after a time have no hour. Not only should the hour be regular, but it should be unhurried. Fellow delegates, it takes time to believe. It takes time to receive impressions. It takes time for the fires to kindle and burn. It takes time for God to draw near and for us to know that He is there. It takes time to assimilate His truth.

You ask me, How much time? I do not know. I know it means time enough to forget time; I know it means time enough to

meet God and to hear His voice, and to be sure we hear it. We are not pleading for a form, but for a reality. We are not pleading that you may be able to say that you have spent your thirty or sixty minutes each day in Bible-study and prayer, but for you rather to be able to say, "I made conditions favorable for God to speak to me and for me to hear His voice. Each day I met Him I had personal transactions with Him. I am not the same. It is a reality." God grant that we may give the time! Let it be the choicest time in the day. It is our most valuable employment. Let us not crowd it into the corner.

Faber said that the supernatural value of our actions or lives at any time depends upon the degree of our union with God at the time we perform these actions or live these lives. Let us use that part of the day which you and I find is best. Many of us think that time is in the morning; therefore we have placed the emphasis on the Morning Watch. As a rule, the mind is fresh then. By beginning the day with God we make certain of this practice. Nothing else crowds it out. There is not so much danger of its being abridged. Moreover, it prepares us for the day's fight with self and sin and Satan. We do not wait until the enemy has come in upon us like a flood, but enter the day in touch with God, prepared to meet whatever may come.

At the beginning of this Convention, we gathered quickly around that central life-giving personality, Christ our Lord. He has loomed larger and larger in each succeeding hour. He is with us in this closing hour. We remember His practice of rising in the morning "a great while before day," and that he "departed into a solitary place, and there prayed." It was said on another occasion, that "He was alone praying," and on another, "He went as His custom was to the Mount of Olives." I leave this as the last question I will ask you in this Convention: If Christ found it necessary, or even desirable, to spend time unhurriedly alone with the Heavenly Father, can you and I afford to take the risk of doing without this life-expanding practice? God forbid that we should!

GREETINGS BY CABLE AND TELEGRAPH

THE following greetings from various countries were read by the chairman of the Convention:

LONDON, ENGLAND: "British Student Movement greets Convention. God hath done great things, but His greater works in us and in the world lie ahead. Job 26: 14 (R. V.): 'Lo, these are but the outskirts of His ways, and how small a whisper do we hear of Him. But the thunder of His power who can understand.'"—*Tissington Tatlow*.

LONDON: "There remaineth yet very much land to be possessed."—*Wilder*.

NEUCHÂTEL, SWITZERLAND: "God wants you."—*Swiss Student Movement.*

KIEV, RUSSIA: "Pray for tragic Russia. Uphold heroic Russian leaders. Sustain your North American comrades here. We welcome you to the glorious fellowship of Christ's sufferings."—*Day.*

STAMBOUL: "Stricken Turkey realizes greatest needs are moral. Undreamed-of possibilities challenge Christian world to reveal uplifting power of Christ."—*Volunteers in Turkey.*

TACOMA, WASHINGTON: "Let the American churches cease neglecting the nations of South America, amid the new necessities and possibilities which are making urgent the glorious work of Pan-American evangelization."—*Thomas B. Wood (of Peru).*

MONTEVIDEO, URUGUAY: "Awakening continent presents an opportunity that calls urgently for volunteers of faith and power."—*South American Volunteers.*

SHANGHAI: "China choosing her destiny. Why not make it Christ?"—*Wang, Zia, Yie, Yui. (Leaders of Chinese Student Movement.)*

ALLAHABAD: "India, with thirty thousand college students, at this juncture imperatively needs your help."—*Volunteers in India.*

FUCHAU: "China challenges, Christ or Confucius, which?"—*Volunteers in China.*

KYOTO: "Japanese students experiencing unprecedented spiritual thirst. Need bearers of living water."—*Volunteers in Japan.*

ASSIOUT: "Greetings from Assiout. Unprecedented evangelistic and educational opportunities throughout Moslem world invite you."—*Volunteers in Egypt.*

FLAXTON, N. D.: "Lebanon's greeting to Student Volunteer Movement Convention. Psalm 328."—*Anna Jensen.*

CALCUTTA: "The line wavers in this sternest battle-field of the world's religions. Will you furnish reserves?"—*Volunteers in India.*

MADRAS: "India's Christian Students facing their country's renaissance. Call for comrades in service."—*Slack, Doenkal, Paul, Carter.*

OMAHA, NEBRASKA: "Heartfelt greetings to the Student Volunteer Convention. May this Convention prove to be the means of affording a mighty impetus to the successful carrying out of the Lord's command, 'Go ye into all the world and preach the Gospel to every creature.'"—*Robert Weidensall.*

EVANSTON, ILLINOIS: "Call America's youths to new fellowship with Christ for world redemption. The races have no other redeemer. Jesus Christ is sufficient and able. Let us bring Him and the world together for His redemptive purposes."—*William F. McDowell.*

HONOR ROLL

THE NAMES of "sailed" student volunteers whose death during the past four years has been reported at the office of the Movement were read by the Reverend J. Ross Stevenson, D. D., vice-chairman.

Rev. Herbert Marsena Allen	Bangor Theological Seminary	Turkey
Rev. I. J. Atwood, M. D.	Chicago College of P. & S.	China
Rev. Henry G. Bissell	Olivet College, University of Michigan, Hartford Theol. Seminary	India
Rev. William Whiting Borden	Yale University, Princeton Theol. Seminary. Died at Cairo, Egypt, en route to China.	
Rev. W. J. Brandon	Grove City College, Westminster College, Allegheny Theol. Seminary	India
Mrs. C. H. Brosius (Louella Virginia Hesse)	Muskingham College	Africa
Rev. Charles H. Brubaker	University of California	India
Rev. Egbert J. Carson	Victoria College, Wesley College	China
Rev. John Anthony Cherney	Denison University, Rochester Theological Seminary	China
Mrs. Alice Harding Churchill	Wellesley College	India
Miss Laura Bookwalter Dosch	Cincinnati Training School	India
Miss Daisy Pearl Drake	Drake University	India
Dr. Frances L. Draper	Moody Bible Institute	China
Miss Alice Duryee	Smith College	China
Dr. Francis Hall	Yale University, Johns Hopkins University	China
Dr. Edgerton Haskell Hart	University of Toronto, Medical College	China
Rev. Arthur Hockin	Mount Allison University	China
Rev. Charles Henry Holbrook	Boston University, Union Theological Seminary	Turkey
Mr. Oscar Johnson	Montana Wesleyan University, North Park College Seminary	China
Dr. Lawrence Percy Jones	University of Toronto Medical College, Victoria University	
Mr. Ulric Robert Jones	Dickinson College	China
Rev. Herman W. B. Joorman	Crozer Theological Seminary	Burma
Mrs. John H. Kingsbury (Alice McElroy)	Smith College, Albany State Normal College	Turkey
Miss Mary Katherine Kurtz	Moody Bible Institute, Newton Theological Seminary	India
Rev. Theodore Samuel Lee	Williston Seminary	India
Dr. Ambrose Fredrick Lepper	University of Toronto Medical College	China
Miss Jane Lewis	Albion College, Chicago Training School	Africa
Miss Anna Randall Limberger	Bloomsburg (Pa.) State Normal School	Mexico
Rev. Arthur Charles Lindenmeyer	Garrett Biblical Institute	China
Mrs. Basil Lee Lockett (Josie LeGrand Still)	Baylor University	Africa
Rev. Albert Owen Loosley	Moody Bible Institute	China
Miss Sophia Manns	Texas State Normal School, Scarritt Bible and Training School	China
Rev. William Albert Mansell	Boston University School of Theology	India
Dr. Joseph Guy Meadows	Peabody Normal School, University of Chicago, Kentucky University Medical School	China
Miss Edna Metcalfe	Earlham College	Palestine
Rev. John Herbert Morton	Geneva College	India
Rev. Ephraim E. Neibel	Wittenberg College	Africa
Miss Jenny Olin	Mount Holyoke College	Micronesia
Rev. John A. Otte, M. D.	University of Michigan	China
Rev. John C. Ovenshire	Taylor University	Africa
Mr. Ernest Linton Paige	Colgate College	China
Miss Willie L. Park	Methodist Training School, Nashville	Japan
Miss Martha H. Pixley		Africa
Miss Marie Brooks Poole	Library School, New York City	Turkey

Miss Nellie Rankin	Agnes Scott College.....	Korea
Rev. Lee Hadsell Rockey.....	Ohio Wesleyan University, Drew Theologi- cal Seminary	India
Rev. William George Russell....	University of Toronto, Manitoba College, Knox College	India
Rev. Carl Axel Salquist.....	University of Chicago Theol. Seminary....	China
Miss Alice Fawcett Shaw	Folts Mission Institute.....	India
Rev. Jacob Hiram Straw.....	Pennsylvania College	Africa
Dr. Sharon John Thoms	University of Michigan.....	Arabia
Mr. Jacob C. Wall.....	Moody Bible Institute.....	Africa
Mrs. Peachy T. Wilson (Helen Johnston)	Scarritt Bible and Training School.....	India

OUR RESPONSIBILITY AS WE GO FROM THIS CONVENTION

SHERWOOD EDDY, M. A., NEW YORK

I BELIEVE that we have a fourfold responsibility as we leave this Convention and go down from this mount of privilege to the plain of human need and human service. First, there is our personal responsibility to our Lord and Master to face the facts that have been presented to us in these days. We must now act upon these facts.

Not thought but action, not sentiments but actions, not emotions but actions, will lay the bed-rock of character, the primitive stratum of the soul. How shall we incarnate the visions of these days? How shall we live the life we have seen in pattern here on the mount? How shall we become the men and the women we have dreamed of to-day? The old psychology says that a man does what he is; the new psychology says, with equal truth, that a man is what he does. The old psychology says that past character expresses itself in present action; the new psychology says that the present act determines the future character. Act to-day, act to-morrow; put into concrete life what we have here thought and felt and resolved, and we become forever that higher ideal that we long to attain and need never go down to those lower levels of life.

We have faced the facts of the world's need in these days. Let us now do some thinking. Let us think the question through to a conclusion. Our Lord said, in another connection, "Settle it therefore in your hearts." He recognized the power of a major choice, of a dominant decision in a life-purpose that was clear. Have we this sense of mission, of vocation, of knowing the will of God? The Apostle Paul said, "Understand what the will of the Lord is." Have we found it for ourselves?

Will you pardon a personal reference? I hesitate to make it. I look back to two nights of decision that determined my own life. I remember first the night that I faced this volunteer declaration card—the card that was handed to each of us this afternoon. I faced that night these words: "It is my purpose, if God permit, to become a foreign missionary." My life that night wavered in the balance. What did I want—a career or a mission, to get or to give, silver or souls, mammon or God, self or Christ? While my

life still wavered, the scale finally turned toward the weight of human need, thank God! I had been honestly afraid of wasting my life in foreign lands when the need at home was so compelling and palpable, so concrete and imperative, and those foreign fields were so dim and distant and vague. One was willing to make a sacrifice, but not quite sure whether his life would count to the uttermost abroad. But, oh! I do thank God for those seventeen happy years out there in Asia.

Look at this map of the world. Look at that half of the world that has never yet heard of Christ. Half of the world to-night is without any scientific medical knowledge. Half of the world cannot read or write in any language. Half the world is poor under economic conditions that offer little hope of improvement till they get a Christian basis for civilization. Will you take that declaration card and put it in your Bible and face it, having in mind those words on the back of the card, "Having confronted the question, no one should leave it until a decision pleasing to God has been reached? Understand what the will of the Lord is."

God has a plan for your life. There is one place in this round world of need that will be a place of power and joy for you, and only one. Find that will of God, and, standing right with Him, right with men, right with yourself, you have found the life of blessing. Miss it, and you will drag a lengthening chain through life.

The second night of decision that I look back upon followed the Detroit Student Volunteer Convention of twenty years ago. There I had heard Hudson Taylor say that out in the heart of China he had read that verse, "Whosoever drinketh of the water that I shall give him shall never thirst" (John iv:14); and he began that day to drink of those living waters. And he said, "That was twenty years ago, and the old thirst never has come back, and when we meet up there, twenty thousand years from now, it will be just the same—I shall never thirst!" I began to drink of that living water as I left that Convention. But I continued drinking also from "those broken cisterns that can hold no water." I was trying to serve two masters, and the old thirst came back.

But sixteen years ago a night came to me in India when I was on the verge of a breakdown. My work was a failure. I was "shipwrecked upon the supernatural." I had come face to face with God, like wrestling Jacob. And then that promise came back to my mind: "Whosoever drinketh of the water I shall give him shall never thirst." That night I began to drink of that fountain alone. That was sixteen years ago. I have known failure since, humiliating failure. There has been sin since. But He has kept His promise, and I can look back on those sixteen years—before God, I lie not!—without one hour of discouragement or darkness, of doubt or depression. And one thing I know, that Jesus Christ

satisfies. Sick or well, at home or absent, in the East or in the West, I know that Jesus satisfies.

But the secret is not, "Whosoever drank once," at this or that convention or experience or special time in the past. Experimentally, at least, it is in the continuous present. Whosoever drinketh, and keeps drinking, shall never thirst. This, then, is our first responsibility to-day, that we should face the facts, and incarnate in act and character, now and always, the vision of these days. In the light of all the facts, let us decide our life-work. And in the light of the great spiritual realities let us live our life.

But we have a second responsibility—that which we feel toward our colleges when we return. I think of a little group of students that left the Convention at Mount Hermon twenty-five years ago and went back to their college. One of them, our chairman, sat up all night on the train reading the life of David Livingstone. They went back to college to pray and work and live. A revival swept that college, and in time the epithet "infidel Cornell" became "Christian Cornell." I think of Horace Rose, known to the men of Iowa and Michigan. He was a member of the nine, of the eleven, and of the track team. He went down to the college from such a Convention with his vision. That year twenty-five men made a decision for the foreign field, four hundred men, won in personal work, declared their faith in Christ, and six hundred men were enlisted in Bible study. And it was all because Horace Rose had caught a great vision.

I remember the last Convention that Hugh Beaver attended, and how he went from that conference to burn out for God in the short life that was left him. I remember Horace Pitkin, coming back from a Convention like this, a crude, callow freshman at Yale. He was the only delegate at the Convention who had caught the vision and the only student volunteer in college. He was without popularity, without influence, but he had his vision. When he left Yale, he left a volunteer band of twenty of the strongest men in the University. He kindled a missionary fire which in these twenty years never has died out, and, please God, it never will. When he left Union Seminary, he left a band of more than twenty of the strongest men as volunteers. Before leaving this country he had raised more than one hundred men who actually reached the field. I stood recently at Pao Ting Fu where he fell as a martyr in 1900. I asked some one to show me the place where he sat with his Chinese fellow-worker and sent his last message home to his wife who was in America with their little boy. You remember the words, so characteristic of our Movement. He said, "Tell her that God was with me at the last, that His peace was my consolation. Tell her to send our little boy Horace to Yale, where I studied, and tell him twenty-five years from now to come out to take up my work in China." He had not lived to win a convert; he had not

lived to learn the language. He was cut down in the flower of his youth, yet he could say, "Tell my son to come. Perchance they will reverence my son." I saw the spot where he fell, wounded, as he tried to defend the women and children from the mob: where they cut off his head and hung it as a trophy on the arch of the great city gate. But this year as we went under that arch it seemed an arch of triumph, as out through that gate poured a great throng of students from the ten colleges that have sprung up in the few years since he died. In crowds they were coming to the Li Hung Chang temple, given to us for the use of a Christian meeting. There were about three thousand Confucian students crowded within that temple to listen to the Christian message, while several hundred men were turned away from the gate for lack of standing-room. When we asked how many of those men would rise and confess Christ as Lord and Master, promising to be baptized and join the Church, cost what it might, more than ninety men rose and accepted Christ. Already a goodly number of them have been baptized and received into the Church. And Horace Pitkin, he being dead yet speaketh, living, in the power of the endless life. As you think of the men who have gone down from these conferences to transform their colleges, as you think of Mott, and Horace Rose, of Hugh Beaver, of Horace Pitkin, and hundreds of others, will you not live a new life and work with new faith when you go back to your college or university?

Third, there is our responsibility to the Churches. For the Churches are the home base of missions. It is not enough to awaken the colleges. We must move the Church. Think of the power of five thousand delegates! Supposing every man touched only one Church. Think of five thousand Churches catching the vision, the message, the spirit of this Convention; yet some of us can touch and arouse many Churches. And do you go back without a message for the Church? God forbid! A little group of men left this Convention to-day going back to Wichita, Kansas. Some time ago a pastor of one of the Churches there called upon a group of laymen to take his evening service during his absence from the city. In prayer they went to that Church; and God's blessing came upon them that night. Then began a movement among the laymen in that city. Now there are three hundred laymen divided into forty bands, who are regularly and systematically visiting the towns and villages within a radius of two hundred miles around that city. More than three thousand persons in the surrounding district have already accepted Christ, and that movement of lay evangelism is spreading from city to city and from center to center. In the same way, why should not a group of college students carry this fire to the Churches, during the coming year? Think of the possibilities of a group of men going out for a vacation in such work!

Fourth, and last, we have not only our responsibility to our

Lord, to our colleges and Churches, but to the world. Look again at the map before us. May that world and its need be branded upon our hearts, that we may live henceforth in the realization of its need! Let us go down from this mountain-peak with that vision evermore before us to work, whether at home or abroad, for nothing less than the whole world-field? As was said at Rochester, a narrow vision makes a narrow man; a vast vision makes a vast man. Shall we live in the light of that world-vision until the work be done?

We have heard that honor roll called to-night. More than five thousand of our volunteers—more than all the delegates of this Convention—have already reached the field. Look at these radiating lines on the map that indicate where these volunteers have gone and are working. Sixty-three have gone to the Islands of the Sea; 344 to South America, 460 to Japan, 598 to darkest Africa, 1,078 to India, and 1,614 have already reached China. To the very ends of the earth these 5,567 students have gone. William Borden and others may have fallen at the front, but for every man that falls, a hundred here will press forward to take his place. Dr. Zwemer told me with tears in his eyes that he had come all the way back from Cairo to find men to take Borden's place. He will find them—God will find them. There are men here who will hear the call. The vacant places left by those on the honor roll summon us. Some of us will press into the Dark Continent and their bones will whiten on the sands of Africa. Yet, knowing this, they will go because they know the need. There are men and women here who will stand beside little open graves as the price of going to a tropical climate. Some of us will fall, and some of our names will be read on that honor roll four years hence.

But we are here to-night, in serried ranks and regiments, like a great army, with our unseen Leader. At His command we have arisen in an endless, undiscourageable crusade, till the victory be won. Not for an empty tomb, but for a full, round world of human need—"a world of sinning and suffering men, each man my brother that calls on me for work, work, work." And we will press to the front until the work be done. We may not live to see the victory won, but if we fall others will press forward to take our places.

"What matter, we or they,
Ours or another's day?
Others shall sing the song;
Others shall right the wrong,
Finish what we begin,
And all we fail of, win.
Ring, bells, in far-off steeples,
The joy of unborn peoples!
Sound, trumpets! far-off blown,
Your triumph is our own."

APPENDIXES

- A. List of Sailed Volunteers
- B. A Bibliography of Missionary Literature
- C. Contributions to Missions by Students
- D. Organizaton of the Convention
- E. Statistics of the Convention

APPENDIX A

LIST OF SAILED STUDENT VOLUNTEERS

IN THE following tables are the names of Student Volunteers who have been reported during the years 1910, 1911, 1912, and 1913 to the office of the Student Volunteer Movement as having reached the mission field. They have gone out as representatives of more than fifty different missionary agencies.

SAILED VOLUNTEERS REPORTED DURING 1910

In the table abbreviations have been used as follows: B = Bible Institute, C = College, H = Hospital, M = Medical College, N = Normal School, S = Academy, Collegiate Institute or Seminary, T = Theological, Trs = Missionary and Bible Training-School, U = University, v = volunteered at.

* Volunteers sailed before year in which listed; names reported here for the first time.

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Aadland, Nels J.....	v Augsburg T.	China.....	Hauges China Mission
Abbott, Paul R.....	Hamilton C, v Auburn T.....	China.....	Presbyterian in U. S. A.
Abbott, Bessie Stone (Mrs. P. R.)	Oswego N, v Stanford U.....	China.....	Presbyterian in U. S. A.
Abrey, Fred E. L.....	v Victoria C.	China.....	Canadian Methodist
Ahrens, Martin R.....	German S, v McCormick T.....	India.....	Presbyterian in U. S. A.
Ahrens, Lissetta Heideman (Mrs. M. R.)	v Moody Trs, Forest Park U...	India.....	Presbyterian in U. S. A.
Alfter, Ellen E.....	Okla. State N. v Warrensburg N, Scarritt Trs.	Mexico....	Meth. Epis. S., Wom. Bd.
Alger, Edna C.....	Lenox C, v Los Angeles N.....	China.....	Presbyterian in U. S. A.
Anderson, Albin G.....	v Northwestern U M.....	Korea.....	Methodist Episcopal
Anderson, Harvey W.....	v U of Mo.....	Russia....	Y. M. C. A.
Anderson, Harold C.....	v U of Iowa, Princeton T.....	So. Am....	Presbyterian in U. S. A.
Ash, J. Wesley.....	v U of Minn.....	India.....	Presbyterian in U. S. A.
Auld, Frederick M.....	Prince of Wales C, v McGill U	China.....	Canadian Presbyterian
Auld, May Smith (Mrs. F. M.)	v Royal Victoria C.....	China.....	Canadian Presbyterian
Axelson, Emma M.....	v Baptist Trs, Phila., Nyack Trs.	China.....	
Bacon, Edythe A.....	v Ohio Wesleyan U M, Mt. Pleasant H.	China.....	Am. Bap. For. Miss. Soc.
Bailey, James R.....	v Bucknell U, Medico-Chirurgical (Phila.)	India.....	Am. Bap. For. Miss. Soc.
Bailey, Anna McClure (Mrs. J. R.)	v Temple U.	India.....	Am. Bap. For. Miss. Soc.
Barber, Thomas E.....	Warrensburg N, v Westminster C, Lane T.....	So. Am....	Presbyterian in U. S. A.
Barnett, Eugene E.....	v Emory C.	China.....	Y. M. C. A.
Barnett, Bertha Smith (Mrs. E. E.)	v Virginia C.	China.....	
Bars, Gordon P.....	Acadia U, v Rochester T.....	India.....	United Baptist
Barss, Lena Feistel (Mrs. G. P.)	v Union Trs.	India.....	United Baptist
Barstow, Robbins W.....	v Dartmouth C.	Turkey...	American Board
Bateman, Thomas W.....	v Wesley C.	China.....	Canadian Methodist
Beach, Frederick P.....	U of Mich, v Oberlin T, Union T.....	China.....	American Board
Beadle, Margaret.....	v U of Texas, Scarritt Trs.....	China.....	Meth. Epis. S., Wom. Bd.
Beal, Frank P.....	v Occidental C.....	China.....	Government School
Beauland, Gayle C.....	U of Miss, v Presby. T of Ky.	Africa....	Presbyterian in U. S. A.
Beggs, Nelle.....	v Ill. Wesleyan U, Chicago Trs.	China.....	Meth. Epis. Wom. Soc.
Beiler, Mary.....	v Goucher C, Boston U.....	Korea.....	Meth. Epis. Wom. Soc.

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Benedict, Ruth E.	v Goucher C.	Korea.	Meth. Epis. Wom. Soc.
Bennett, Margaret M.	v Kansas Wesleyan U.	Malaysia.	Methodist Episcopal
Billing, Mary E.	v Nebr. State U, Moody Trs.	China.	
Bingley, George A.	v Princeton U.	Japan.	Government School
Blanchard, Gertrude H.	v Smith C.	China.	American Board
Bliss, Theodore	v Cornell U M, Meth. Epis. H.	Japan.	Protestant Episcopal
Brannan, Lyman C.	v Southern U.	Korea.	Meth. Epis. South
Brooks, Murray G.	Stanstead C, v McGill U.	Ceylon.	Y. M. C. A.
Brown, Frank A.	Hampden Sidney C, v Union T.	China.	Presbyterian South
Brown, Fred R.	v Syracuse U.	China.	Methodist Episcopal
Buchanan, Lois M.	v Monmouth C, Moody Trs.	Egypt.	United Presbyterian
Butzin, Arthur F.	v Moravian C T.	Alaska.	Moravian
Buyers, Paul E.	v Vanderbilt U T.	So. Am.	Meth. Epis. South
Cady, Lyman V. L.	v Iowa C.	Turkey.	American Board
Caldwell, Pearl P.	v Baptist Trs.	China.	Southern Baptist
Campbell, Daisy P.	v Grove City C.	Laos.	Presbyterian in U. S. A.
Campbell, Frank D.	v Ill. Wesleyan U.	India.	Methodist Episcopal
Campbell, Ada Gibson (Mrs. F. D.)	Chicago Trs, v Ill. Wesleyan U.	India.	Methodist Episcopal
Capers, Maria W.	v Charleston Female S, Scarritt Trs.	Mexico.	Meth. Epis. S., Wom. Bd.
Carpenter, Mary F.	v Scio C.	India.	Lee Bengali Mission
Carrillo, Eva G.	v Chicago Trs.	Porto Rico.	Meth. Epis. Wom. Soc.
Carter, Thomas F.	v Princeton U, Auburn T.	China.	Presbyterian in U. S. A.
Chandler, Robert E.	v Yale U and T.	China.	American Board
Chapin, Lester G.	Pratt Inst. v Cornell U.	Japan.	
Christian, Leonard J.	v Oberlin C.	China.	American Board
Clack, Robert W.	v Iowa C.	China.	Government School
Clancy, Anna R.	v Albion C, Chicago Trs.	India.	
Claize, Mabel G.	Ottawa N, v Ewart Trs.	Japan.	Canadian Presbyterian
Clinton, E. Lahuna.	v Simpson C.	India.	Meth. Epis. Wom. Soc.
Cobb, Francis W.	v Washington State C.	So. Am.	Methodist Episcopal
Cold, Edith	v Hillsdale C.	Turkey.	American Board
Cole, Nellie A.	Oberlin C, v Kindergarten S.	Turkey.	American Board
Collins, Celia M.	v U of Wooster.	Laos.	Presbyterian in U. S. A.
Collins, Stanley B.	v Epworth S, Morningside C, U of Penn.	China.	Y. M. C. A.
Cook, William J.	v Knox T.	India.	Canadian Presbyterian
Cottingham, Joshua F.	Moore's Hill C, v Taylor U.	P. I.	Methodist Episcopal
Cottingham, Bertha Dever (Mrs. J. F.)	v Taylor U.	P. I.	Methodist Episcopal
Cox, Henry D.	v Friends U.	Cuba.	American Friends
Cox, Laura V.	v Baptist Female U, Greensboro State N.	Mexico.	Southern Baptist
Cozins, Mary R.	v Allegheny C.	So. Am.	Methodist Episcopal
Cressy, Earl H.	v U of Minn, U of Chicago, Rochester T.	China.	Am. Bap. For. Miss. Soc.
Cressy, Margaret Millie (Mrs. E. H.)	v Hamline U, Rochester T.	China.	Am. Bap. For. Miss. Soc.
Davis, Darius A.	v Syracuse U.	Turkey.	Y. M. C. A.
Davis, Maud Merritt (Mrs. D. A.)	Buffalo N, v Syracuse U.	Turkey.	
Davis, Elwood L.	Rutgers C, v Hahnemann M.	Africa.	Africa Inland Mission
Davis, Blanche Conger (Mrs. E. L.)	v Nyack Trs, Scranton Nurses C	Africa.	Africa Inland Mission
Day, Georgia E.	v Iowa State C.	China.	Meth. Epis. Wom. Soc.
Deal, Carl H.	Lenoir C, v Southwestern U.	Korea.	Meth. Epis. South
Detweiler, James E.	v Macalester C, Presby. T of Ky.	Japan.	Presbyterian in U. S. A.
Dewing, Eunice (Mrs. H. B.)	v Mt. Holyoke C, Long Island H	Turkey.	Robert College
Deyoe, Ella	v U of Oregon, Chicago Trs.	China.	Meth. Epis. Wom. Soc.
Dithridge, Harriet L.	v Baptist Trs, Hasseltine Trs.	Japan.	Am. Bap. For. Miss. Soc.
Dittmer, Clarence G.	v Hamline U.	Japan.	Government School
Dobson, Robert J.	v Albion C.	China.	Methodist Episcopal
Dodds, Alma D.	v Moody Trs.	China.	Presbyterian in U. S. A.
Dornblaser, Irene L.	v Wittenberg C.	China.	American Board
Draper, Charles E.	v Purdue U.	Malaysia.	Methodist Episcopal
Draper, Ella J.	v Mt. Holyoke C, Hasseltine Trs	India.	Am. Bap. For. Miss. Soc.
Drury, Mabel	v U of Chicago, Bonebrake T.	China.	United Brethren
Ducret, Myrtle	v Park C.	India.	Presbyterian in U. S. A.
Duffield, John R.	Middlebury C, v Union T.	India.	Reformed Chur. in Am.
Dysart, John P.	v U of Illinois.	Africa.	American Board
Eddy, Dora E.	v U of Wooster, Western C.	Syria.	Presbyterian in U. S. A.
Eichenberger, Emma	v Folts Trs.	China.	Meth. Epis. Wom. Soc.
Eicher, Mary Stanley (Mrs. H. A.)	v Union Trs.	India.	Foreign Chris. Miss. Soc.
Enger, Jorgens R.	v Lincoln C, James Milliken U.	China.	Presbyterian in U. S. A.
Enger, Jorgens R.	v Midland C.	So. Am.	Lutheran, General Synod
Esch, Christian D.	v Goshen C, Chicago M.	India.	Mennonite

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Estabrook, Alice L.	U of Toronto.	China	Canad. Meth. Wom. Bd.
Evans, Harriet	Baker U, v Scarritt Trs.	Korea	Methodist Episcopal
Ewing, Harry E.	v Ohio State U.	So. Am.	Y. M. C. A.
Fairfield, Wynn C.	v Oberlin C.	China	American Board
Fearon, Josephine D.	v U of Michigan.	China	Meth. Epis. Wom. Soc.
Ferger, Henri R.	Chattanooga U, v Princeton U.	India	United Presbyterian
Fetzer, Bertha A.	v Denison U.	China	Am. Bap. For. Miss. Soc.
Fisher, Albert H.	Albert C, v Nyack Trs.	Malaysia	Methodist Episcopal
Fjerdstad, John H.	St. Olaf C, v United Church T.	Madag'sc'r	United Nor. Luth. Ch.
Foot, Millicent M.	v Nyack Trs.	China	Chris. and Miss. Alliance
Foster, Clarence L.	v Colgate U.	China	Am. Bap. For. Miss. Soc.
Frame, Margaret A.	U of Wooster, v Columbia U.	China	Presbyterian in U. S. A.
Frame, Murry S.	U of Wooster, v Union T.	China	American Board
Fraser, Harry Carleton.	v Columbia U.	P. I.	Y. M. C. A.
French, Ruth D.	v Wellesley C, Hasseltine Trs.	Japan	Am. Bap. For. Miss. Soc.
Gabel, Clayton E.	v Purdue U.	India	Methodist Episcopal
Galt, Elmer W.	v Tabor C, Chicago T.	China	American Board
Galt, Altie Cummings (Mrs. E. W.)	v Tabor C.	China	American Board
Garrison, Kiel D.	v Nyack Trs.	India	Chris. and Miss. Alliance
Gates, Vera E.	v Pomona C.	Mexico	Meth. Epis. South
Gault, Robert S.	v Baker U, Moody Trs.	Hawaii	Y. M. C. A.
Gay, Margaret R.	v Ewart Trs.	China	Canadian Presbyterian
Geer, William H.	v Carleton C, Springfield Trs.	Panama	Y. M. C. A.
Gill, Everette	v William Jewell C.	Italy	Southern Baptist
Goodwin, Robert A., Jr.	Richmond C, v U of Va.	China	Protestant Episcopal
Graham, Franklin F.	Penn N, v Grove City C, Western T.	So. Am.	Presbyterian in U. S. A.
Green, William I.	Prince of Wales C, v Dalhousie C.	W. Indies.	Canadian Presbyterian
Gunn, Donald A.	v Brandon C T.	India	Canadian Baptist
Haas, Cyril H.	v Susquehanna U, U of Mich M.	Turkey	American Board
Haas, Ruth Dietz (Mrs. C. H.)	v U of Mich. M.	Turkey	American Board
Hadley, Ross A.	v Penn C, Union T.	India	Y. M. C. A.
Haenig, Willah A.	v U of Michigan.	Korea	Meth. Epis. Wom. Soc.
Haines, Sarah A.	v Macalester C.	Alaska	Presbyterian Home Bd.
Hall, Margaret Hogg (Mrs. R. S.)	v Oberlin C.	China	Y. M. C. A.
Hannaford, Howard D.	Wittenberg C, v Auburn T.	Syria	Syrian Protestant College
Hansen, Christian B.	v Mt. Hermon S, Boston U.	India	Methodist Episcopal
Hardy, William M.	Christian U, Vanderbilt U, v U of Tenn. M.	Tibet	Foreign Chris. Miss. Soc.
Harris, Gertrude	v Bible Teachers Trs.	India	American Board
Harris, Hendon M.	Mississippi C, v Southern Bap T	China	Southern Baptist
Harvey, Edwin D.	v Mt. Hermon S, Yale U T.	China	Yale Foreign Miss. Soc.
Hayes, Luther N.	v U of Wooster, Princeton T.	China	Y. M. C. A.
Higgins, Daniel F.	v U of Chicago, U of Ill.	Korea	Meth. Epis. South
Hillis, Mary Reed (Mrs. W.)	v Vassar C, Hartford T.	P. I.	Government School
Hoffman, Clarence S.	v Albright C, Princeton T.	Korea	Presbyterian in U. S. A.
Holmes, Ella M.	v Northfield S, Hasseltine Trs.	India	Am. Bap. For. Miss. Soc.
Holtom, Daniel C.	v Kalamazoo C, U of Chicago, Newton T.	Japan	Am. Bap. For. Miss. Soc.
Holtom, Mary Price (Mrs. D. C.)	v Kalamazoo C.	Japan	Am. Bap. For. Miss. Soc.
Houger, Anna B.	v Parker C, Moody Trs.	P. I.	Am. Bap. For. Miss. Soc.
Howard, Harvey J.	v U of Mich, U of Penn M.	China	Univ. Medical School
Howard, Maude Strobel (Mrs. H. J.)	v Penn H, Nurses Trs.	China	Univ. Medical School
Howard, Randolph L.	v Shurtleff C, Harvard U.	Burma	Am. Bap. For. Miss. Soc.
Howe, Frank L., Jr.	v Mt. Hermon S.	Africa	Y. M. C. A.
Howe, James W.	v U of New Brunswick, Mt. Allison U.	Japan	Canadian Methodist
Hunt, Ava F.	v Northwestern U.	India	Meth. Epis. Wom. Soc.
Huxtable, Lester D.	Taylor U, v Nyack Trs.	So. Am.	Chris. and Miss. Alliance
Huxtable, Pearl Humfeld (Mrs. L. D.)	v Nyack Trs.	So. Am.	Chris. and Miss. Alliance
Hylbert, Lewis C.	v Bucknell U, Crozer T.	China	Am. Bap. For. Miss. Soc.
Hylbert, Charity Runyan (Mrs. L. C.)	v Bucknell U.	China	Am. Bap. For. Miss. Soc.
Irwin, Harry W.	v U of Calif.	China	Methodist Episcopal
Jackson, Mamie L.	v Hiram C.	India	Christian Wom. Bd.
Jacob, Ernest O.	v U of Illinois.	Turkey	Y. M. C. A.
Jacob, Sarah Conard (Mrs. E. O.)	v U of Illinois.	Turkey	Africa Inland Mission
Jacobson, Thilda O.	v Northwestern Bible Trs.	Africa	Presbyterian in U. S. A.
Jarvis, Marcella D.	v Bible Teachers Trs, Wells C.	So. Am.	American C. for Girls
Jenison, Louise I.	v Wellesley C.	Turkey	Canadian Methodist
Johns, Alfred E.	v U of Toronto.	China	Canadian Methodist

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Johnson, Cecelia L.	✓ Beloit C, Chicago Trs.	Burma	Am. Bap. For. Miss. Soc.
Jones, Beatrice Kerswell (Mrs.)	✓ Deaconess Trs.	China	Church of Eng., Canada
Jones, Gordon R.	✓ U of Toronto	China	Canadian Methodist
Judson, Marjorie M.	✓ Pomona C, Bible Teachers Trs.	China	Presbyterian in U. S. A.
Kampfer, George R.	✓ Rochester T.	India	Am. Bap. For. Miss. Soc.
Kayser, Herman P.	✓ Baptist T.	Africa	German Baptist
Kellogg, Grace	✓ Smith C.	Turkey	American Board
Kipp, Cora I.	✓ Northwestern U M, College of P and S.	India	Meth. Epis. Wom. Soc.
Kratzer, Anna	✓ Bible Trs (Toronto), German H.	China	China Inland Mission
Kupfer, Edith L.	✓ Syracuse U.	China	Methodist Episcopal
Lang, Florence B.	✓ Northfield S, Syracuse U.	India	Y. W. C. A.
Latourette, Kenneth S.	✓ McMinville C, Yale U.	China	Yale Foreign Miss. Soc.
Lawrence, Bertha O.	✓ Penn C.	Cuba	American Friends
Leavitt, Darwin A.	✓ Beloit C, Chicago T, Yale T.	Turkey	American Board
Lee, Howard M.	✓ South Lancaster S, Union C.	Korea	Seventh Day Adventist
Leonard, Charles A.	✓ Wake Forest C, So. Baptist T	China	Southern Baptist
Leonard, Ethel Corbitt (Mrs. C. A.)	✓ Louisville Trs.	China	Southern Baptist
Leshar, Charles B.	✓ Bucknell U, U of Penn M, Cooper H.	China	Am. Bap. For. Miss. Soc.
Leshar, Sarah Grier (Mrs. C. B.)	✓ Bucknell U, Johns Hopkins U. M.	China	Am. Bap. For. Miss. Soc.
Lewis, Ida B.	✓ Morningside C.	China	Meth. Epis. Wom. Soc.
Lewis, Margolie	✓ U of Minn.	Korea	Presbyterian in U. S. A.
Linn, Hugh H.	✓ Simpson C, Northwestern U M	India	Methodist Episcopal
Little, Roy	✓ Carthage C.	Syria	Syrian Protestant College
Lockett, Basil L.	✓ Baylor U, Southern Baptist T	Africa	Southern Baptist
Lockett, Josie Still (Mrs. B.L.)	✓ Baylor U, Southern Baptist T	Africa	Southern Baptist
Lockwood, Walter T.	✓ Hillsdale C T.	India	Free Baptist
Mabee, Fred C.	✓ McMaster U, Mass. Inst. of T, v Harvard U.	China	Am. Bap. For. Miss. Soc.
Mabee, Miriam Bentley (Mrs. F. C.)	✓ Radcliffe C, Simmons C.	China	Am. Bap. For. Miss. Soc.
Macaw, Margaret	✓ Nyack Trs.	Africa	Chris. and Miss. Alliance
MacCluer, Donald W. M.	✓ Washington and Lee U, Auburn T.	Laos	Presbyterian in U. S. A.
MacDonald, Wilfrid E.	U of Tenn, Johns Hopkins U, v Harvard U.	China	Canton Christian College
Macher, Mabel S.	✓ Bryn Mawr H.	China	Univ. Medical School
March, Elizabeth H.	✓ U of Wooster	Syria	Presbyterian in U. S. A.
Marsh, Mabel	✓ Northwestern U, Kan State N	Malaysia	Meth. Epis. Wom. Soc.
Martin, Anna A.	✓ Moody Trs, Nurses Trs.	China	Am. Bap. For. Miss. Soc.
Martin, Harry S.	✓ Carleton C, Yale T.	China	American Board
Martin, Rose Lombard (Mrs. H. S.)	✓ Carleton C.	China	American Board
Martin, Nevada A.	✓ Whitworth Female C, Scarritt Trs.	China	Meth. Epis. S., Wom. Bd.
Martin, Stanley H.	Methodist C, v U of Toronto...	Labrador	Dr. Grenfell Assoc.
McCallum, Donald C.	Transylvania U, v Harvard U T	P. I.	Freign Chris. Miss. Soc.
McCallum, Georgia Messinger (Mrs. D. C.)	✓ Bible Teachers Trs.	P. I.	Foreign Chris. Miss. Soc.
McClure, Sam H.	United Presby. T, v Princeton T	China	China Inland Mission
McConaughy, Grace E.	✓ Oberlin C.	China	American Board
McKee, Samuel C.	✓ Occidental C, San Anselmo T.	China	Presbyterian in U. S. A.
McKee, Catherine List (Mrs. S. C.)	✓ Occidental C, Wellesley C.	China	Presbyterian in U. S. A.
McKee, Sidney	Occidental C, v San Francisco T	China	Presbyterian in U. S. A.
McKee, William J., Jr.	✓ Cornell U.	India	Presbyterian in U. S. A.
McKee, Nellie Wakefield (Mrs. W. J.)	✓ Cornell U.	India	Presbyterian in U. S. A.
McKinstry, Hanna E.	✓ North Western C.	Africa	Africa Inland Mission
McLeod, James P.	✓ Ky, U, Bethany C.	India	Christian Wom. Bd.
McLeod, Myra Harris (Mrs. J. P.)	✓ Bethany C.	India	Christian Wom. Bd.
McMaster, Rachel B.	Winthrop N, v Woman's M, Phil.	Mexico	Assoc. Reformed Presby.
McMullen, Kitty C.	✓ Winthrop N.	China	Presbyterian South
Menzies, James M.	U of Toronto, v Knox C.	China	Canadian Presbyterian
Meredit, Eurette	Ohio State N, v Folts Trs, Miami U.	So. Am.	Methodist Episcopal
Merian, Ernest A.	Nyack Trs, v Toronto Bible Trs	China	China Inland Mission
Metzger, Minerva	✓ Indiana U, Bethany Bible Trs	China	Church of the Brethren
Miller, Ira M.	✓ Neb. Wesleyan U.	China	Methodist Episcopal
Moffett, Lyle M.	✓ Washington and Lee U, Union T (Richmond)	China	Presbyterian South

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Moncrieff, Jesse E.	v Shurtleff C, U of Ill.	Japan	Government School
Moore, William T.	U of Pittsburg, v Starling M.	Egypt	United Presbyterian
Moran, Margarita F.	v Packer Inst., Bible Teachers Trs.	India	Am. Bap. For. Miss. Soc.
Morgan, Alice Bell (Mrs. A. L.)	v Mt. Holyoke C.	Turkey	Robert College
Moull, Edith E.	v Nyack Trs.	China	Chris. and Miss. Alliance
Moynan, William T.	College of P and S, v St. Elizabeth H.	Porto Rico	Presbyterian Home Bd.
Müller, Hugo A.	v U of Penn, Princeton T.	Persia	Presbyterian in U. S. A.
Müller, Laura McComb (Mrs. H. A.)	v Wilson C, Woman's M, Phila.	Persia	Presbyterian in U. S. A.
Mulliken, Ruth	v Bible Teachers Trs.	China	American Board
Munson, Edward H.	v Iowa C.	China	Y. M. C. A.
Myers, Benjamin L.	v Park C, Neb. U M.	Alaska	
Nairn, Esther D.	v U of Rochester, Hasseltine Trs	China	Am. Bap. For. Miss. Soc.
Naumann, Karl B.	Adelbert C, v Princeton T.	China	China Inland Mission
Nelson, Dora L.	v Ill. Wesleyan U, Ill. State N	India	Meth. Epis. Wom. Soc.
Nelson, Thomas K.	v Alexandria T.	China	Protestant Episcopal
Nold, Mina Jordeth (Mrs.)	v St. Olaf C.	China	United Nor. Luth. Chur.
Northrup, Elsie M.	v Hasseltine Trs, Brockport N	Burma	Am. Bap. For. Miss. Soc.
Olde, R. Etta	v Bonebrake T, Indiana N.	Africa	United Brethren
O'Farrell, Thomas A.	v Northwestern U.	Africa	Methodist Episcopal
O'Farrell, Josephine Bost (Mrs. T. A.)	v Chicago Trs.	Africa	Methodist Episcopal
Ogsbury, Bessie M.	v Syracuse U.	China	Reformed Chur. in Am.
Orchard, Malcolm L.	Provincial N. v U of New Brunswick	India	United Baptist
Otis, Rachel T.	v U of Mo, Scarritt Trs.	China	Meth. Epis. S., Wom. Bd.
Outerbridge, Howard W.	v Mt. Allison U.	Japan	Canadian Methodist
Patterson, Jacob B.	U of Wooster, v Oregon Agr'l C, Wash. U. M.	Korea	Southern Presbyterian
Perkins, Mary L.	Manitoba N, v Chicago Trs.	China	Canadian Methodist
Pelphs, Isabella	v Wesleyley C, Bible Teachers Trs.	China	American Board
Phillips, Charles L.	v Princeton T.	Korea	Presbyterian in U. S. A.
Philpott, Ruth	Hamilton S, v Nyack Trs.	India	Canadian Baptist
Pickett, Jarrell W.	v Asbury C.	India	Methodist Episcopal
Piers, Edward O. T.	Acadia C, v Scarritt Trs.	So. Am.	Mackenzie College
Pierson (Miss), Johnnie E.	v Wesleyan Female C.	Korea	Meth. Epis. S., Wom. Bd.
Pittard, Rena	v U of Ill., Union T.	Mexico	Meth. Epis. South
Powers, Lawrence C.	v Park C.	India	American Board
Prentice, George D.	v U of Ala.	Persia	Presbyterian in U. S. A.
Prichard, Joseph G.	v U of Chicago	Africa	Presbyterian South
Primm, Clara L.	v Richmond C, Southern Baptist T.	China	Y. M. C. A.
Quarles, Lemuel C.	v Pratt Inst.	So. Am.	Southern Baptist
Quinlan, Florence E.	v Earham C.	Japan	Presbyterian in U. S. A.
Ratliff, Ina	v Huron C, Princeton U, Harvard U.	Cuba	American Friends
Reid, Robert B.	v U of Ill., Auburn T.	Syria	Syrian Protestant College
Renich, Edward A.	v Hope C.	Korea	Presbyterian in U. S. A.
Renskers, Herman	v Davidson C, Johns Hopkins U, Princeton T.	China	Reformed Chur. in Am.
Richardson, Donald W.		China	Presbyterian South
Riggs, Alice Shepard (Mrs. E. W.)	v Northfield S, Syracuse U, Bible Teachers Trs.	Turkey	American Board
Riggs, George A.	v Bucknell U, Rochester T.	Porto Rico	Am. Bap. Home Mis. Soc.
Roberts, Clyde E.	v Nebr. Central C, Wayne N.	Mexico	American Friends
Robinson, Harold W.	v Dartmouth C.	Hawaii	Government School
Ropp, Maria W.	v Asbury C.	Africa	
Ross, Charles H.	Pomona C, v Rochester T.	Japan	Am. Bap. For. Miss. Soc.
Ross, Sadie Twinting (Mrs. C. H.)	v Pomona C, Throup Poly.	Japan	Am. Bap. For. Miss. Soc.
Rowley, Grace M.	v Occidental C, Los Angeles N.	China	Presbyterian in U. S. A.
Roys, Harvey C.	v U of Michigan	China	Government School
Ruchti, Lena B.	Moody Trs, v Wheaton C.	India	Presbyterian in U. S. A.
Salley, Ashmun C.	Bates C, v Union T.	So. Am.	Presbyterian in U. S. A.
Salmon, Lena L.	Cincinnati U, v Meth. Epis. H.	P. I.	Meth. Epis. Wom. Soc.
Schofield, Robert	v Manitoba C.	India	Canadian Presbyterian
Sedgwick, Annie B.	v Deaconess Trs.	China	Church of Eng., Canada
Shaffer, Olga P.	v Moody Trs, Folts Trs.	Korea	Meth. Epis. Wom. Soc.
Sharpless, Edith F.	v Bryn Mawr C, Guilford C.	Japan	American Friends
Shaw, Alice M. F.	v Folts Trs.	India	Meth. Epis. Wom. Soc.
Sheldon, Francis B.	v Kansas M.	China	Methodist Episcopal
Sheldon, Inez Fisk (Mrs. F. B.)	v Washburn C.	China	Methodist Episcopal
Sherman, Harry C.	v Cazenovia S.	Africa	Salvation Army
Shillingburg, E. P.	v C of Physicians and Surgeons	So. Am.	

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Shuttleworth, Velleitia A.	v Orthopedic H.	China	Canad'n Meth. Wom. Bd.
Simmons, George E.	v Trinity C. Queens U T.	China	Church of Eng., Canada
Sizoo, Joseph R.	v Hope C, New Brunswick T.	India	Reformed Chur. in Am.
Slater, Arthur E.	v Ontario Agr'l C.	India	Presbyterian in U. S. A.
Slater, Eva Pickett (Mrs. A.E.)	v Ontario Agr'l C.	India	Presbyterian in U. S. A.
Smith, Bertha A.	v Mo. Valley C, Scarritt Trs.	Korea	Meth. Epis. S., Wom. Bd.
Smith, Byron P.	v U of Wooster	Syria	Syrian Protestant College
Smith, Harold F.	v Stanford U.	China	Presbyterian in U. S. A.
Smith, Lora F.	v Doane C.	Mexico	American Board
Smith, Mary T.	v Deaconess Trs, Toronto H.	China	Canad'n Meth. Wom. Bd.
Smith, Charlotte Hess (Mrs. R.)	v U of Ill., Bible Teachers Trs.	Japan	
Smith, Ruth B.	v Fargo C.	China	Meth. Epis. Wom. Soc.
Smith, Sallie J.	v Scarritt Trs.	China	Meth. Epis. S., Wom. Bd.
Smith, Wesley M.	v Mo. Valley C, Vanderbilt U.	China	Meth. Epis. South
Spann, Charles	v Central Holiness U.	Africa	Africa Industrial Mission
Spann, Mary Jackson (Mrs. C.)	v Central Holiness U.	Africa	Africa Industrial Mission
Spencer, Minnie G.	v Dalhousie U M.	India	Wom. Union Miss. Soc.
Spencer, Robert S.	v Syracuse U.	Japan	Methodist Episcopal
Springer, Mrs. George E.	v Hiram C.	India	Christian Wom. Bd.
Starkey, Bertha F.	v Heidelberg U.	Japan	Meth. Epis. Wom. Soc.
Steel, Miriam L.	Grenada C. v Scarritt Trs.	So. Am.	Meth. Epis. S., Wom. Bd.
Stenger, Jesse W.	v Denison U, U of Calif. M.	India	Am. Bap. For. Miss. Soc.
Stephens, Viola W.	v De Pauw U, U of So. Calif.	India	Meth. Epis. Wom. Soc.
Stewart, Herbert W.	Grove City C, v Western T.	Siam	Presbyterian in U. S. A.
Stewart, Margaret Pearce (Mrs. H. W.)	v Grove City C.	Siam	Presbyterian in U. S. A.
Stewart, William R.	v Cincinnati U.	China	Y. M. C. A.
Stewart, Anna White (Mrs. W. R.)	v U of Wooster	China	
Streeter, Merrick L.	v Brown U, Rochester T.	Burma	Am. Bap. For. Miss. Soc.
Streeter, Mary Hall (Mrs. M. L.)	v Baptist Trs.	Burma	Am. Bap. For. Miss. Soc.
Stubbs, Bessie C.	v Wesleyan Female C.	Cuba	Meth. Epis. S., Wom. Bd.
Swezey, Sarah E.	Denver U, v Cornell U.	India	Presbyterian in U. S. A.
Symonds, George R. B.	v Cornell U.	P. I.	Government Service
Talmage, John V.	v Tulane U.	Korea	Presbyterian South
Thomas, Auretta M.	v Earlham C.	Mexico	American Friends
Thome, Edith	v North Western C.	Africa	Africa Inland Mission
Thompson, Augustus R.	v Occidental C, San Francisco T.	W. Indies.	Presbyterian Home Bd.
Thorsen, Sophia	v Toronto Bible Trs. Nursing at Home Trs.	China	China Inland Mission
Titus, Murray T.	v Ohio Wesleyan U.	India	Methodist Episcopal
Titus, Olive Glasgow (Mrs. M. T.)	v Park C.	India	Methodist Episcopal
Torrance, Andrew A.	v U of W. Va.	China	Presbyterian in U. S. A.
Torrance, Fannie Uysor (Mrs. A. A.)	v U of W. Va.	China	Presbyterian in U. S. A.
Torvaldsen, Evodias	v Nyack Trs.	China	Chris. and Miss. Alliance
Turner, Olive M.	v Methodist Trs.	China	Canad'n Meth. Wom. Bd.
Uzzell, Thomas H.	U of Minn., v Harvard U.	Russia	Y. M. C. A.
Vanderslice, Mary E.	v Chicago Froebel Assoc.	China	American Board
Van Duyn, Grace A.	v Moody Trs, Iowa State U.	China	China Inland Mission
Van Dyke, Douwe	v Mt. Hermon S, Moody Trs, New Brunswick T.	Africa	Africa Inland Mission
Van Peursen, Gerrit D.	v Iowa C. Hope C, Princeton T.	Arabia	Reformed Chur. in Am.
Vinson, Evalyn	v Polytechnic C.	Mexico	Meth. Epis. South
Wall, Jacob C.	v Moody Trs.	Africa	Africa Inland Mission
Warner, Ariel N.	v Asbury C, Randolph-Macon C.	India	Methodist Episcopal
Washburn, John E.	v Dakota Wesleyan U.	So. Am.	Methodist Episcopal
Webb, Frances L.	v Winona State N, Christian Workers Trs.	India	Woman's Union Miss. Soc.
Weber, Matilda C.	Cincinnati U, v Bonebrake T, Chicago Trs.	P. I.	United Brethren
Wells, Elbert H.	v A. M. Chesbrough S, Greenville C.	Africa	Free Meth. Wom. Bd.
Wells, Charlotte John (Mrs. E. H.)	v A. M. Chesbrough S, Greenville C.	Africa	Free Meth. Wom. Bd.
Wells, Edith M.	v Smith C.	China	Y. W. C. A.
Wells, William A.	v Southwest Kansas C.	Singapore	Methodist Episcopal
Wengatz, John C.	v Cazenovia S, Taylor U T.	Africa	Methodist Episcopal
Wengatz, Susan Talbott (Mrs. J. C.)	v Taylor U.	Africa	Methodist Episcopal
West, William F.	v Nyack Trs.	So. Am.	Chris. and Miss. Alliance
Wheeler, Harvey A.	v U of Oregon	Japan	Methodist Episcopal
Wheeler, Ruth Balderree (Mrs. H. A.)	v U of Oregon	Japan	Methodist Episcopal

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Wick, Emma L.....	v Moody Trs.	Africa....	
Wilcox, Berton O.....	v Ohio Wesleyan U.....	Java.....	Methodist Episcopal
Williams, Ethel G.....	v Parker C, Moody Trs.....	P. I.....	Am. Bap. For. Miss. Soc.
Wimmer, William N.....	v Lane U, Campbell C, Kansas State U.	Africa....	United Brethren
Wimmer, Eva Thuma (Mrs. W. N.)	v Campbell C.	Africa....	United Brethren
Winans, Edward J.....	v Willamette U. Pembroke C (Eng.)	China....	Methodist Episcopal
Wistar, Elizabeth C.....	v Friends S, Nurses Trs, Phila., Y. W. C. A. Trs.....	India.....	Y. W. C. A.
Wood, Otho D.....	v Cornell C, Garrett B.....	India.....	Methodist Episcopal
Woodin, John G.....	v U of Kansas M.....	Burma....	Am. Bap. For. Miss. Soc.
Woodruff, Mabel A.....	v Albany State N.....	China....	Meth. Epis. Wom. Soc.
Woods, Catharine T.....	v Mt. Holyoke C, Presby. Deaconess Trs.	China....	Presbyterian in U. S. A.
Worman, Eugene C.....	v Otterbein U, Yale U.....	India.....	Y. M. C. A.
Worman, Emma Guitner (Mrs. E. C.)	v Otterbein U.	India.....	
Yard, James M.....	v Princeton U, Wesleyan U, Hartford T.	China....	Methodist Episcopal
Yeager, Maude	v Folts Trs, Indiana State N...	India.....	Meth. Epis. Wom. Soc.
Zemmer, Henry H.....	v North Western C.....	Africa....	Africa Inland Mission

SAILED STUDENT VOLUNTEERS REPORTED DURING 1911

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Aandahl, Elliot	v Augsburg T.	China	Evan. Lu. Nor. Brethren
Aandahl, Anna Marie Tvedt (Mrs. E.)	v Lutheran Trs.	China	Evan. Lu. Nor. Brethren
Abby, Katharine	v Mt. Holyoke C.	China	Wom. Union Miss. Soc.
Aldis, Steadman	v Southwestern C.	India	Methodist Episcopal
Aldis, Ethel Rebecca Fry (Mrs. S.)	v Southwestern C.	India	Methodist Episcopal
*Alfieri, Mrs. Lucinda Marsh.	v American M Trs.	India	
Allen, Cady H.	v Hamilton C, Auburn T.	Persia	Presbyterian in U. S. A.
Allen, Helen Hague (Mrs. C. H.)	v Vassar C.	Persia	Presbyterian in U. S. A.
*Allen, Harry Laurence	v Grinnell C.	Chile	
Allen, Mary Dayton, M.D.	v Mt. Holyoke C, Johns Hopkins M.	Persia	Presbyterian in U. S. A.
Allured, Paul Johnson	v Alma C, Princeton T.	China	Presbyterian in U. S. A.
Alsop, Gulielma F.	v Barnard C, Woman's M (Phila.)	China	Protestant Episcopal
Althaus, Christian Palmer	v De Pauw U.	China	Presbyterian in U. S. A.
Althaus, Laura Griffin Wilson (Mrs. C. P.)	v Western C.	China	Presbyterian in U. S. A.
Archer, Raymond Le Roy	v U of Pittsburg.	Java	
Armstrong, Mildred	v Mt. Allison Ladies' C.		Canad. Meth. Wom. Bd.
Austin, Lucy Louise	v Baptist Trs (Philadelphia)	Burma	Am. Bap. For. Miss. Soc.
Avison, Lera Chalmers	v Wooster U.	Korea	
Bachtell, Ray William	Occidental C, v San Francisco T	Laos	Presbyterian in U. S. A.
Bangs, Louise	v Pomona C, Albion C, U of Mich	Japan	Meth. Epis. Wom. Bd.
Barker, Archibald Harrison	v U of New Brunswick, Knox T	Korea	Canadian Presbyterian
Barker, Myrtle M.	Ky. Wesleyan C, v Scarritt Trs.	Korea	Meth. Epis. South
Barnes, Ella Margaret	v Monmouth C.	Egypt	United Presbyterian
Barrows, Joseph Vaile	v Westminster C, Princeton T.	India	Presbyterian in U. S. A.
Barton, Florence	v Cape Girardeau N, Scarritt Trs	Brazil	Meth. Epis. South
Beal, Elizabeth M.	v Epworth Trs.	India	Meth. Epis. Wom. Bd.
Beam, Kenneth S.	v Washington and Jefferson C.	Japan	Government School
*Beatty, Martha A.	v Kansas State N.	Chile	
Bedinger, Robert D.	v Hampden-Sidney C, Union T (Richmond)	Africa	Presbyterian South
Behrns, Jerry	v North Western C.	China	Evangelical Association
Black, Floyd H.	v Carson and Newman C.	Turkey	Robert College
Bleckschmidt, Julius G., M.D.	v Jefferson M.	Palestine	
Bleckschmidt, Dott Case, M.D. (Mrs. J. G.)	American M Trs, v Woman's M (Phila.)	Palestine	
Bliss, Margaret Sidle	v U of Minnesota	China	Presbyterian in U. S. A.
Blue, Rolland J.	v C of Emporia, Omaha T, Mc- Cormick T.	Colombia	Presbyterian in U. S. A.
Bolt, Beatrice Rebecca French (Mrs. R. A.)	v Leland Stanford, Jr. U.	China	Government School
Bookwalter, Lulu G.	Smith C, v Otterbein U.	Ceylon	American Board
Bowen, Albert, M.D.	Rochester U, v U of Penn.	Hawaii	
Bowen, William Spencer	v Oberlin C.	Hawaii	
Bradshaw, Annie	v Randolph-Macon Wom. C.	China	Meth. Epis. South
Braskamp, Otto	Grinnell C, v Princeton T.	China	Presbyterian in U. S. A.
Breece, Thomas E.	v U of Missouri	China	Government School
Breen, E. Borg	St. Olaf C, v United Church T.	China	Un. Nor. Evan. Luth.
Brick, Ollie Amelia	v Heidelberg C.	Japan	Reformed Chur. in U. S.
Bridenbaugh, Jennie B.	v Morningside C, Nebraska N.	China	Meth. Epis. Wom. Bd.
Bridges, Ena	v Baptist Trs (Philadelphia)	Persia	
Bromley, Charles L.	v Bucknell U, Rochester T.	China	Am. Bap. For. Miss. Soc.
Bromley, Jennie Frances Dorr (Mrs. C. L.)	v Baptist Trs (Chicago)	China	Am. Bap. For. Miss. Soc.
*Brooks, Edna E.	v Taylor U.	Egypt	
Broughton, Percy B.	v Wycliffe C.		Ch. of Eng. in Canada
Brown, J. Wiley	v Carson and Newman C.	Turkey	Robert College

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Brown, Zula Frances.....	v U of California.....	China.....	Meth. Epis. Wom. Bd.
Bruckner, Katherine.....	v Nyack Trs.....	India.....	German Evan. Synod
Bull, Earl Rankin.....	v Denison U, Boston T.....	Japan.....	Methodist Episcopal
Burton, Charles Albert.....	v Nyack Trs.....	Africa.....	Chris. and Miss. Alliance
*Byerly, Robert Crane.....	Franklin and Marshall C, v Princeton T.....	Syria.....	
Cain, Clara Beverly.....	v Scarritt Trs.....	Mexico.....	Meth. Epis. South
Cameron, Ethel.....	v Ewart Trs.....	China.....	Canadian Presbyterian
*Camp, Isaac Newton.....	v Muskingham C.....	Egypt.....	
Campbell, Louise.....	U of Washington, v San Fran- cisco State H, Moody Trs.....	China.....	Am. Bap. For. Miss. Soc.
Candy, J. Franklin.....	v Beloit C.....	Turkey.....	American Board
Carriel, Charles A.....	Illinois C, v Union T (N Y).....	Brazil.....	Presbyterian in U. S. A.
Carter, Alice Draper (Mrs.E.C.)	v Barnard C.....	India.....	
Case, Edward P., M.D.....	v Lafayette C, U of Michigan M	Turkey.....	American Board
Chalmers, Beulah.....	v Washburn C.....	Egypt.....	
Christie, Elizabeth A.....	v Bellevue C, Moody Trs.....	Africa.....	Presbyterian in U. S. A.
Clark, Emily A.....	v A. M. Chesbrough S, Cornell U	Africa.....	Sudan Interior Mission
Clark, Grace.....	v Montana State Agric. C.....	Africa.....	Meth. Epis. Wom. Bd.
Clark, Jesse.....	v Oregon State Agric. C.....	China.....	Y. M. C. A.
Clark, Raymond Brooke.....	v McGill U.....	Brazil.....	Mackenzie College
Cleland, Gail.....	v U of California.....	Japan.....	American Board
Coe, Estella L.....	v Oberlin C.....	Canada.....	Canad. Meth. Wom. Bd.
Collins, Ethel.....	v Toronto Trs.....	Philippines.....	Government School
Colman, George Tilden.....	v Williams C.....	China.....	Meth. Epis., South
Combs, Bessie B.....	v Scarritt Trs.....	Burma.....	Am. Bap. For. Miss. Soc.
Condict, Edward C.....	v Bucknell U. Newton T.....	Chile.....	Methodist Episcopal
Courtney, Laura Jean.....	v Albion C.....	Porto Rico.....	Presbyterian Home Bd.
Craig, Harold M., M.D.....	v Detroit M.....	India.....	
Craig, Laura Josephine.....	v McMaster U.....	China.....	Ch. of Eng. in Canada
*Carey, William.....	v Wycliffe C.....	Argentina.....	Presbyterian South
*Crenshaw, John C.....	v Central U of Ky., Ky. Pres. T		Brethren Church
Cripe, Mary Maude.....	v Ashland C.....	China.....	Church of the Brethren
Cripe, Winnifred E.....	North Manchester C, v Bethany Trs.....	Africa.....	Gen. Synod Evan. Luth.
Curran, Joseph D.....	v Susquehanna C and T.....	Japan.....	American Board
Curtis, Edith.....	v Oberlin C.....	Turkey.....	American Board
Curtis, Helen.....	v Wellesley C.....	India.....	American Board
Curtiss, Zada A.....	v Oberlin C.....	Turkey.....	American Board
Custer, Raymond M.....	v Nyack Trs.....	Africa.....	American Board
Darrow, Isabelle C.....	v Middlebury C.....		
Dart, Francis Sidney.....	v Oberlin C.....		
Davis, Charles E.....	Southwestern C, v Kansas State Agric. C.....	Borneo.....	Methodist Episcopal
Davis, Delpha.....	v Iowa State Teachers' C.....	Turkey.....	American Board
Davis, Edith.....	v Olivet C.....	China.....	American Board
Davis, S. Josephine.....	v Oberlin C.....	China.....	American Board
Dee, Norman Bliss.....	v McKendree C, Harvard U.....	Uruguay.....	Methodist Episcopal
De Forest, Louise H.....	v Smith C.....	Japan.....	American Board
Denbo, Pearl Margaret.....	v Asbury C.....	China.....	Apostolic Holiness Union
De Witt, Eugene Knapp.....	Alfred U, v McCormick T.....	Persia.....	Presbyterian in U. S. A.
De Witt, Elmina Georgiana Titsworth (Mrs. E. K.).....	Alfred U, v Presbyterian Trs (Chicago).....	Persia.....	Presbyterian in U. S. A.
Dezell, Samuel A.....	v Nyack Trs.....	Argentina.....	Chris. and Miss. Alliance
Dillingham, Grace L.....	v U of Wisconsin.....	Korea.....	Meth. Epis. Wom. Bd.
Dingman, Jeannette C.....	v Teachers' C.....	Alaska.....	Presbyterian Home Bd.
Doe, Florence Helen.....	v Wellesley C, Bible Teachers Trs	Assam.....	Am. Bap. For. Miss. Soc.
*Donaghy, James A.....	v Manitoba C.....		Canadian Presbyterian
Douglass, Edith L.....	v Colorado C.....	Turkey.....	American Board
Dounton, Leslie May, M.D.....	v Darlington S, Temple U, New- ton Trs.....	India.....	Am. Bap. For. Miss. Soc.
Downie, Ella Belle.....	v Monmouth C.....	Egypt.....	
Drummond, Margaret L.....	v Ewart Trs.....	India.....	Canadian Presbyterian
Dukeshier, Anna C.....	v Moody Trs.....	China.....	China Inland Mission
Duncan, Kenneth.....	v Washab C.....	China.....	Canton Chris. College
Dunlap, Albert M., M.D.....	v U of Illinois, Harvard M.....	China.....	Harvard Medical School
Dyer, Edward R.....	v Kenyon C, Virginia T.....	China.....	Protestant Episcopal
Eddy, Ruth M.....	v Wooster U, Presby. H (N. Y.)	Porto Rico.....	Presbyterian Home Bd.
Edlund, Elvida V.....	v Moody Trs.....	China.....	Scandinavian Alliance
Edmonson, Mamic.....	v Texas Holiness U.....	Japan.....	Pentecostal Chapel
Edwards, Martin R., M.D.....	Albion C, v Harvard M.....	China.....	Harvard Medical School
Edwards, Maud Winifred.....	v A. M. Chesbrough S.....	China.....	Free Methodist
Eick, Verna Ethel.....	v Moody Trs.....	Africa.....	Presbyterian in U. S. A.
Eldredge, Mark.....	v Worcester Polytechnic.....	India.....	Presbyterian in U. S. A.
Elliwood, Alice Julia.....	v U of Wisconsin.....	Siam.....	Presbyterian in U. S. A.
Elliott, William E.....	v Earlham C, Int. Y. M. C. A. Trs.....	India.....	

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Elliott, Hazel S. Hancock (Mrs. W. E.)	v Earlham C.	India.....	
Epps, Leila F.	Leesville C, v Scarritt Trs.	Brazil.....	Meth Epis. South
Erffmeyer, Florence E.	v North Western C.	Japan.....	Evangelical Association
*Eskridge, James P.	v Park C.	Philippines	
Estock, Andrew B., M.D.	v P. and S., (Chicago), Rush M. Moody Trs.	Africa.....	Int. Union Miss.
Evans, Elizabeth Margaret	v Huron C.	Japan.....	Presbyterian in U. S. A.
Ewing, Mabel Carlson (Mrs. H. E.)	v Colorado C.	Argentina.	
Farber, Marian Eleanor, M.D.	v P. and S. (Chicago), U of Il- linois M. Baptist H (Chicago).	India.....	Am. Bap. For. Miss. Soc.
Faulkner, Homer L., Jr.	v Texas Holiness U.	China.....	
Felt, Edward W.	v Knox C. Union T (New York)	India.....	American Board
Finch, Harriet Julia	v Wellesley C.	India.....	Meth. Epis. Wom. Bd.
Finefrock, John C.	v Wittenberg C and T.	India.....	Gen. Synod Evan. Luth.
Fitch, Harriet D.	v Western C.	Korea.....	
Fox, Uri Morris	v Kalamazoo C, Newton T.	Assam.....	Am. Bap. For. Miss. Soc.
Fretts, Millicent N.	v Ohio Wesleyan U, Cincinnati Trs.	Japan.....	Meth. Epis. Wom. Bd.
Frost, Harold I.	v Bates C, Hartford Trs.	India.....	Am. Bap. For. Miss. Soc.
Frost, Mabel Linda Schermer- horn (Mrs. H. I.)	v Bates C.	India.....	Am. Bap. For. Miss. Soc.
Fryer, W. O.	v Wesley C.	Japan.....	Canadian Methodist
Gandier, Willard C.	v Wycliffe C.	Chile.....	Ch. of Eng. in Canada
Garvin, James E., Jr.	v Wooster U.	China.....	
Geldart, John H.	v Acadia C, Newton T.	Bolivia.....	
Gholz, Walter I.	v U of So. Calif.	Japan.....	American Friends
Gifford, Alice C.	Mass. State N, v Wellesley C.	India.....	Presbyterian in U. S. A.
Gohcen, John Lawrence	v Wooster U.	Cent. Amer.	Cent. American Mission
Gohrman, Anna J.	v Union Trs. (Brooklyn).	China.....	Government School
Gold, Ralph G.	v Worcester Polytechnic	India.....	Meth. Epis. Wom. Bd.
Goodall, Annie	Morningside C, v Chicago Trs.		
Gotass, Esther Amanda Olsen (Mrs. J. O.)	v Kalamazoo C, U of Chicago, Baptist Trs (Chicago).	Africa.....	Am. Bap. For. Miss. Soc.
Gowan, Carl G.	v Moody Trs.	China.....	China Inland Mission
Graham, David Crockett	v Whitman C, Rochester T.	China.....	Am. Bap. For. Miss. Soc.
Graham, Alicia May Morey (Mrs. D. C.)	v Rochester U and T.	China.....	Am. Bap. For. Miss. Soc.
Greenslade, William Gains	v Whitman C, Union T (New York)	Syria.....	Presbyterian in U. S. A.
Gregory, Raymond Rogers	Franklin & Marshall C, v Yale T	Mexico.....	Presbyterian in U. S. A.
Grindvick, John	v United Church T.	China.....	Un. Nor. Evan. Luth.
Grove, Paul Luther	Northwestern U, v Garrett B.	Korea.....	Methodist Episcopal
Grove, Frances Phillips (Mrs. P. L.)	v Chicago Trs.	Korea.....	Methodist Episcopal
Guise, L. Curtis	v Campbell C, U of Kansas, U of Michigan	India.....	American Board
Hall, Anne Gertrude	v Mt. Holyoke C.	China.....	Wom. Union Miss. Soc.
Hankins, Ida	v No. Car. State N, Scarritt Trs	Korea.....	Methodist Episcopal
Harland, Edith R.	v Moody Trs.	Africa.....	Africa Inland Mission
Harmon, Grace Luella	v McKendree C, Chicago Trs.	Korea.....	Meth. Epis. Wom. Bd.
Hartman, Ward	v Heidelberg U, Central T.	China.....	Reformed Ch. in U. S.
Hartman, Frieda Plack (Mrs. W.)	v Heidelberg U.	China.....	Reformed Ch. in U. S.
Hartwig, Mildred	v Presbyterian H (New York).	Africa.....	Presbyterian in U. S. A.
Hattie, James B.	v McGill U.	China.....	
Haynes, Philip C.	v U of Michigan.	Arabia.....	Reformed Ch. in Amer.
Heeren, J. John	Iowa C, v McCormick T.	China.....	Presbyterian in U. S. A.
Henderson, Allie Geno Sterling (Mrs. F. D.)	v Monmouth C.	Egypt.....	United Presbyterian
Henry, Thomas Gilbert	v Cumberland U.	India.....	Presbyterian in U. S. A.
Hess, Enos Ressen	v Nyack Trs.	Africa.....	Chris. and Miss. Alliance
Hezlep, William Herron	v Westminster C, Western T.	India.....	Presbyterian in U. S. A.
Hilford, Marion	v Nyack Trs.	Africa.....	Chris. and Miss. Alliance
Hilford, Grace Margaret John- ston (Mrs. M.)	Collegiate S, v Macdonald S.	Africa.....	Chris. and Miss. Alliance
Hill, Viola Caroline	Throup Polytechnic, v Baptist Trs. (Chicago)	Porto Rico.	Am. Bap. Home Soc.
Hilliard, Margaret Frances...	Boston N, v Newton T.	Japan.....	Am. Bap. For. Miss. Soc.
Hiltner, Walter Garfield, M.D.	v U of Nebraska, Harvard M.	China.....	Harvard Medical School
Hiltner, Carrie K. Schultz (Mrs. W. G.)	v U of Nebraska.	China.....	Harvard Medical School
Hilts, Abbie May	v Syracuse U.	Uruguay..	Meth. Epis. Wom. Bd.
Hilts, Carrie Augusta	v Syracuse U.	Argentina.	Meth. Epis. Wom. Bd.
Hoisington, Herbert Alton	v Wheaton C, McCormick T.	Africa.....	Presbyterian in U. S. A.
Hoisington, Eunice Julia Kings- bury (Mrs. H. A.)	v Wheaton C.	Africa.....	Presbyterian in U. S. A.

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Holbrook, Charles Henry	Boston U, v Union T (New York)	Turkey....	American Board
Holmes, Lillian Laberta	v Hahnemann H (New York), Pratt S, Teachers C.....	China.....	Meth. Epis. Wom. Bd.
Hood, George Cooper	v Amherst C, Union T (N. Y.) ..	China.....	Presbyterian in U. S. A.
Hooper, Frankie T.....	v Scarritt Trs.	Mexico.....	Meth. Epis., South
Hope, Roberta Brown (Mrs. F. H.)	v Fargo C.	Africa.....	Presbyterian in U. S. A.
Howe, Clarence F.	Harvard U, v Cambridge T.....	China.....	Protestant Episcopal
Huckabee, Robert N.....	v Southwestern U.	Mexico.....	Meth. Epis., South
Hudson, Ellis H.....	v James Milliken U.....	Syria.....	Syrian Prot. College
Huffman, Loal Electa, M.D....	v Ohio Wesleyan U, Western Reserve M.	India.....	Meth. Epis. Wom. Bd.
Hutchinson, Anna M.....	v Bethany Trs. (Chicago) ..	China.....	Church of the Brethren
Irlle, Charles Arthur	No. Dak. Agric. C, v U of Washington	Bolivia....	Methodist Episcopal
Irlle, Orpha Belle Cook (Mrs. C. A.)	v U of Puget Sound, U of Washington	Bolivia....	Methodist Episcopal
Jackson, Carrie Una	v Memphis S, Scarritt Trs.....	Korea.....	Meth. Epis., South
Janvier, Ernest P.....	v Princeton U and T.....	India.....	.....
*Janzen, Franz A.....	Moody Trs. v Rochester T.....	India.....	.....
Jensen, Joshua Charles	U of Idaho, v Colgate U, Hamilton T.	China.....	Am. Bap. For. Miss. Soc.
Jesse, Mary Daniel	v Missouri U.	Japan.....	Am. Bap. For. Miss. Soc.
Jessup, Theodosia D.....	v Vassar C.	Syria.....	Presbyterian in U. S. A.
Johnson, Clarence R.....	v Brown U, Harvard T.....	Turkey....	Robert College
Johnstone, Ernest Marshall, M.D.	Pomona C, v Rush M.....	China.....	Methodist Episcopal
Jones, Gwen M.....	v Oberlin C.	India.....	American Board
Jordan, Ella Esther.....	De Pauw U, v Chicago Trs.....	China.....	Meth. Epis. Wom. Bd.
Jorgensen, Arthur	v U of Nebraska	Japan.....	Y. M. C. A.
*Joseph, Lloyd A.....	v Princeton T.	Ceylon....	.....
Kearney, Elizabeth	v Moody Trs.	China.....	China Inland Mission
Kellogg, Claude R.....	v U of Denver.....	China.....	Methodist Episcopal
Kellogg, Mary Lee Crow (Mrs. C. R.)	v U of Denver.....	China.....	Methodist Episcopal
Kelsey, Dean L.....	v Cornell U.	China.....	Y. M. C. A.
Kelsey, Mary Reynolds Preston (Mrs. D. L.)	v Cornell U.	China.....	Y. M. C. A.
*Kelso, Elizabeth J.....	v Wooster U.	India.....	.....
Kerschner, George	Bucknell U, v Crozer T.....	Brazil....	.....
Kingsbury, John H.....	v Dartmouth C.	Turkey....	American Board
Kirkpatrick, Thomas L.....	v Westminster U, Colorado C....	Persia....	.....
Knapp, Hattie Grace Mays (Mrs. P. C.)	Benton Harbor C, v American M Trs.	China.....	Methodist Episcopal
Korns, John Hamilton, M.D....	v Ohio Wesleyan U, Rush M....	China.....	Methodist Episcopal
Korns, Bessie Pennywitt (Mrs. J. H.)	v Ohio Wesleyan U.....	China.....	Methodist Episcopal
Kramer, Gertrude Bangham (Mrs. H. G.)	v Whittier C.	Africa.....	Inter. Union Miss.
Kriete, Carl Daniel	v Heidelberg U, Central T.....	Japan.....	Reformed Ch. in U. S.
Kumlien, Wendell F. Ludwig ..	v Lawrence C.	India.....	Methodist Episcopal
Kunkle, Hannah Ellen	v Wooster U.	China.....	Presbyterian in U. S. A.
Landenberger, Jacob Henry....	v Rochester T.	Argentina.	.....
Lawson, James H.....	v Oberlin C, Cornell U.....	India.....	American Board
Lawson, William	v Central Holiness U.....	India.....	.....
Laybourne, Ethel Mae, M.D....	De Pauw U, Chicago M.....	India.....	Meth. Epis. Wom. Bd.
Leader, Margaret Jane.....	v Woman's C.	Japan.....	Reformed Ch. in U. S.
Leavitt, Mary	v Nyack Trs.	India.....	Chris. and Miss. Alliance
Lincoln, Charles F.....	v Moody Trs.	Cent.Amer.	Cent. American Mission
Lincoln, Anna Mae Hinckley (Mrs. C. F.)	v Moody Trs.	Cent.Amer.	Cent. American Mission
Lindenmeyer, Arthur Charles ..	Northwestern U, v Garrett B....	China.....	United Evangelical
Livengood, Fay E.....	v U of Kansas, Drake U Trs. Harvard T.	Turkey....	American Board
Logan, Arthur Ulysses.....	v Oakland City C.....	Guam.....	General Baptist
Logan, Edith Crenshaw (Mrs. A. U.)	v Oakland City C, Moody Trs....	Guam.....	General Baptist
Lomphey, Ivan L.....	v Albion C.	Korea.....	Brit and For. Bible Soc.
Long, Charles A.....	v Oklahoma U, Vanderbilt U and T.	Brazil....	Meth. Epis., South
Long, Lucy M. York (Mrs. C. A.)	v Methodist Trs. (Nashville)...	Brazil....	Meth. Epis., South
Love, Danvers Coe.....	v Wooster U, McCormick T.....	Africa.....	Presbyterian in U. S. A.
Love, O. Houghton, M.D.....	Hamilton C, v Western Reserve M.	China.....	American Board

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Lovett, Mary	<i>v</i> Vassar C. Teachers C.	India	Presbyterian in U. S. A.
Ludlow, Alfred Irving, M.D.	Adelbert C, Western Reserve M	Korea	Presbyterian in U. S. A.
Ludlow, Theodore R.	Austin C, <i>v</i> Cambridge T.	China	Protestant Episcopal
Ludlow, Helen Roosevelt Lincoln (Mrs. T. R.)	<i>v</i> Barnard C.	China	Protestant Episcopal
MacKay, George William	<i>v</i> U of Toronto, Knox C.	Japan	Canadian Presbyterian
Magee, John G.	<i>v</i> Yale U, Cambridge T.	China	Protestant Episcopal
Maier, Henry J.	<i>v</i> Moody Trs.	China	
Malone, Carroll B.	Western Reserve U, <i>v</i> U of Mich	China	Government School
Mann, Mary	<i>v</i> De Pauw U.	China	Meth. Epis. Wom. Bd.
Manuel, Arthur W.	<i>v</i> Hamline U. Oberlin T.	Brazil	Y. M. C. A.
Manuel, Clara Sorensen (Mrs. A. W.)	<i>v</i> Oberlin C.	Brazil	
Marshall, John F.	<i>v</i> Wycliffe C.		Ch. of Eng. in Canada
Masterson, Jr., Harris	Cambridge T, U of Texas	China	Protestant Episcopal
Mather, Jessie E.	Carleton C, <i>v</i> National Y. W. C. A. Trs.	India	Y. W. C. A.
*Maynard, Agnes E.	<i>v</i> Cazenovia S. Wellesley C, Presbyterian H (New York)	Hawaii	
McClain, Bovia	<i>v</i> U of Puget Sound.	India	Y. M. C. A.
McClure, Arthur M.	<i>v</i> Valparaiso U.	Hawaii	
McCreary, George E.	<i>v</i> Earlham C.	Africa	International Union Miss.
McCubbin, Myrtle L.	<i>v</i> Western C.	China	
McCutchan, Mada Isabel	<i>v</i> Synodical C, Scarritt Trs.	China	Presbyterian South
McDonald, Duncan E.	<i>v</i> Bible Trs. (Toronto)	India	Canadian Presbyterian
McDonald, Annie Myrtle Moore (Mrs. D. E.)	Bible Trs. (Toronto)	India	Canadian Presbyterian
McDonald, Mary D.	<i>v</i> Iowa State Teachers' C.	Japan	Presbyterian in U. S. A.
McIntyre, Aulora Rose	Tarkio C, <i>v</i> Iowa State Teachers' C.	Sudan	United Presbyterian
McKee, George T.	Arkansas C, <i>v</i> Union T (Richmond)	Africa	Presbyterian South
McKinney, Edna Grace	<i>v</i> Grove City C.	Porto Rico	Presbyterian Home Bd.
McMullan, Emma H. Moffett (Mrs. R. J.)	<i>v</i> Statesville C.	China	Presbyterian South
Merritt, Edward Lord	<i>v</i> Mt. Hermon S, Brown U.	China	China Inland Mission
Millican, Eva B. Bryan (Mrs. R.)	<i>v</i> Seattle S.	Japan	
Mills, Harriet Mae	<i>v</i> Michigan State N.	India	Meth. Epis. Wom. Bd.
Mills, Samuel John	<i>v</i> Lafayette C.	China	Presbyterian in U. S. A.
Mohler, Paul	Junata C, <i>v</i> Bethany Trs. (Chicago)		Church of the Brethren
Mohler, Lucy F. Leatherman (Mrs. P.)	Junata C, <i>v</i> Bethany Trs. (Chicago)		Church of the Brethren
Moore, Alfred William	Wooster U, Auburn T, <i>v</i> McCormick T.	India	Presbyterian in U. S. A.
Moran, Sherwood F.	<i>v</i> Oberlin C.	India	Y. M. C. A.
Morris, Harold H., M.D.	Haverford C, <i>v</i> U of Penn M.	Turkey	Protestant Episcopal
Mounts, Lewis H.	<i>v</i> Iowa State U.	China	American Board
Murray, Charles Ryburn	<i>v</i> Wheaton C, McCormick T.	Persia	Presbyterian in U. S. A.
*Murray, Elizabeth Ross	<i>v</i> Tarkio C.	Egypt	
Murray, Hazel	<i>v</i> Park C.	Mexico	Presbyterian in U. S. A.
Nelson, Lena	Central State N (Pennsylvania), <i>v</i> Chicago Evan. S.	China	Meth. Enis. Wom. Bd.
Newland, L. Tate	Davidson C, <i>v</i> Kentucky T.	Korea	Presbyterian South
Newman, Hattie Alvina	<i>v</i> Moody Trs.	Africa	Africa Inland Mission
Nichols, Elizabeth	Wells C, <i>v</i> Cornell U, Church Trs. (Philadelphia)	China	Protestant Episcopal
*Nicholls, L. Edna	<i>v</i> Kansas State N, Oklahoma A and M C.	Java	
Niederhauser, Alice Lida	<i>v</i> North Western C, Brooklyn H	China	Evangelical Association
Nilson, Paul E.	<i>v</i> Beloit C.	Turkey	American Board
Ogilvie, Charles L.	<i>v</i> Moody Trs, McCormick T.	China	Presbyterian in U. S. A.
Ogilvie, Abigail Strong Miller (Mrs. C. L.)	<i>v</i> Oberlin C.	China	Presbyterian in U. S. A.
*Ostrom, Henry C.	Augustana C, <i>v</i> Princeton T.	Japan	Presbyterian South
*Painter, Earle V.	<i>v</i> Colorado C.	Africa	
*Pair, Cora A.	Shaw U, <i>v</i> Fisk U.	Africa	
Palmer, Nina Maude	<i>v</i> Drake U.	China	For. Chris. Miss. Soc.
Parkhill, Elliott D.	Lenox C, <i>v</i> McCormick T.	Syria	Syrian Prot. College
Parsons, Antony, M.D.	Grand Island C, <i>v</i> Creighton M. Omaha General H.	Africa	Am. Bap. For. Miss. Soc
Paxson, Ruth	<i>v</i> U of Iowa, Moody Trs.	China	Y. W. C. A.
Pennington, Grace Louise	<i>v</i> Western Reserve U, Nyack Trs.	Burma	Am. Bap. For. Miss. Soc
Pennock, Gilbert Lee	Antioch C, Ohio State U, <i>v</i> Cambridge T.	China	Protestant Episcopal
Perkins, Judson Thomas	<i>v</i> Laurence U.	India	Methodist Episcopal

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Peter, William Wesley, M.D.	v North Western C, Rush M...	China....	Evangelical Association
Peter, Eleanore E. Whipple (Mrs. W. W.)	v U of Chicago, Rush M.....	China....	Evangelical Association
Peters, J. George	v Moody Trs.	Cent.Amer.	Central American Miss.
Phillips, Harry Augustus	Park C, v Auburn T.	Mexico....	Presbyterian in U. S. A.
Pider, Myrtle Zoa	v Northwestern U.	Japan....	Meth. Epis. Wom. Bd.
Playfair, Guy	v Moody Trs.	Africa....	Sudan Interior Mission
Preston, Gertrude	v Houghton S and T.....	Africa....	Wesleyan Methodist
Pye, Ernest C.	v Oberlin C and T.....	Turkey....	American Board
Pye, De Etta Dickson (Mrs. E. C.)	v Highland Park C, Emerson School of Oratory.....	Turkey....	American Board
*Quist, Frank, M.D.	North Park C, Rush M.....	Africa....	Swedish Evan. Covenant
Randall, Susie Edith	v Southwestern C.	India....	Meth. Epis. Wom. Bd.
Reed, Lillie M.	North Texas State N, v Meth. Trs. (Nashville)	Korea....	Meth. Epis., South
Reid, Henry Probasco	v Cornell U.	Laos....	Presbyterian in U. S. A.
Rice, Charles Herbert	Wooster U, v Auburn T.	India....	Presbyterian in U. S. A.
Rice, G. E.	Furman U, v Int. Y. M. C. A., Trs.	Philippines	Y. M. C. A.
Rice, Leith Rebecca	v Baptist Trs. (Chicago).....	Porto Rico	Amer. Bap. Home Soc.
Roush, Hannah Elsie	v Chicago Trs.	Africa....	Meth. Epis. Wom. Bd.
Rowland, Henry Hovie	Harvard U, Columbia U, v Union T (New York).....	China....	Methodist Episcopal
Ryan, Arthur C.	Grinnell C, v Oberlin T.	Turkey....	American Board
Ryan, Edith B. Hoover (Mrs. A. C.)	v Post-Graduate M and H (New York)	Turkey....	American Board
Sarvis, Guy W.	v Drake U, Chicago T.....	China....	For. Christian Miss. Soc.
Sarvis, Pearl Maude Taylor (Mrs. G. W.)	v Drake U.	China....	For. Christian Miss. Soc.
*Saxe, Nettie G.	v Moody Trs.	Egypt....	Meth. Epis., South
Schalck, Sophia	v Meth. Trs. (Nashville).....	Brazil....	Reformed Ch. in U. S.
Schulz, Anna Gertrude	v Heidelberg U.	Japan....	Canad'n Meth. Wom. Bd.
Scott, Mary Cordelia	v Victoria C.	India....	Pentecostal Church
*Seay, Bessie	v Pentecostal Trs. (Nashville).....	Arabia....	Reformed Ch. in Amer.
Shaw, Adele F. Bayly (Mrs. C. F.)	Alma C, v U of Michigan.....	Laos....	Presbyterian in U. S. A.
Shewbridge, Ruth Esther	v Washington State N.	India....	United Brethren
*Shipley, Adam R.	v Taylor U.	Africa....	Meth. Epis., South
Shunk, Fannie	v Otterbein U, Bonebrake T.	Japan....	Gen. Synod Evan. Luth.
Siler, Mary Annice	Statesville Female C, v Eliza- beth C.	Brazil....	Meth. Epis., South
Simpson, Gertrude	v Winthrop C.	China....	China Inland Mission
Simpson, Margaret	Maddox S, v Meth. Trs. (Nash- ville)	India....	China Inland Mission
*Sinclair, William	v Moody Trs, Mt. Hermon S, Princeton T, Hartford T, Union T (New York).....	Burma....	Am. Bap. For. Miss. Soc.
Sinks, Walter Herr	v Moody Trs.	Burma....	Am. Bap. For. Miss. Soc.
Slack, Lucy J. Hopkins (Mrs. F. V.)	v Oberlin C.	Egypt....	United Presbyterian
Smart, Mary E.	v Moulton Ladies' C.	Egypt....	United Presbyterian
Smith, Harold Walter	v Worcester Polytechnic	Korea....	Presbyterian in U. S. A.
Smith, Hulda Keller (Mrs. H. W.)	v U of Iowa.	Philippines	Presbyterian in U. S. A.
Smith, Hubert Dixon	v McMaster U.	Africa....	Sudan Interior Mission
Smith, Nellie Catherine	v Grove City C.	Africa....	Chris. and Miss. Alliance
Smith, Paul Jepsen	v Tarkio C, Xenia T.	Africa....	Wesleyan Methodist
Smith, Ilda May Mitchell (Mrs. P. J.)	v Tarkio C.	China....	Presbyterian South
Smith, Roy Kenneth, M.D.	Emporia C, v U of Kansas M.....	Mexico....	Meth. Epis., South
Smith, William Joshua	v Huron C, Auburn T.	India....	American Board
Somerville, Minnie O.	v Nyack Trs.	Japan....	Evangelical Association
Spielman, R.	v Nyack Trs.	Africa....	Africa Inland Mission
*Sprague, Miriam Churchill (Mrs. G. L.)	v Houghton S.	Siam....	Presbyterian in U. S. A.
Sprunt, Nellie P.	v Winthrop N and Industrial C, Bible Teachers' Trs.	Korea....	Presbyterian in U. S. A.
Stanford, Henry	Southwestern U, v Vanderbilt U and T.		
Stanley, John Wistar	v Friends' U.		
Stauffer, Albert Daniel	v North Western C, Evangeli- cal T.		
Steckel, Mina Lena	Kansas State N, v Moody Trs.		
Steele, Clarence A.	v U of Oregon.....		
Stevens, Blanche Iona	v Tabor C.		

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Stewart, Harris Johnston....	Westminster C, v Allegheny T, Princeton U and T.....	India.....	United Presbyterian
Strick, Edward James, M.D....	v Hope C, Northwestern U M, Rush M.....	China.....	Reformed Ch. in Amer.
Strout, Sanford Byron.....	v Southern U.....	Cuba.....	Meth. Epis., South
Sueger, Mrs. Helen Ensslin..	v Nyack Trs.....	India.....	German Evan. Synod
Sullenberger, Linn Percy....	Bellevue C, v Princeton T.....	Cent.Amer.	Presbyterian in U. S. A.
Sutz, John G.....	v Newark T.....	Africa.....	Presbyterian in U. S. A.
Taft, Frances L.....	v Wellesley C.....	China.....	Y. W. C. A.
Tatge, Agatha Marie Dorothea	v Teachers C.....	India.....	Gen. Coun. Evan. Luth
*Taylor, Harriet A.....	v Oberlin C.....	Japan.....	
Thayer, Darwin.....	v Oregon Agric. C.....	Hawaii....	
Thomas, Alpha Fisher (Mrs. Edwin)	v Wittenberg C.....	India.....	Gen. Synod Evan. Luth.
Thompson, Kenneth Kilgore..	v Hanover C.....	China.....	Presbyterian in U. S. A.
Thompson, Bernice Graham	v Hanover C.....	China.....	Presbyterian in U. S. A.
Archer (Mrs. K. K.).....	v Occidental C.....	Chile.....	Presbyterian in U. S. A.
Thomson, Jr., Willliell.....	Andrew C, v Scarritt Trs.....	Korea.....	Meth. Epis., South
Tinsley, Hortense.....	v Denison U, Teachers C.....	Japan.....	Am. Bap. For. Miss. Soc.
Topping, Helen Faville.....	v Gettysburg C and T.....	Africa.....	Gen. Synod Evan. Luth.
Traub, Frank M.....	v Wycliffe C.....	China.....	Ch. of Eng. in Canada
Trivett, Wilfred M.....	Harvard U, v Cambridge T.....	China.....	Protestant Episcopal
Tyng, Walworth.....	v Syracuse U.....	Chile.....	Methodist Episcopal
*Valenzuela, Olive D. Armz (Mrs.)	v Int. Y. M. C. A. Trs.....	Turkey....	
Van Bommell, Dirk J.....	v U of Michigan and M.....	Arabia....	Reformed Ch. in Amer.
Van Vlack, Hall G., M.D....	v Lawrence C.....	Bolivia..	Methodist Episcopal
Vesely, Susie Henrietta.....	v Oberlin C, Boston T.....	Korea.....	Methodist Episcopal
Wachs, Victor Hugo.....	v Oberlin C.....	Korea.....	Methodist Episcopal
Wachs, Sylvia Cordella Allen (Mrs. V. H.).....	v Seattle S.....	India.....	Free Methodist
Ward, Ethel E.....	v Nyack Trs.....	Venezuela.	Chris. and Miss. Alliance
Waring, Elizabeth C.....	v Wheaton C.....	Panama...	
*Weaver, Mary Blanchard (Mrs. J. M.).....	v Ohio State U.....	Korea.....	Methodist Episcopal
Weller, Orville A.....	v Milton C.....	China.....	Seventh-Day Baptist
West, Anna M.....	v Hanover C, Lane T.....	China.....	Presbyterian in U. S. A.
Whallon, Albert Kitchel.....	v Dak. Wesleyan U, U of Chicago	Japan.....	Meth. Epis. Wom. Bd.
White, Anna Laura.....	v Smith C.....	India.....	Wom. Union Miss. Soc.
White, Bessie M.....	v McMaster U.....	China.....	China Inland Mission
Whitelaw, Leslie C.....	v Muskingum C.....	India.....	United Presbyterian
Whitely, Dora Belle.....	v Nebraska Wesleyan U, Chicago Trs.....	India.....	Meth. Epis. Wom. Bd.
Whiting, Ethel Lutitia.....	v Worcester Polytechnic.....	China.....	Government School
Whitmore, Ralph Delano.....	v Rutgers C, New Brunswick T.	China.....	Y. M. C. A.
Wilber, Francis E.....	v Cornell C.....	Philippines	Government School
*Wilcox, George Milo.....	v Moody Trs.....	Cent.Amer.	Central American Miss.
Wilcox, Lee Alfred.....	v Moody Trs.....	Cent.Amer.	Central American Miss.
Wilcox, Pauline Miller (Mrs. L. A.).....	v Millsaps C.....	China.....	Canton Chris. College
Williams, Frank Starr.....	v Monmouth C.....	Egypt....	United Presbyterian
Williams, Roe Olive.....	v Northwestern U.....	India.....	Y. M. C. A.
Wishard, G. P.....	v Rochester U and T.....	Africa.....	Am. Bap. For. Miss. Soc.
Wood, Leland Foster.....	v Oberlin C and T.....	Turkey....	American Board
Woodruff, Lyle D.....	v Mt. Holyoke C.....	China.....	Am. Bap. For. Miss. Soc.
Woods, Martha Daisy.....	v Oberlin C.....	Africa.....	
Woodside, Mabel D.....	v Ontario Ladies' C.....	Japan.....	Canadian Methodist
Woodsworth, Ada F. Chown (Mrs. H.).....	v Penna. State N, Western T.....	Micronesia	American Board
Woodward, Frank J.....	v Iowa C.....	China.....	Chi-li Provincial College
Woodward, Leroy.....	v Moody Trs.....	China.....	
*Worley, Francis.....	v Mt. Allison U.....		Canadian Methodist
Wyckoff, Margaret Elizabeth	Brantf'd Ladies' C, v Moody Trs	Africa....	Presbyterian in U. S. A.
Miller (Mrs. F. A.).....	Mt. Holyoke C.....	Argentina..	
Zimmer, Agnes Annie Stephens (Mrs. A. S.).....			

SAILED STUDENT VOLUNTEERS REPORTED DURING 1912

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Anderson, Josleen M.....	Eureka C, v Moody Trs.....	Africa.....	Africa Inland Mission
Allen, James W.....	v Westminster C, Presbyterian T (Louisville).....	Africa.....	Presbyterian South
Arnold, Joseph.....	v Gettysburg C, Lutheran T.....	Africa.....	Gen. Synod Evan. Luth.
Arthurs, Thomas Andrew.....	Toronto U, v Knox T.....	China.....	Canadian Presbyterian
Arthurs, Hilda Gertrude Scott (Mrs. T. A.).....	v Nursing-at-Home Mission, Toronto.....	China.....	Canadian Presbyterian
Bailey, Margaret Hart.....	Barnard C, v Grace Clergy House, N. Y. C.....	India.....	Protestant Episcopal
Bailey, Ward E.....	v Shurtleff C, Central U, Rochester T.....	China.....	Am. Bap. For. Miss. Soc.
Baird, James Wallace.....	v Monmouth C, Allegheny T.....	Egypt.....	United Presbyterian
Baker, Harold Armstrong.....	v Hiram C.....	Tibet.....	For. Christian Miss. Soc.
Baker, Josephine Witherstay (Mrs. H. A.).....	v Hiram C.....	Tibet.....	For. Christian Miss. Soc.
Baker, Mary Caroline.....	v Stanford U, Y. W. C. A. National Trs.....	Japan.....	Y. W. C. A.
Barcus, Orville Fowler.....	v Hiram C.....	China.....	For. Christian Miss. Soc.
Beach, Frank.....	v Texas Christian U, Hiram C.....	Jamaica.....	Christian Woman's Bd.
Beach, Mercy Rockwell (Mrs. F.).....	v Texas Christian U.....	Jamaica.....	Christian Woman's Bd.
Beach, William Henry, M.D.....	Moody Trs, v Northwestern U M.....	Laos.....	Presbyterian in U. S. A.
Beck, Frank S.....	v Dakota Wesleyan U.....	Bolivia.....	Methodist Episcopal
Bishop, Rufus Frederick.....	v Moravian C and T.....	Cent. Amer.....	Moravian
Boddy, Grace.....	v Kansas Wesleyan U.....	India.....	Meth. Epis. Wom. Bd.
Boone, Wilmot D.....	v U of Missouri, U of Chicago.....	China.....	Presbyterian in U. S. A.
Boone, Nelle Belle Burgess (Mrs. W. D.).....	v U of Missouri.....	China.....	Presbyterian in U. S. A.
†Borden, William Whiting.....	v Yale U, Princeton T.....	China.....	China Inland Mission
Botham, Sallie P.....	v Nyack Trs.....	Africa.....	Chris. and Miss. Alliance
Boyce, William W.....	v Erskine C.....	Mexico.....	Assoc. Ref. Presbyterian
Boyd, Herbert Alexander.....	v U of Toronto, Knox T. Columbia U.....	China.....	Canadian Presbyterian
Boyd, Lena Agnes.....	v Trinity U, Bible Teachers' Trs.....	India.....	Presbyterian in U. S. A.
Braden, Charles S.....	v Baker U, Union T (N. Y.).....	Bolivia.....	Methodist Episcopal
Braden, Grace McMurray (Mrs. C. S.).....	v Baker U.....	Bolivia.....	Methodist Episcopal
Bridgman, Charles A.....	v Victoria C.....	China.....	Canadian Methodist
Brinkley, Sterling G.....	Emory C, v Vanderbilt T.....	China.....	Meth. Epis. South
Broadbooks, Edith.....	v Northwestern C.....	India.....	Meth. Epis. Wom. Bd.
Broadhead, Alma G.....	v Baptist Trs. (Philadelphia).....	China.....	Am. Bap. For. Miss. Soc.
Brunk, Aldine C.....	v Goshen C.....	India.....	Mennonite
*Buell, Mary E.....	v Houghton S.....	India.....	Wesleyan Methodist
Burgess, Paul.....	v Colorado C.....	India.....	Wesleyan Methodist
Burr, Addie.....	v U of California.....	Laos.....	Presbyterian in U. S. A.
Carr, Alvin Benjamin.....	v Moody Trs.....	Africa.....	Presbyterian in U. S. A.
Carr, Effie B. Goetsch (Mrs. A. B.).....	v Moody Trs.....	Africa.....	Presbyterian in U. S. A.
Chaney, Florence Jeannette.....	v U of Chicago.....	China.....	Presbyterian in U. S. A.
Clark, Edward L.....	v Oberlin C.....	Japan.....	Government School
Clark, Elsie G.....	v Goucher C, Bryn Mawr, U of Chicago.....	China.....	Meth. Epis. Wom. Bd.
Clark, Ralph Bradford.....	v U of New Brunswick.....	W. Indies.....	Naparinia College
Clayton, Edward H.....	v Peddie Institute, Colgate U.....	China.....	Am. Bap. For. Miss. Soc.
Clements, Ernest Vinton.....	v Westminster C, Allegheny T.....	India.....	United Presbyterian
Clements, Sara Emily Matthews (Mrs. E. V.).....	v Westminster C.....	India.....	United Presbyterian
Cochran, Ruth E.....	v U of Michigan.....	India.....	Meth. Epis. Wom. Bd.
Cogswell, Franklin Dewey.....	v U of Denver.....	India.....	Presbyterian in U. S. A.
Cole, David.....	v Ottawa U.....	Cuba.....	Southern Bap. Home Bd.
Conger, Blanche B.....	v Nyack Trs.....	India.....	Chris. and Miss. Alliance
Conn, Edithe A.....	N. D. State N, v Fargo C.....	Africa.....	American Board

† Died at Cairo, en route to his field.

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Connelly, Susan H.	Iowa Methodist, v Missy. Trs (Indianapolis)	China	American Board
Conover, Charles H.	v Cleveland Trs.	Africa	American Friends
Conover, Blanche Austin (Mrs. C. F.)	v Cleveland Trs.	Africa	American Friends
Cook, Joseph Wright, M.D.	v Princeton U, U of Penn. M.	Persia	Presbyterian in U. S. A.
Coonradt, Ralph Garfield.	Beloit C, v McCormick T.	China	Presbyterian in U. S. A.
Corbett, Jennie M.	v Union Trs. (Brooklyn)	India	Canadian Baptist
Cowdrey, Anna Bell.	Christian U, v Drake U.	India	Christian Wom. Board
Cox, Alma Ruth Welch (Mrs. H. D.)	v Friends' U.	Cuba	American Friends
Crane, Charles L.	Georgia S of Technology, v Davidson C, Union T (Richmond)	Africa	Presbyterian South
Crawford, Frank N.	v Tarkio C, Xenia T.	India	United Presbyterian
Crawford, Kate Elizabeth Wilson (Mrs. F. N.)	v Grove City C.	India	United Presbyterian
Cunningham, Charley May	Los Angeles St. N, v Scarritt Trs.	Mexico	Meth. Epis., South
Dadisman, John Hunter.	v Washburn C.	China	Y. M. C. A.
Dadisman, Elizabeth Griggs (Mrs. J. H.)	v Washburn C.	China	
Dahl, Leontine Josephine	v Baptist Trs. (Chicago)	China	Am. Bap. For. Miss. Soc.
Darling, Arthur E.	v Syracuse U, Boston T.	India	Methodist Episcopal
Day, Sherwood Sunderland.	v Yale U.	India	Y. M. C. A.
Demarest, May Baldwin.	v Mount Holyoke C.	Japan	Reformed Ch. in Amer.
Deming, Wilbur S.	v Boston U, Brown U.	India	American Board
Derry, Evelyn Thayer.	Radcliffe C, Boston N. S. of Gymnastics, Wellesley C, v U of Michigan	China	Y. W. C. A.
Dix, Florence Estelle.	v Bible Teachers Trs. (N. Y. C.)	Japan	Reformed Ch. in Amer.
Dixon, Leonard A.	U of Toronto, v Wycliffe T.	India	Y. M. C. A.
Dost, Marie Pauline.	v Nyack Trs.	Africa	Chris. and Miss. Alliance
*Daugherty, S. D.	v Lutheran T.	Argentina	Gen. Synod Evan. Luth.
Draper, Mary Ethel Parks (Mrs. C. E.)	v U of Denver.	Malaysia	Methodist Episcopal
Draper, Winifred F.	v Syracuse U, Cincinnati Trs.	Japan	Meth. Epis. Wom. Bd.
Dudgeon, Winfield Scott.	v Iowa State C, Yale U, U of Chicago	India	Presbyterian in U. S. A.
Dudgeon, Grace Evans (Mrs. W. S.)	v Central C, U of Chicago.	India	Presbyterian in U. S. A.
Dupuy, Lavalette	v Winthrop N and Industrial C	Korea	Presbyterian in U. S. A.
Earp, William A.	U of Toronto, v Wycliffe T.	India	Presbyterian South
Eby, Anna Mary	Manchester C, v Bethany Trs.	India	Ch. of Eng. in Canada
Ellison, Grace Flora	v Nebraska Wesleyan U, Taylor U.	China	Meth. Epis. Wom. Bd.
*Ellwood, Ila M.	v Union Trs. (Brooklyn)	China	Canad'n Meth. Wom. Bd.
Evans, Jr., Edward	U of Toronto.	China	
Eversole, Finley M.	v Hampden-Sidney C, Union T (Richmond)	Korea	Presbyterian South
Ewing, Warner Walter.	v Parsons C.	India	Presbyterian in U. S. A.
Fairchild, Allie May.	Columbia School of Music v Moody Trs.	India	Presbyterian in U. S. A.
Farr, Wendell G.	v Penn C.	Jamaica	American Friends
Feierabend, Hermann A.	v Elmhurst C, Eden T.	India	German Evan. Synod
Felland, Elsa Bianca.	v St. Olaf C.	China	United Nor. Luth. Ch.
Field, Alvin W.	Albert C, v Nyack Trs.	China	Chris. and Miss. Alliance
Finefrock, Mary Alma Dodds (Mrs. J. C.)	v U of Wooster.	India	Gen. Synod Evan. Luth.
Firth, William Gordon	v U of New Brunswick, Presbyterian C.	W. Indies.	Canadian Presbyterian
Flint, Edgar M.	U of Rochester, Columbia U. v U of Wisconsin.	India	American Board
Flint, Susanna J. Quale (Mrs. E. M.)	v U of Wisconsin.	India	American Board
Ford, Frank S.	v Wycliffe C.	India	Ch. of Eng. in Canada
Fowle, Luther R.	Williams C, v Union T, (N. Y.)	Turkey	American Board
Franzen, A. Eleanor.	v Wellesley C.	India	American Board
Fullerton, John Daniel.	All Saints' C (Australia), v Moody Trs.	China	China Inland Mission
Funnell, Henry William.	v Xenia T.	China	China Inland Mission
Furer, Gottfried Edmunds.	v Lawrence C.	China	Y. M. C. A.
Furman, Myrtle	v Drake U.	India	Christian Wom. Board.
Garst, Gretchen	v West Des Moines H S, Drake U.	Japan	For. Christian Miss. Soc.
Gentry, Fred Albert	v Baylor U, Southwestern Bap. T	Cuba	Southern Bap. Home Bd.
Gentry, Ella Ruth Boyd (Mrs. F. A.)	Decatur C, v Southwestern Bap. T	Cuba	Southern Bap. Home Bd.
*Gilbert, John Carleton.	Oklahoma Agri. & Mech. C, Ia. State C.	China	Nanking University
Gillette, Charles L., M.D.	v Cornell C, Northwestern U M	China	American Board

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Gillmore, Mary Angeline.....	v Chicago Trs.	China.....	
Godfrey, Annie Louise.....	v Seattle Trs, Hamline U.	India.....	Meth. Epis. Wom. Bd.
Gohn, Minnie	v Bible Teachers Trs (N. Y. C.) ..	China.....	United Evangelical
Godrich, Grace Orral.....	Wisconsin Conservatory, v Oberlin C.	China.....	World's W. C. T. U.
Goodrich, Morris	v Moody Trs. Philomath C, Pacific U.	Africa.....	United Brethren
Govenlock, Isabel	v Victoria C.	Japan.....	Canad'n Meth. Wom. Bd.
Gray, Frances	v Folts Trs., Wellesley C.	China.....	Meth. Epis. Wom. Bd.
Green, Mary Alice	Littleton C, v Meth. Trs. (Nashville) ..	China.....	Meth. Epis., South
Greene, Olive	v Wellesley C.	Turkey.....	American Board
Gregg, Eva Alice	v Butterworth H.	China.....	Meth. Epis. Wom. Bd.
Griffin, Martha Ann	Lucy Webb Hayes Trs, v Folts Trs.	India.....	Meth. Epis. Wom. Bd.
Guffin, Alice Odell	v Northwestern U.	China.....	Presbyterian in U. S. A.
Guild, Ellis Darwin	Hamline U, U of Southern California ..	Japan.....	Government School
Hadley, Lena A.	v Friends' U	Cuba.....	American Friends
Hague, Alice B.	Queens U, v Ch. of England Deaconess Trs.	India.....	Ch. of Eng. in Canada
Hankins, Harry Gordon, M.D.	George Washington U, v Northwestern U M.		Asiatic Mission
Harlow, S. Ralph.....	Harvard U, Union T (New York) ..	Turkey.....	American Board
Harlow, Marion H. Stafford (Mrs. S. R.)	v Radcliffe C	Turkey.....	American Board
Harnsberger, Thomas L.....	v Hampden-Sidney C, Union T (Richmond) ..	China.....	Presbyterian South
Hastings, Minnie Katharine..	v Wellesley C	Ceylon.....	American Board
Hattersley, Linn W.....	v Denison U, Rochester T.	Burma.....	Am. Bap. For. Miss. Soc.
Heisey, Herman B.	v Juniata C	India.....	Church of the Brethren
Helliwell, Paul V., M.D.....	v Toronto U and M.	China.....	Ch. of Eng. in Canada
Hepner, Charles W.....	v Roanoke C, Lutheran T.	Japan.....	United Synod Ev. Luth.
Herman, Harold Clyde.....	v U of Kansas, U of Chicago.	India.....	Y. M. C. A.
Herman, Winifred M. Wilcox (Mrs. H. C.)	v U of Kansas.....	India.....	
Herschleb, Charles A.....	v Lawrence C	India.....	Y. M. C. A.
Hetz, William Lewis.....	v Northwestern C	Africa.....	Africa Inland Mission
Hibbard, Ernest	v Wesley C, Manitoba U.	China.....	Canadian Methodist
Hobgood, Henry Clay	v Transylvania U, C of the Bible ..	Africa.....	For. Christian Miss. Soc.
Hoider, William Rupert.....	v Kentucky U, Transylvania U C of the Bible ..	Africa.....	For. Christian Miss. Soc.
Hollister, John Norman.....	v Ohio Wesleyan U	India.....	Methodist Episcopal
Hopkins, Sarah Jeannette.....	v Findlay C	India.....	United Presbyterian
Howard, John A.....	Shurtleff C, v Crozer T.	India.....	Am. Bap. For. Miss. Soc.
Howe, Almada J.....	Woman's and Children's H (Chicago), Moody Trs.	Japan.....	Independent
Hummel, Arthur W.....	v U of Chicago	Japan.....	Government School
Hutchins, Grace	v Bryn Mawr C	China.....	Protestant Episcopal
Hyde, Eva L.....	Synodical C, Scarritt Trs, v Industrial I and C.	Brazil.....	Meth. Epis., South
Hyde, Flora Alice.....	v Northwestern U, Moody Trs.	China.....	Meth. Epis. Wom. Bd.
Irish, John H.....	v Ohio Wesleyan U	China.....	Methodist Episcopal
Isham, Ida Gertrude	U of California, v U of Southern California ..	India.....	Meth. Epis. Wom. Bd.
James, Mary Latimer, M.D....	v Bryn Mawr C, Woman's M (Philadelphia) ..	China.....	Imperial Hospital
Jennings, George	Wesley C, v Nyack Trs.	Argentina.....	Chris. and Miss. Alliance
Johnson, Carl Edward.....	v Chicago T	Venezuela.....	Scandinavian Alliance
Johnson, Katherine Mott.....	v Bucknell C	Mexico.....	Meth. Epis. Wom. Bd.
*Johnston, Minnie M.....	v Drake U	India.....	Christian Woman's Bd.
Jones, Jennie D.....	Mo. Wesleyan C, Maryville State N, v Simpson C.	China.....	Meth. Epis. Wom. Bd.
†Jones, Laurence Percy, M.D.	v Albert C, Victoria C, U of Toronto M	China.....	Canadian Methodist
Kappteyn, Pieter Jelle	v San Francisco T.	Africa.....	Presbyterian in U. S. A.
Kelly, Charles B., M.D.....	v Victoria C, Toronto M.	China.....	Canadian Methodist
Kellv. Marion Miles (Mrs. C. B.)	v Victoria C	China.....	Canadian Methodist
Kennedy, Melville T.....	v Illinois C, U of Wisconsin Columbia U, Union T (New York) ..	India.....	Y. M. C. A.
Kenney, Maggie Lee.....	v Scarritt Trs	Brazil.....	Meth. Epis., South
Kerr, Grace Allerton Kilborne (Mrs. W. C.)	Wellesley C	Korea.....	Presbyterian in U. S. A.
Kesler, Mary Grace.....	v Baker U	China.....	Meth. Epis. Wom. Bd.
Kilgore, R. Caroline.....	v Winthrop N and Industrial C Scarritt Trs	Brazil.....	Presbyterian South

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
King, Katharine Philcetta...	v U of Mich., Y. W. C. A. National Trs	China	Y. W. C. A.
†Kingsbury, Alice McElroy (Mrs. J. H.)	v Smith C, Albany State N.	Turkey	American Board
Kirkpatrick, Clarence A., M.D.	v U of Penn. and M.	Burma	Am. Bap. For. Miss. Soc.
Kirkpatrick, Elizabeth Margerum (Mrs. C. A.)	v Wellesley C, Baptist Trs (Philadelphia)	Burma	Am. Bap. For. Miss. Soc.
Kline, Lane Bruce, M.D.	William & Mary C, Geo. Washington M, v Transylvania U.	Philippines	For. Christian Miss. Soc.
Knapp, Elsie Laura	v U of Michigan	China	Meth. Epis. Wom. Bd.
Koenig, John C.	Walther C, Elmhurst C, v Eden T.	India	German Evan. Synod
Kulberg, Martha	v Union Trs (Brooklyn)	China	United Nor. Luth. Chur.
Langdon, Ernest H.	v Northwestern U	India	Methodist Episcopal
Lathrop, Lillie O.	v Agnes Scott C	Korea	Presbyterian South
Leavell, George W., M. D.	U of Mississippi v U of Louisville M	China	Southern Bapt. Conven.
Lee, Mary Effie	v Parsons C	China	Presbyterian in U. S. A.
Lenhart, Laura E.	v Smith C	China	Protestant Episcopal
Lewis, James H.	v Morningside C	China	Methodist Episcopal
Lindorff, Oscar William, M.D.	Augustana C, v Rush M.	China	Augustana Synod Evan. Luth.
Lindsay, Olivia C.	v Victoria C, Ontario N.	Japan	Can. Meth. Wom. Bd.
Longshore, Milton M.	v U of Southern California	Peru	Methodist Episcopal
Love, Beulah	v High S, U of Wooster	Cent. Amer	Presbyterian in U. S. A.
Love, Robert Buell	v U of Wooster	India	Presbyterian in U. S. A.
Love, Edith Alberta Pawling (Mrs. R. B.)	v U of Wooster	India	Presbyterian in U. S. A.
*Lyon, Will F.	v Oberlin C	China	Government School
Lyon, William Tracy, M.D.	Valparaiso U, v U of Illinois M	Laos	Presbyterian in U. S. A.
Macdonald, Donald Alexander	Toronto U, v Knox C.	Korea	Canadian Presbyterian
*Mackenzie, A. Donald	v McGill U	British Guiana	Canadian Presbyterian
Markham, Reuben H.	Washburn C, Columbia U, v Union T (New York)	Turkey	American Board
Mason, Clara A.	Wheaton C, v Moody Trs	India	Canadian Baptist
Mason, Olive Taylor	v Pittsburgh Kindergarten C.	Egypt	United Presbyterian
Matlack, Edith L.	v Northwestern U	India	
McClurg, Grace Katherine	v Chicago Trs, Northwestern U	China	Meth. Epis. Wom. Bd.
McConnell, Jr., Joseph Jasper	Coe C, U of Iowa, v U of Okla.	India	Y. M. C. A.
McCrory, Carrie Henrietta	U of Iowa, v Moody Trs.	Japan	Presbyterian in U. S. A.
McDowell, Jessie Leon	Epworth Trs, Chicago Evang. Trs, Chicago Kindergarten S.	Japan	Meth. Epis. Wom. Bd.
McEachern, John	v Davidson C, Union T (Richmond)	Korea	Presbyterian South
McGill, Georgina	Guelph S, v McMaster U.	India	Canadian Baptist
McKinnon, Arch C.	v Arkansas C, Union T (Richmond)	Africa	Presbyterian South
McKnight, William Asbury	v U of Illinois	Argentina.	Y. M. C. A.
McKnight, Mabel Almira Haight (Mrs. W. A.)	v U of Illinois, Oberlin C.	Argentina.	
McLarty, Margaret I.	v Bellevue C, Phila. Nurses S.	Porto Rico	Presbyterian Home Bd.
McMaking, Harold George	v Moody Trs, Livingstone M.	China	China Inland Mission
*McMullen, Robert Johnston.	v Central U, Union T (Richmond)	China	Southern Presbyterian
McMurphy, Ada	Chicago U, Columbia U, v Methodist Trs (Nashville)	Korea	Presbyterian South
McNair, Harley F.	v U of Redlands	China	Protestant Episcopal
McNeill, Mary L.	Littleton Female C, Jas. Walker Memorial H	Mexico	Meth. Epis., South
McQueen, John Christy	v Southwestern Presbyterian U and T	Africa	Presbyterian South
Mercer, Bertha May	Penn State N (Slippery Rock)	Siam	Presbyterian in U. S. A.
Mercer, William David.	Westminster C, v Allegheny T	India	United Presbyterian
Mercer, Hazel Irene Cloud (Mrs. W. D.)		India	United Presbyterian
Mills, Wilson Plumer	Davidson C, U of South Carolina, Oxford U, v Columbia T	China	Y. M. C. A.
Miske, Louise E.	v U of Michigan	China	American Board
Möller, Beatrice Pauline.	v Park C	Siam	Presbyterian in U. S. A.
Moore, Jr., Augustus H.	v Southern U	Cuba	Meth. Epis., South
*Moore, David Glenn	v Washington & Jefferson C.	Egypt	United Presbyterian
*Moore, Jean Isabel Best, M.D. (Mrs. D. G.)	v New York M & H for Women	Egypt	United Presbyterian
*Moore, Edward Leroy	v U of Wyoming, U of Cal.	China	
Morris, Clinton	v Friends Cleveland Trs.	India	Friends' Board (Ohio)
Morrow, Harry Earl	v Iowa State C, Garrett T.	Mexico	Methodist Episcopal

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Morse, Jr., Oliver C.	v Yale U	China	Yale Mission
Mullen, William M.	v Vanderbilt U	Cuba	Meth. Epis., South
Murray, Grace Jennette	Joliet N, v Wheaton C, Teachers C	Persia	Presbyterian in U. S. A.
Myers, Aaron	v Findlay C & T	India	
*Nabers, Charles Haddon	v Erskine C & T	Egypt	United Presbyterian
Nasmith, Augustus I.	v Colgate U & T, Union T (New York)	China	Am. Bap. For. Miss. Soc.
Naylor, Nell Florence	v North Texas State N.	India	Meth. Epis. Wom. Bd.
Neal, Frederick W.	Williamette U, v Albany C, McCormick T.	Africa	Presbyterian in U. S. A.
Nesdal, Sivert	v St. Olaf C, United Church T	Madagascar	United Nor. Luth. Chur.
Nevitt, Jane Ellen	Randolph-Macon Woman's C Chicago Trs	China	Meth. Epis. Wom. Bd.
Nicholas, Mary C.	v Baptist Trs (Chicago)	Cuba	Amer. Bap. Home Board
Nordahl, Henry Alfred	v U of Southern California	Bolivia	Methodist Episcopal
Nordahl, Ruth Margaret Iliff (Mrs. H. A.)	v U of Southern California	Bolivia	Methodist Episcopal
Norling, Ingeborg Mathilda	v Northfield S, B & C Teachers' Trs (N. Y. C.)	China	Reformed Ch. in Amer.
Norton, Albert Charles	v Temple C, U of Pennsylvania	Philippines	Government School
Ogburn, Jr., N. S.	v Trinity C, Vanderbilt U	Japan	Meth. Epis., South
Orcutt, Hazel Adelle	v Mt. Union C, Western Res. U	Burma	Meth. Epis. Wom. Bd.
Owings, Mae	v Winthrop C, Scarritt Trs.	Korea	Meth. Epis., South
Parker, William P.	v Davidson C	Korea	Presbyterian South
*Parshley, Helen Augusta Hovey (Mrs. W. B.)	v Wellesley C	Japan	American Board
Parsons, Edith F.	Leland Stanford U, v Teachers C	Turkey	American Board
Patterson, George Sutton	v Mt. Allison U, Victoria C	Japan	Canadian Methodist
Patton, Grace H.	v Newton T	India	Am. Bap. For. Miss. Soc.
Pittman, Alma L.	v Greensboro N and Industrial C, U of Penn. H, Baptist Trs (Phila.)	China	Am. Bap. For. Miss. Soc.
Polk, Ethel Miller, M.D.	Kansas State N, v Scarritt Trs Woman's M (Philadelphia)	China	Meth. Epis., South
Powell, Charles Ernest	v Mt. Allison U	India	Calvinistic Methodist
Power, Archie Dayton	v Baker U, Carnegie Institute (Washington)	Venezuela	Government Work
Pratt, Charles H.	v King C, Union T (Richmond) Princeton U	Korea	Presbyterian South
Pruitt, Ida C.	v Cox C, Teachers C	China	Southern Baptist Conv.
*Pye, Olive F.	v U of Rochester, Smith C.	Korea	Meth. Epis. Wom. Bd.
Ragan, Ruth Agnes	v Colorado C	Japan	Y. W. C. A.
Rahe, Cora Leona	v Ohio Wesleyan U, Cincinnati Trs	China	Meth. Epis. Wom. Bd.
Rankin, Carl Seib	v Lafayette C, Teachers C.	China	Presbyterian in U. S. A.
Rankin, Marjorie	v Mt. Holyoke C	China	Presbyterian in U. S. A.
Reavis, Tolbert F.	William Woods C, Marionville C, v Christian U.	Argentina	Christian Woman's Bd.
Reavis, Mable Yokley (Mrs. T. F.)	William Woods C, v Christian U	Argentina	Christian Woman's Bd.
Reeve, Roxie	Kansas State N, v Friends' U.	Africa	American Friends
Rexroth, Elizabeth	v Ohio Wesleyan U, Cincinnati Trs	India	Meth. Epis. Wom. Bd.
Richardson, Henry Kneeland	Mass. Institute of Technology.	China	Y. M. C. A.
Richardson, Mary Lorena	Indiana Normal, Kindergarten Training S	China	
Dunbar (Mrs. H. K.)	v Lebanon Valley C, Bonebrake T	Africa	United Brethren
Richter, George M.	Drake U, v U of Oklahoma	China	Protestant Episcopal
Rinehart, Lora Frances	U of Colo., Colo. Sch. of Mines	China	Presbyterian in U. S. A.
Roberts, Ray Clayton	Colby C, v Newton T.	Philippines	Am. Bap. For. Miss. Soc.
Rose, Francis H.	v Carlton C, Oberlin T.	India	American Board
Rose, Richard S.	v Eureka C	Africa	Christian Woman's Bd.
Ross, Emory W.	v Kansas Wesleyan U.	India	Methodist Episcopal
Ross, Marcellus Dow			
Ross, Annie Sams (Mrs. M. D.)	v Kansas Wesleyan U.	India	Methodist Episcopal
Russell, Ada C.	v Trinity U	China	Presbyterian in U. S. A.
Samuel, Frank Edward	Washburn C, Wichita C of Mus. v Fairmont C.	China	Canton Christian College
Sanderson, Joseph Roy	v Toronto U, Knox T.	China	Canadian Presbyterian
Sanderson, Helen Smith Mc-Nicol (Mrs. J. R.)	v University College, Toronto.	China	Canadian Presbyterian
Savage, Loy Jasmine	v U of Chicago	China	Southern Baptist Conv.
Schafheitlin, Gertrud	v McGill U, Hartford Trs.	Arabia	Reformed Ch. in Amer.
Schurter, Maximillian A., M.D.	v Union Trs (Brooklyn), Long Island M C.	Porto Rico	Presbyterian Home Bd.

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Schurter, Julia Elizabeth Dunham (Mrs. M. A.)	v Union Trs (Brooklyn)	Porto Rico.	Presbyterian Home Bd.
Senska, Frank Ratcliffe, M.D.	v Buena Vista C, U of Iowa M	Africa.....	Presbyterian in U. S. A
Shafer, Luman J.	v Rutgers C, New Brunswick T	Japan.....	Reformed Ch. in Amer.
Shafer, Amy K. Hendricks (Mrs. L. J.)	v Syracuse U.	Japan.....	Reformed Ch. in Amer.
Shaffer, Daisy M.	Indiana State N, Valparaiso U	China.....	United Evangelical
Shannon, B. Isabel, M.D.	v Bible Teachers Trs.....	China.....	United Evangelical
Shaw, Ernest T.	v Westminster C, Woman's M (Philadelphia)	Egypt.....	United Presbyterian
Shepping, Elisabeth Johanna.	v U of Washington	China.....	American Board
Sherman, Vina M.	v Bible Teachers Trs, Teachers C (N. Y. C.)	Korea.....	Presbyterian South
Shoop, Charles Wilson.	Kansas State N, v Washburn C	Turkey....	American Board
Siler, Charles Arthur, M.D.	Millersville State N, Lebanon Valley C, Bonebrake T.	China.....	United Brethren
Sleeth, Eula Hutchinson.	v U of Kansas and M, Y. M. C. A. Trs. (Chicago)	China.....	Y. M. C. A.
Sloan, T. Dwight, M.D.	v C of Emporia, U of Kansas.	India.....	Presbyterian in U. S. A.
Small, Alexander Glover.	v Washington & Lee U, U of Virginia M, Johns Hopkins M	China.....	Presbyterian in U. S. A.
Small, Mary Walker Miller (Mrs. A. G.)	v Lehigh U	China.....	Presbyterian in U. S. A.
Smith, Floyd O., M.D.	v Simmons C	China.....	Presbyterian in U. S. A.
Smith, Lloyd M.	Lenox C, v Iowa State U M,	Turkey....	American Board
Smith, Percival A.	Iowa Methodist H	Japan.....	Government School
Smith, Plumer	v Haverford C	India.....	Pentecostal Bands
Smith, William	v Taylor U	Africa.....	Presbyterian South
Smith, Enid Severy (Mrs. W.)	Davidson C, v Union T (Richmond)	Assam.....	Am. Bap. For. Miss. Soc.
Snow, Marie Belle	Grand Island C, U of Chicago T, v Newton T.	Assam.....	Am. Bap. For. Miss. Soc.
Snyder, Theresa Chestora, M. D.	Bethel Trs. v Emerson C of Oratory, Newton T, U. of Chicago	India.....	Y. W. C. A.
Soper, Samuel Henry.	v Baptist Trs (Louisville)	China.....	Meth. Epis. Wom. Bd.
Soper, Maude Florence Fowler (Mrs. S. H.)	U of Wooster, v Ohio State U	China.....	Canadian Methodist
Sprague, George H.	American M, Missy. C, Ohio Starling M	China.....	Canadian Methodist
Stanard, Alice Mary.	v Victoria C and T.	Africa.....	Wesleyan Methodist
Stanford, Sue	University C, v Victoria C.	Philippines	Am. Bap. For. Miss. Soc.
Stanley, Rupert H.	v Houghton S	Mexico....	Y. M. C. A.
Stanley, Helen McCorkle (Mrs. R. H.)	v Shurtleff C	China.....	Presbyterian South
Stevens, Neill Graham	v Southwestern U	China.....	Reformed Presbyterian
Stewart, Ella Margaret	v Earlham C	Africa.....	American Board
Stick, Henry A.	v Monmouth C	Africa.....	American Board
Stick, Bertha Hasenflug (Mrs. H. A.)	Davidson C, v Union T (Richmond)	Africa.....	American Board
Stockton, Helen Isabella	Moody Trs. v Muskingum C.	China.....	Presbyterian in U. S. A.
Stokey, Fred E., M.D.	v Oberlin C and T.	Africa.....	American Board
Storms, Dorwin J.	v German Wallace T.	Africa.....	American Board
Storms, Anna Good (Mrs D. J.)	v U of Pacific S, U of Wooster, Mass. General H	Turkey....	United Orphanage
Strang, Elaine	v Oberlin C, U of Illinois M.	Turkey....	United Orphanage
Suderman, Tiene B.	v Toronto B. Hamilton C. I.	China.....	American Board
Sutherland, Carl P.	v Toronto B.	Africa.....	Presbyterian in U. S. A.
Sutherland, William J.	v Wheaton C, Oberlin C.	Venezuela.	Scandinavian Alliance
Swan, Alfred H.	Normal S, v U of California.	Japan.....	Government School
Swann, Nancy Lee.	v Campbell C, Iowa U.	China.....	Y. M. C. A.
Swogger, Alfred Dallas.	v Alma C, Oberlin C.	China.....	Southern Baptist Conv.
Sykes, Grace Alma.	U of Nebraska, U of Chicago, v Y. M. C. A. Trs (Chicago).	India.....	Presbyterian in U. S. A.
Tallman, Rebecca Gail.	Texas State N, v U of Texas	China.....	Canadian Presbyterian
Taylor, Jr., Richard V., M.D.	Chicago Trs, Bible Teach. Trs	India.....	Christian Woman's Board
Teague, Carrie May.	v Grove City C, San Francisco T	China.....	Southern Baptist Conv.
	Moulton C, Toronto N, v Deaconess Trs, Toronto.	Japan.....	Meth. Epis. Wom. Bd.
	v Drake U and M.		
	v U of Virginia and M, N. Y. Post-Graduate H.		
	Bible Trs (Nashville), v Cincinnati Trs		

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Teller, Lillian Louise	v Cornell U	Porto Rico	Government School
Terry, Adolph John	Louisiana State N, Richmond C, v Southern Baptist T	Brazil	Southern Baptist Conv.
Terry, Lulu Sparkman (Mrs. A. J.)	John B. Stetson U, Baptist Trs (Louisville)	Brazil	Southern Baptist Conv.
Thomas, Clara Emily	Toronto General H, Toronto B, v Church of England Trs	India	Ch. of Eng. in Canada
Thomson, Henrietta	U of Geneva, v National Y. W. C. A. Trs	China	Y. W. C. A.
Thurlow, Edward K.	Harvard U, v Berkeley T	China	Protestant Episcopal
Towner, Cyrc Grace	v Washburn C, Congregational Trs (Chicago)	Turkey	American Board
Trieschmann, Catherine Anna	Cornell C, v Chicago Trs	Japan	Meth. Epis. South
Trieschmann, Jacob	v Cornell C	India	Methodist Episcopal
Troy, Nina W.	Greensboro C, v Meth. Trs. (Nashville)	China	Meth. Epis., South
Tucker, John T.	v Congregational T (Montreal)	Africa	American Board
Turner, Virginius R.	Randolph-Macon C	Korea	Meth. Epis., South
Van Evera, Kepler	v Coe C, McCormick T	China	Presbyterian in U. S. A.
Van Vleck, Taylor Montgom- ery	v Moravian C and T	W. Indies	Moravian
Van Wagenen, Kathrina H.	v Bryn Mawr C, Bible Teach- ers Trs (N. Y. C.), N. Y. City Mission Trs	China	Presbyterian in U. S. A.
Vautrin, Minnie	Illinois State Normal U, U of Illinois	China	For. Christian Miss. Soc.
Vinson, T. C.	v Austin C and T	Africa	Presbyterian South
Voigtlander, Gertrude M.	v Albion C	India	Meth. Epis. Wom. Bd.
Waide, William	Cedarville C, Girard C, v Mc- Cormick T	India	Reformed Presbyterian
Waidman, Ernestine	v New Jersey State N	Cuba	Amer. Bap. Home Board
Wakeman, Alice Margaret	v Baptist Trs (Chicago)	Cuba	Amer. Bap. Home Board
Wales, Theodosia	v Vassar C	China	Meth. Epis. South
Wallace, John Elder	v U of Wooster	India	Presbyterian in U. S. A.
Walter, Howard Arnold	Princeton U, v Hartford T, U of Marburg (Germany)	India	Y. M. C. A.
Walter, Marguerite B. Dar- lington (Mrs. H. A.)	St. Mary's S, v Trs Christian Workers (New York)	India	
Washburn, Lillie C. Chrisman (Mrs. H. M.)	v Berea C and N	Africa	Presbyterian in U. S.
Washburn, Orrilla F.	v Nebraska Wesleyan U, Meth- odist Trs (Chicago)	Philippines	Meth. Epis. Wom. Bd.
Ward, Nevill L.	Western U, v Huron C	China	Ch. of Eng. in Canada
Watson, James Boyd	v Penn. State C	Brazil	Y. M. C. A.
Watson, Marian Louise Cook (Mrs. J. B.)	v Hillsdale C	Brazil	
Wells, Lillian C.	v Southern Presbyterian C, Bible Teachers' Trs (New York)	China	Presbyterian in U. S.
Welty, Florence M.	v Wittenberg C, Lutheran Dea- coness Home (Baltimore)	India	Gen. Synod Evan. Luth.
Werner, Gustav Adolph	v U of Southern California Swedish T (Evanston)	Argentina	Methodist Episcopal
Werner, Ellen M. Anderson (Mrs. G. A.)	v Chicago Trs	Argentina	Methodist Episcopal
Westbrook, Jr., Charles Hart.	Mercer U, v Harvard U, Yale U and T	China	Southern Baptist Conv.
Whitaker, Robert B.	Arizona N, v California C Bap- tist T (Berkeley) Pacific T	Hawaii	Hawaiian Evan. Assn.
White, Milton L.	v Whittier C	Alaska	American Friends
White, Margaret McGlashan (Mrs. M. L.)	v Whittier C	Alaska	American Friends
Whitehair, Charles W.	v De Pauw U	India	Y. M. C. A.
Whiting, Melvin Mancel	v Victoria C	Japan	Canadian Methodist
Wickes, Dean R.	v U of Chicago and T Yale T	China	American Board
Wilcox, Rita M. Kinzly (Mrs. B. O.)	v Ohio Wesleyan U	Java	Methodist Episcopal
Wilds, Samuel Hugh	Davidson C, U of S. Carolina v Columbia T	Africa	Presbyterian in U. S.
Wilson, James Morrison	v State U of Kentucky	China	Presbyterian in U. S.
Wilson, Martha Cecile (Mrs. J. M.)	v Wellesley C	China	Presbyterian in U. S.
Witter, Theodore V.	v Colgate U, Harvard U, New- ton T	India	Am. Bap. For. Miss. Soc.
Witter, Mildred Nasmith (Mrs. T. V.)	v Mt. Holyoke C, St. Lawrence C	India	Am. Bap. For. Miss. Soc.
Woodman, Edith Ellnora	Provincial Normal C (Nova Sco- tia) v Gordon Trs	India	Canadian Baptist

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY ¹
Wright, Margarita	<i>v</i> Northfield S. Mt. Holyoke C. ....	.....	American Board
Young, Thomas à Becket	<i>v</i> Kentucky U, C of the Bible..	Japan.....	For. Christian Miss. Soc.
Zimmerman, Bessie Estella ...	Los Angeles State N, <i>v</i> Moody Trs,.....	Cent. Amer	Cent. American Mission

SAILED STUDENT VOLUNTEERS REPORTED DURING 1913

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Anderson, Albert	v Red Wing S	China.....	Hauges Norwegian Luth. Synod
*Appel, Frieda Louisa.....	v Gordon Trs	Philippines	Woman's Bap. F. M. S.
Arnold, S(amu)el Ira.....	v McPherson C, Bethany Trs..	India.....	Church of the Brethren
Arthurs, Ann Catherine.....	v Bryn Mawr C.....	China.....	Presbyterian in U. S. A.
Attaway, Bertha Olivia.....	v Asbury C, Chicora C, Scarritt Trs	China.....	Woman's C. Meth. Epis. So.
Auner, Orval Marion.....	v Southwestern C	India.....	Methodist Episcopal
Ayers, Ada Della.....	v Trenton (N. J.) N.....	India.....	Presbyterian in U. S. A.
Bagby, Taylor Crawford.....	v Baylor U, Southern Baptist T (Louisville)	Brazil.....	Methodist Episcopal So.
Bailey, Henry Frazier.....	Southwestern U, Vanderbilt T.	Brazil.....	Methodist Episcopal So.
Bailey, Lucy Campbell (Mrs. H. F.)	v Central Holiness U, Chicago Evangelistic I	Korea.....	Oriental Missionary Soc.
Bair, Blanche Rosa.....	v Tarkio C	Egypt.....	United Presbyterian
Baird, Mary Emma.....	v Ohio Wesleyan U	India.....	Methodist Episcopal
Bare, John Winchell.....	v U of Washington, Woman's M (Phila.)	China.....	Presbyterian in U. S. A.
Bash, (Cora) Clementine, M.D.	v U of Wisconsin	Japan.....	Government School
Beath, Sterling Stanley.....	v Dakota Wesleyan U.....	Bolivia.....	Methodist Episcopal
Beck, Bessie Dunn (Mrs. F. S.)	v Deaconess Trs. (Toronto)...	China.....	Ch. of Eng. in Canada
*Benbow, Bessie May.....	v Ohio Wesleyan U, Cincinnati C of Mus., New England Con. of Mus., Boston U T.....	Philippines	Methodist Episcopal
Bernhardt, Charles John.....	v Nyack Trs	Philippines	Chris. and Miss. Alliance
Benyon, Leopold James.....	v Chicago Trs	Philippines	Woman's S. Meth. Epis.
Blakely, Mildred Mabel	Scarritt Trs, v Missouri N (Warrensburg)	China.....	Woman's C. Meth. Epis. So.
Blieler, Lela Myrtle.....	v Moody B	Africa.....	Africa Inland Mission
Bowyer, Gertrude	Ottawa U, v C of Emporia, Princeton T	China.....	Presbyterian in U. S. A.
Braden, Samuel Ray.....	v C of Emporia	China.....	Presbyterian in U. S. A.
Braden, Mary Elizabeth Altman (Mrs. S. R.).....	Vassar C, Columbia U, Y. W. C. A. Trs. (N. Y. C.)	Argentina	Y. W. C. A.
Breed, Persis Mary.....	v Goucher C, Deaconess S (N. Y. C.)	China.....	Protestant Episcopal
Bremer, Mary Althea.....	v Scarritt Trs.	Mexico.....	Woman's C. Meth. Epis. So.
Brittingham, Edith Blackwell..	Ottawa (Can.) N, v Queen's U	China.....	Presbyterian Ch. in Can.
Brown, Margaret H.....	v U of Vermont.....	China.....	Canton Christian College
Brownell, Jennie B. Menut (Mrs. H. C.).....	Colorado C, v Washburn C	Guatemala.	Presbyterian in U. S. A.
Burgess, Dora Belle McLaughlin (Mrs. P.)	Moody B	Cuba.....	For. Christian Miss. Soc.
Burner, William LeRoy.....	Milligan C, v Virginia Christian C, Transylvania U and C of Bible	Cuba.....	For. Christian Miss. Soc.
Burner, Sarah L. McPherson (Mrs. W. L.)	Virginia Christian C, William Woods C	China.....	Meth. Church in Canada
Burwell, Hercules Beverley..	v Victoria C	Africa.....	Methodist Episcopal So.
Bush, Charles Clinton.....	v Randolph-Macon C, Vanderbilt T	Africa.....	Methodist Episcopal So.
Bush, Daisy Wheatly Engle (Mrs. C. C.).....	W. Virginia U	Africa.....	Methodist Episcopal So.
Cable, Ruth Estella.....	v Nyack Trs	Africa.....	Africa Inland Mission

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Caldwell, Isaac Sword.....	v Moody B.	Africa.....	Africa Inland Mission
Caldwell, Esther Martin (Mrs. I. S.)	River Falls (Wis.), N, v Moody B.	Africa.....	Africa Inland Mission
Campbell, Margaret Hughes...	St. Mary's H, Lying-in H (N. Y. C.) v Harlem H (N. Y. C.)	Turkey....	American Board
CarrHarris, Ferguson Fitton, M.D.	Royal Military C, Queen's U M v Park C	China.....	Pres. Church in Canada
Cassat, Paul Clifford.....	v U of Illinois	China.....	Presbyterian in U. S. A.
Chapin, Mae	v Fairmount C	China.....	Presbyterian in U. S. A.
Charter, Mabel	Iowa State T C, Iowa State U, Nebras N, v Central Holiness U	India.....	Woman's S. Meth. Epis.
Christensen, Lydia Delphena..	v Wooster U	India.....	Woman's S. Meth. Epis.
Christmann, Helen Elizabeth..	Wesleyan U, Princeton U, Oxford U	China.....	Presbyterian in U. S. A.
Clemons, Harry	v Austin C, Presbyterian T (Austin)	China.....	University of Nanking
Cleveland, Roy Fields.....	Howard Payne C, v Simmons C, Woman's Trs (Fort Worth).	Africa.....	Presbyterian in U. S.
Coffee, Christine Mahala....	v Grinnell C	China.....	So. Baptist Convention
Compton, Carl	Bethany Trs, v Amer. Med. M C, Chicago C of P and S	Turkey....	American Board
Cottrell A(sher) Raymond, M.D.	Deaconess H (Spokane) ..	India.....	Church of the Brethren
Cottrell, Laura Murphy (Mrs. A. R.)	Bethany Trs, v Amer. Med. M C, Chicago C of P and S, Deaconess H (Spokane) ..	India.....	Church of the Brethren
Cowen, Irene Elizabeth.....	v Grove City C	China.....	Presbyterian in U. S. A.
Craig, Mary Isabell.....	v Pres. Deaconess S (Phila.)..	China.....	Presbyterian in U. S. A.
Crane, Helen Bond.....	v Bryn Mawr C, Y. W. C. A. Trs. (N. Y. C.)	China.....	Y. W. C. A.
Crane, John Curtis.....	U of Miss., v Southwestern Pres. U, Colorado C, Union T (Richmond)	China.....	Y. W. C. A.
Crawford, Frances Randolph, M. D.	v Washington and Lee U, Johns Hopkins M	Korea.....	Presbyterian in U. S.
Cross, Cilicia L.....	No. Dakota N, v Chicago Evan. 1, Central Holiness U	China.....	Presbyterian in U. S.
Crouse, Sara Elizabeth Dibert	v Chicago Trs, Northwestern U	Africa.....	Woman's S. Meth. Epis.
Currier, Raymond Pillsbury..	v Harvard U, Harvard Grad. S, Andover T	India.....	Woman's S. Meth. Epis.
Davitt G(eorge) Glass, M.D.	v Colgate S, Yale U and M ..	Burma....	Amer. Baptist F. M. S.
Dennis, Herbert E.....	Colo. C, v Leland Stanford U.	China.....	Amer. Baptist F. M. S.
Dickinson, Frank	v Mt. Allison U and T	China.....	Y. M. C. A.
Dickson, Elsworth Joseph	v Geneva C, Tufts M, Grace H, City H (Boston)	China.....	Meth. Church in Canada
Murray, M. D.	Geneseo N (N. Y.), v Chicago Trs.	China.....	Reformed Presbyterian
Dillenbeck, Nora May.....	v Ohio Wesleyan U	China.....	Woman's S. Meth. Epis.
Dorsey, Floyd Leslie.....	v McGill U	Japan.....	Government School
Dowie, Kenneth William.....	Edinboro (Pa.) N, U of Denver, v Bible Teachers Trs (N. Y. C.)	Japan.....	Pres. Church in Canada
Dowling, Philip Henry.....	v Moravian C and T	China.....	Presbyterian in U. S. A.
*Drebert, Ferdinand	v Grove City C, Western T ..	Alaska....	Moravian Ch. in America
Eakin, Paul Anderson.....	v Lafayette C, Princeton T ..	Siam.....	Presbyterian in U. S. A.
Edwards, David Reed.....	v Y. M. C. A. Trs. (Springfield), Houghton S.	Chile.....	Presbyterian in U. S. A.
*Elliott, Edward Scott.....	Norwich U, v Drew T.....	Africa.....	Wesleyan Methodist
Ellis, Rev. George Harold....	v Wellesley C, Bible Teachers Trs, N. Y. C.	Porto Rico	Pres. Bd. of Home Miss.
Eustis, Helen Frances.....	v Folts Trs.	Brazil....	Mackenzie College
Evans, Mary Angeline.....	v Bryn Mawr C	Philippines	Woman's S. Meth. Epis.
Faries, Elizabeth	v U of Illinois M	China.....	Presbyterian in U. S. A.
Felley, Georgia A., M.D.....	v Wheaton C	China.....	Woman's S. Meth. Epis.
Fischer, Harriet Julia.....	v Greenville C	Turkey....	American Board
Fisner, Frances E. W. McGeary (Mrs. C. C.)	v William Jewell P	India.....	Free Methodist
*Foster, Clarence Adolphus..	Williams C, v U of Michigan..	Philippines	Government School
Fowle, Theodore Wilson.....	v De Pauw U S of Mus.	China.....	Government School
Fox, Eulalia Enola.....	v Eureka C, Amer. Med. M. C. U. of Illinois M	China.....	Woman's S. Meth. Epis.
Frymire, Wm. Arthur, M.D....	v Monmouth C, Allegheny T ..	Africa.....	For. Christian Miss. Soc.
Galloway, Dalton	v Presbyterian C, Toronto Bible C	Egypt.....	United Presbyterian
Ganton, William Mervin.....	v U of Missouri, Harvard M, Gordon Trs	Peru.....	Evan. Union of S. A.
Gaunt, Frank Peyton, M.D....		China.....	Methodist Episcopal

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Gaunt, Mary Eugenia Moore (Mrs. F. P.)	v U of Missouri	China	Methodist Episcopal
German, Clara Eleanor	v Ontario Ladies' C, Toronto U. Methodist Deaconess Trs (Toronto)	Japan	Woman's S. Meth. Chur.
Gilbert, Hervey Ferris	v Shurtleff C, Rochester T.	Africa	Canada Amer. Baptist F. M. S.
Gilbert, Mabel Nell Moon (Mrs. H. F.)	v Shurtleff C	Africa	Amer. Baptist F. M. S.
Gillis, Harriette Whiting (Mrs. A. W.)	v Northfield S	Korea	Presbyterian in U. S. A.
Goold, Philip Atherton	v Boston U and T	India	Methodist Episcopal
Goold, Mildred Elizabeth Graham (Mrs. P. A.)	Deaconess Trs, v Deaconess H (Boston)	India	Methodist Episcopal
Gordon, Archibald	v Brandon C and T	India	Canadian Baptist
Green, Willard	v Moody B	Africa	Africa Inland Mission
Guinther, Ezra Henry	v Heidelberg U, McCormick T.	Japan	Reformed Chur. in U. S.
Hackett, Martha, M.D.	Western C, v Rush M.	China	Presbyterian in U. S. A.
Hackett, Paul Richmond	v Drury C	Burma	Amer. Baptist F. M. S.
Hadden, Georgina Evelyn	v Stanford U, Chicago Trs.	India	Woman's S. Meth. Epis.
Hammond, Louise Strong	v Vassar C, Deaconess Trs (N. Y. C.)	China	Protestant Episcopal
Harding, Benjamin Milton, M.D.	v Jefferson M. Phila. Polyclinic and C for Grad. in M.	China	Presbyterian in U. S. A.
Hardy, Bessie Mary	Leland and Gray S, (Vt.)	Turkey	American Board
Harrington, Burritt Clarke	v Princeton U	India	Presbyterian in U. S. A.
Harris, Bertha Lenore	Oberlin C, v Moody B	Japan	Presbyterian in U. S. A.
Harrison, Adelaide	M C of Va, v Richmond C.	China	Woman's Meth. Ch. Can.
Hart, Frank Bacon	v Cornell C	Turkey	American Board
*Hartung, Lois Joy	v Wooster U, U of Mich., Union T (N. Y. C.)	Mexico	Woman's S. Meth. Epis.
Hayes, Egbert McGinnes		China	Y. M. C. A.
Hayes, Eva Fatima Morris (Mrs. E. M.)	Michigan N, v U of Mich.	China	
Hayward, Jr., Walter Frank	v Yale U, General T (N. Y. C.)	China	Protestant Episcopal
Heath, Francis Jeannette, M.D.	Temple U, v Baptist Trs (Phila.), Woman's M (Phila.)	China	Woman's S. Meth. Epis.
Hedblom, Carl Arthur, M.D.	Fremont (Nebraska) N, v Colorado C, Harvard M.	China	Harvard Medical School
Heinz, Leon E.	v Missouri Wesleyan C.	China	Government School
Hershey, Fannie Hostetter	v Bethany Trs (Chicago), Phila. S for Nurses	India	Mennonite Bd. M. & C.
Hess, Margaret Isabelle	v Ohio Wesleyan U, Cincinnati Trs.	Korea	Woman's S. Meth. Epis.
Hessel, Esther Victoria	San Jose N, v U of California.	India	Presbyterian in U. S. A.
Heydenburk, Alice Edna	v Olivet C, Oberlin C.	Chile	Methodist Episcopal
Hibbard, Earl Randall	v Baker U	Straits Sts.	Methodist Episcopal
Hibbard, Jessie B. Beauchamp (Mrs. E. R.)	v Baker U.	Straits Sts.	Methodist Episcopal
Highberger, Wm. Waltz	Washington and Jefferson C. Northwestern U, v McCormick T, Western T	China	Presbyterian in U. S. A.
Hildreth, Ellison Story	Amherst C. Rochester T, Union T (N. Y. C.)	China	Amer. Baptist F. M. S.
Hill, Ralph Carlyle	v Cornell C, Chicago U T.	Turkey	American Board
Hill, Frances Zilpha Robbins (Mrs. R. C.)	v Knox C, U of Chicago.	Turkey	American Board
Hipps, John Burder	Wake Forest C, v Southern Baptist T	China	So. Baptist Convention
Hixson, Martha B.	v Ohio Wesleyan U, Methodist Deaconess Trs. Teachers C. (N. Y. C.)	China	Friends' F. M. S.
Hockey, Muriel Joy	Ontario N, v Victoria C, National Trs. (Toronto)	China	Woman's S.M.Ch.in Can.
Hoerner, Lena May	v Lebanon Valley C.	Africa	United Breth. in Christ
Hogan, Carl M.	v No. Dakota State N.	Hawaii	Mills' School, Honolulu
Holmberg, Hilda Christina	v Northwestern U.	Burma	Woman's S. Meth. Epis.
Holmes, Jerome Crane	v Bates C. Hartford T.	Japan	American Board
Holt, Jane Ethel	v Brandon C, National Trs. (Toronto)	China	Woman's S.M.Ch.in Can.
Holzhauser, Minnie Catherine	Northwestern C, v U of Mich. Nurses' Trs	Arabia	Reformed Ch. in Amer.
Hooley, Osborne Edward	Lawrence C, U of Wisconsin.	Singapore.	S. S.
Hooper, E(mily) Kathleen	v U of Penn.	S. S.	Methodist Episcopal
Hospers, Hendrine Euphemia	Campbell Morgan's B (London)	China	China Inland Mission
Hostetter, Flossie May	v Moody B	Japan	Reformed Ch. in Amer.
*Howard, Mary G. Lemen (Mrs. J. A.)	v Hope C	China	Woman's S. Meth. Epis.
	v Mt. Union C, Boston U.	India	Amer. Baptist F. M. S.
	Shurtleff C, v Baptist Trs (Phila.)		

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Howell, Lawrence Day.....	v Princeton U	China.....	Y. M. C. A.
Hoy, Gertrude Blanche.....	v Hood C	China.....	Reformed Chur. in U. S.
Hoyer, Theodore Robert.....	Northwestern C, v U of Wisconsin	Japan.....	Government School
Hubbard, Hugh Wells.....	Amherst C, Oberlin T, Union T	China.....	American Board
Huggins, Mabel Irene.....	v Washburn C	China.....	American Board
Hultman, Alma Elizabeth.....	v Phila. Nurses' T, Moody B	Africa.....	Dutch Reformed Church of South Africa
Hume, Wilson McClaughry.....	v Yale U	India.....	Y. M. C. A.
Hunter, Miss Clifforde E.....	Agnes Scott C, v Baptist W. Trs. (Louisville), Teachers C. (N. Y. C.)	China.....	So. Baptist Convention
Hurlburt, Floy	v Central Holiness U, Taylor U	China.....	Woman's S. Meth. Epis.
Hurt, Lewis Albert.....	v Eureka C, C of Missions (Indianapolis)	Africa.....	Christian Woman's Brd. of M.
Hurtzig, Elizabeth A.....	v Baptist Trs. (Phila.) Cooper H (Camden)	Africa.....	Sudan United Mission
James, Henry Isaac.....	Cliff C (England), v Lawrence C	Africa.....	Methodist Episcopal
James, Edith Mabel Woodger (Mrs. H. I.).....	v Chicago Trs	Africa.....	Methodist Episcopal
Jillson, J(ames) Ralph.....	Kansas U, Baker U.....	India.....	C. M. P. F.
Jillson, Anna Clark (Mrs. J. R.).....	Nebraska State U, Baker U.....	India.....	C. M. P. F.
Johnston, Edgar Allan	Johnson B, v Bethany C, C of Missions (Indianapolis)	Africa.....	For. Christian Miss. Soc.
Johnston, Lillian Augusta Proefrock (Mrs. E. A.)	Buffalo N, Butler C, v C of Missions (Indianapolis)	Africa.....	For. Christian Miss. Soc.
Jordan, Wayne Clark.....	Bates C, v Queen's C (Oxford). Marburg U	China.....	Y. M. C. A.
Kauffman, Anna Wynona.....	v Oberlin C	China.....	American Board
Kidder, Anna Eleanor.....	v Maryville C	China.....	Presbyterian in U. S. A.
King, Judson Coleman, M.D.....	v Mt. Hermon S, U of Mich M	Africa.....	Amer. Baptist F. M. S.
Klaus, Armin Vincent.....	v Charles City C, Northwest-ern U, Garrett B.....	Java.....	Methodist Episcopal
Knecht, Jr., Thomas S.....	Albright C, Reformed Church T (Lancaster), v Bible Teachers Trs. (N. Y. C.)	China.....	United Evang. Ch. M. S.
Krook, Mrs. Ruby L.....	Iowa State N, v Chicago Evang. I.	Korea.....	Woman's S. Meth. Epis.
Kulp, Daniel Harrison.....	v Brown U	China.....	Amer. Baptist F. M. S.
Kulp, Helen Grubb Wanger (Mrs. D. H.)	v Baptist Trs (Phila.)	China.....	Amer. Baptist F. M. S.
Kumlien, Eva Minnie Theleen (Mrs. W. M.)	v Lawrence C	India.....	Methodist Episcopal
*Laing, Margaret Catherine Hormell (Mrs. A. M.).....	v Grove City	India.....	United Presbyterian
Lanning, Fred	v Moody B	Africa.....	Africa Inland Mission
Lanning, Grace Wilna McProud (Mrs. F.)	v Moody B	Africa.....	Africa Inland Mission
Leach, Dr. Charles Daniel.....	v Internat. M. Miss. C, C of P and S (Boston)	China.....	Amer. Baptist F. M. S.
Leach, Helen Edwards Tyzzer (Mrs. C. D.).....	v Mt. Holyoke C	China.....	Amer. Baptist F. M. S.
Lee, Edna May.....	v U of Denver, Chicago Trs.....	Japan.....	Woman's S. Meth. Epis.
Lee, Louisa	Wooster U, Miami U, v U of Washington	India.....	Presbyterian in U. S. A.
Leete, William Rockwell.....	v Yale U, Union T (N. Y. C.)	China.....	American Board
Leonard, Grover Clement.....	v Wittenberg C and T.....	Africa.....	Gen. Synod Evang. Luth.
Lide, Pauline Louise.....	v Winthrop N and I C, Woman's Trs (Louisville)	China.....	So. Baptist Convention
Long, Frank Millard.....	v U of Okla., La. State U.....	Brazil.....	Meth. Epis., South
Loose, Alfred Ernest.....	v Nyack Trs	Africa.....	Chris. and Miss. Alliance
Love, (Franklin) Swindell.....	v Trinity C, Columbia U.....	Brazil.....	Meth. Epis., South
Love, Hattie Frank, M.D.....	Centenary C, v Randolph-Macon Woman's C, Woman's M (Phila.), Scarritt Trs.....	China.....	Woman's C. M. Ep. So.
Low, Nellie Moore.....	v Cincinnati Trs	India.....	Woman's S. Meth. Epis.
Lowe, Edna Frances.....	Occidental C, v U of So. Cal. U of California	China.....	Presbyterian in U. S. A.
Lyman, James Kerr.....	v Whitman C, Oberlin T, Hartford T	Turkey...	American Board
Lyons, John Rambo.....	v James Millikin U, Columbia U, Union T (N. Y. C.)	China.....	Presbyterian in U. S. A.
McCartney, LeRoy Wesley.....	v Albert C, Ohio Northern U S of Pharmacy	China.....	Methodist Episcopal
McCaughan, Ethel	Pomona C, v Scarritt Trs.....	Mexico.....	Woman's C. M. Ep. So.
McFarlane, M(argaret) Ethel.....	Provincial N v Manitoba C Presbyterian Trs. (Toronto) ..	Korea.....	Pres. Church in Canada

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
McMillan, Henry Hudson....	Wake Forest C, v So. Baptist T	China....	So. Baptist Convention
McMillan, Leila McNeill Memory (Mrs. H. H.)	Meredith C	China....	So. Baptist Convention
McRobbie, Sarah Love	v Colorado N, Seattle General H, Seattle Trs	India....	Presbyterian in U. S. A.
Macdonald, Janet Sutherland.	v Dalhousie U	China....	Pres. Church in Canada
MacKinnon, Katherine Florence	v Toledo Conservatory, Nyack Trs.	China....	Chris. and Miss. Alliance
Magill, O. R.	Maryland C, Miss. A. and M. C. Va. Poly. I.	China....	Y. M. C. A.
Malek, Rudolf	v Moody B.	Africa....	Africa Inland Mission
March, Albert Vernon	Toronto B, v Moody B, Chicago U T, Shurtleff C, Crozer T.	Africa....	Amer. Baptist F. M. S.
March, Amy Gibson	v Western C, U of Wooster...	Syria....	Presbyterian in U. S. A.
Maynard, William Jay	City C of Baltimore	Africa....	Africa Inland Mission
Maynard, Nina Henry, M.D. (Mrs. W. J.)	v Barnes M	Africa....	Africa Inland Mission
Mead, Lawrence Myers	Princeton U, Union T (N.Y.C.)	China....	Y. M. C. A.
Melcher, Margery	v Radcliffe C, Chicago Y. W. C. A. Institute	India....	Y. W. C. A.
Mellinger, Roxie	v Cincinnati Trs, Ohio Wesleyan U	Burma....	Woman's S. Meth. Epis.
*Metcalfe, Edna (Mrs. R. G.)	v Earlham C	Palestine.	American Friends
Miller, Louisa Augusta	v Iowa State T C	India....	Gen. Synod Evan. Luth.
Miller, Warren Jacob, M.D....	Y. M. C. A. Trs (Springfield), v Jefferson M	Philippines	Presbyterian in U. S. A.
Miner, Wallace Herman	v Allegheny C, Ohio Wesleyan U, Drew T	China....	Methodist Episcopal
Mitchell, Laura V.	Florida State C, Methodist Trs (Nashville)	China....	Woman's C. M. Ep. So.
*Mooney, James Potter, M.D.	v Tennessee M C	China....	Presbyterian in U. S.
Morgan, Walter Leslie	Allegheny C, v Boston U T.	India....	Methodist Episcopal
Munson, J(asper) Paul	v Oberlin C	Syria....	Syrian Protestant College
Neff, Clarence Alvin	U of Wooster, v Union T (N. Y. C.)	China....	American Board
Newcomb, Ethel	Kroeger S of Music, v Methodist Trs (Nashville)	Japan....	Meth. Epis., South
Newton, R(ichard) Harris	Albert C, v Victoria U.	China....	Meth. Church in Canada
Nipps, John Wesley	Kansas N, v Washburn C.	China....	Y. M. C. A.
Nipps, Anna Brown (Mrs. J. W.)	v Wellesley C	China....	Protestant Episcopal
Norton, John Randall	v U of Vermont	China....	Protestant Episcopal
Oechsli, Leonard	v Baker U, Yale U, Boston U.T	Singapore, S. S.	Methodist Episcopal
Oechsli, Loula Boicourt (Mrs. L.)	v Baker U, Radcliffe C.	Singapore, S. S.	Methodist Episcopal
Olson, Mabel E.	v Central Holiness U.	China....	Swed. Evang. M. Coven.
Owen, Charles Archibald	Monmouth C, v Yale U Grad. S	Egypt....	United Presbyterian
Park, Charles Elmer, M.D....	Muskingum C, v Wooster U, Moody B, U of Pittsburg M, Chicago C of P and S.	Laos....	Presbyterian in U. S. A.
Parker, (Maud) Ray	v Randolph-Macon Woman's C	China....	Amer. School, Shanghai
Patterson, Emily Elizabeth	v Deaconess Trs (Phila.)	China....	Presbyterian in U. S. A.
Patterson, Lorenzo Dow	Birmingham C, Vanderbilt U T	China....	Meth. Epis., South
Peach, Preston Littlepage	Maryland A. and M. C., Columbia U, U of Wisconsin, v Cornell U Grad. S.	Federated Malay States....	Methodist Episcopal
Pearson, Ernest Ballard, M.D.	v Eureka C, U of Illinois M, London S of Trop. M.	Africa....	Christian Wom. B. of M.
Perkins, Edward Carter, M.D..	Yale U, Columbia Law S, Hartford T, v Baltimore M C, C of P and S (N. Y. C.)	China....	Methodist Episcopal
Perkins, Delia E. Scheible (Mrs. J. T.)	Bethesda H. (Cincinnati), v Moody B, Chicago Evang. I.	India....	Methodist Episcopal
Perkins, Raymond George, M.D.	v Syracuse U and M.	Singapore, S. S.	Methodist Episcopal
Perkins, Pearl O. McLean (Mrs. R. G.)	v St. Luke's H (Utica)	Singapore, S. S.	Methodist Episcopal
Peterson, Ellen Josephine	Colby C	China....	Amer. Baptist F. M. S.
Pettee, Elizabeth Wilson	v Mt. Holyoke C	Japan....	American Board
Piper, Arthur Lewis, M.D....	U of Buffalo M, Harvard M.	Africa....	Methodist Episcopal
Pitkin, Walter Gregg	U of Wooster, v McCormick T	India....	Presbyterian in U. S. A.
Plank, Charles Dale	v Purdue U	India....	Methodist Episcopal
Platt, Joseph Eyre	v Penn. State C, Lehigh U.	China....	Y. M. C. A.
Plopper, Clifford Henry	v Transylvania U, Yale U, C of the Bible (Ky.)	China....	For. Chris. Miss. Soc.

*Deceased.

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Pointer, James Doan	v Asbury C, Birmingham C....	India.....	Methodist Episcopal
Porter, Anna Downey	v Baker U, Oxford U	China.....	Woman's S. Meth. Epis.
Porter, Eunice	Illinois State N. U, Chicago Trs, v Longmont H (Colo.)	Africa....	Woman's S. Meth. Epis.
Pott, William S. A.	U of Virginia	Italy.....	Protestant Episcopal
Powell, Bert Alexander.....	v Central C	India.....	Methodist Episcopal So.
Powell, Charles Austin, M.D....	Aurora C, v Boston U M....	China.....	Amer. Advent. Miss. Soc.
Pratt, Alonzo Alden.....	Union C, Rensselaer Poly. I., Los Angeles B, v San Francisco T.	Korea....	
Proctor, Samuel John.....	McGill U v Presbyterian C T	China.....	Presbyterian in U. S. A.
Pyke, Frederick Merrill.....	DePauw U, Harvard U, v Boston U T	China.....	Presbyterian Ch. in Can.
Ramsay, Ada Alexandra Ransom (Mrs. H. C.)	Erskine C, v Muskingum C, Allegheny T	Korea....	Methodist Episcopal
Ranson, Jay W.	v Toronto B	China.....	Presbyterian in U. S. A.
Reed, Anna Gertrude.....	Michigan N, v U of Mich....	China.....	Assoc. Reformed Presby.
Reiley, Marnie Brink.....	Antrim Co. N, v Butterworth H (Grand Rapids)	China.....	Presbyterian in U. S. A.
Rice, James Silas.....	v Greenville C, Rochester U....	India.....	Woman's S. Meth. Epis.
Rice, Mabel E. Kidney (Mrs. J. S.)	v Evansville S (Wisconsin) ...	Africa....	Free Methodist Church
Robinson, Arthur Greenwood...	v Colby C	China.....	Free Methodist Church
Robinson, Lemuel Harvey....	v Southwestern U, Vanderbilt U T	China.....	Y. M. C. A.
Robinson, Mary Huntting, M.D.	Elmira C, Oswego State N, Cornell M	Cuba.....	Methodist Episcopal So.
Rockey, Clement Daniel	v Ohio Wesleyan U, Drew T....	China.....	Presbyterian in U. S. A.
Rowbotham, Arnold Horrex....	v Colorado C	India.....	Methodist Episcopal
Rowland, Benjamin	v Baylor U, Southwestern Baptist T	China.....	Government School
Royer, Mary Ann.....	v Epworth Evang. I, DePauw U	China.....	So. Baptist Convention
Ryan, Esther Letitia.....	v McGill U	China.....	Woman's S. Meth. Epis.
Ryan, Stella Abiah.....	v Gordon Trs, Cooper H (Camden)	Japan.....	Woman's S. M. in Can.
Ryder, Stephen Willis.....	v Yale U, New Brunswick T....	Africa....	Sudan United Mission
Sallee, Hannah Fair.....	Baylor C, v Baylor U, Chicago U	Japan.....	Reformed Ch. in Amer.
Saunders, A(lbert) George....	v Bethany C, C of Missions (Indianapolis)	China.....	So. Baptist Convention
Saunders, Albert James.....	Scotch C (Melbourne), Chicago U	Philippines	For. Christian Miss. Soc.
Schneider, Anna Margaret....	v Hood C	India.....	American Board
Schroepfel, Marguerite Elizabeth	v Coe C	Japan.....	
*Schweitzer, Edna Mae.....	Northwestern C, v Chicago Musical C	India.....	Woman's S. Meth. Epis.
Scott, Mildred Alice, M.D....	Lewis I (Chicago), v U of Michigan M, Moody B....	Japan.....	Woman's M. S. E. Asso.
Scott, Roderick	Haverford C, Harvard U....	China.....	Amer. Baptist F. M. S.
Scott, Wilford Hal.....	Christian U, Mo. U S of Engineering, v U of Mo., Bible C of Mo. Columbia U, Union T (N. Y. C.)	Russia....	Y. M. C. A.
Severin, Theresa	v Wellesley C, National Trs. Y. W. C. A. (N. Y. C.)	India.....	For. Christian Miss. Soc.
Sewall, Carolyn Titcomb.....	v Mt. Holyoke C	China.....	Y. W. C. A.
Seybold, Theodore Carl.....	Elmhurst C, v Eden T.....	China.....	American Board
Shaw, Helen May.....	Oneonta N, v Bible Teachers Trs (N. Y. C.)	India.....	Ger. Evan. Synod of N.A.
Shepherd, Charles Reginald...	v Moody B, Southern Baptist T, U of Denver	Persia....	Presbyterian in U. S. A.
Shepherd, Ellen D. Hildebrand (Mrs. C. R.)	Moody B, Southern Baptist T.	China.....	So. Baptist Convention
Sipes, Jr., Hiram Hill.....	v Thiel C	India.....	Evan. Luth. Ch. of N. A.
Smythe, Langdon Cheves McCord	U of Virginia, Princeton T, U of Heidelberg, U of Marburg	Japan.....	Presbyterian in U. S.
Snapp, Reba Catherine.....	Syracuse U, v Folts Trs.....	Japan.....	Woman's S. Meth. Epis.
Sneyd, Herbert S.....	Woodstock C, Brandon C....	Japan.....	Y. M. C. A.
Sobelberg, Chris Jorgen.....	v Simpson C, Boston U T....	Burma....	Methodist Episcopal
Souder, Edmund Lloyd.....	v Harvard U, Columbia U, General T (N. Y. C.)	China.....	Protestant Episcopal
Sparey, Edna Russell.....	Germantown H (Phila.) v St. Francis H (Pittsburgh)	China.....	Amer. Baptist F. M. S.
Spencer, Victor Charles.....	v Trinity C, U of Toronto, General T (N. Y. C.)	China.....	Ch. of England in Canada

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Stanchfield, Oliver Otis.....	U of North Dakota, v U of Michigan	India.....	Y. M. C. A.
Stauffer, Charles John, M.D.	Northwestern C, Chicago U, v Amer. Med. Miss. C, U of Illinois M	Africa....	Methodist Episcopal
Steiner, Ezra Bradford.....	v Hedding C, Union Trs (Brooklyn)	China.....	General Mennonite
Steiner, Elizabeth Seiger (Mrs. E. B.).....	Central Mennonite C	India.....	General Mennonite
Steiner, John Franklin.....	Moody B. v Princeton T	India.....	Presbyterian in U. S. A.
Stephenson, Gladys Ruth.....	Pomona C, Los Angeles N	Turkey....	American Board
*Stewart, Alfred A.....	v U of Wooster	Mexico....	Y. M. C. A.
Stewart, Kathryn Ferguson.....	v U of California	India.....	Presbyterian in U. S. A.
Stone, Mabel Cordelia.....	Albion C, Goucher C, Bible Teachers' Trs (N. Y. C.)	China.....	Woman's S. Meth. Epis.
Strahler, Milton Webster.....	Northwestern C, McCormick T	India.....	Presbyterian in U. S. A.
Strahler, Harriet N. Brittan (Mrs. M. W.).....	U of Chicago, v Denison U	India.....	Presbyterian in U. S. A.
Stuntz, William Oliver.....	v Leland Stanford U, Garrett B, Boston U T	Peru.....	Methodist Episcopal
Surtees, Benjamin J.....	Wesley C	China.....	Methodist Ch. in Canada
Sutherland, Mira.....	Taylor U, v Western C, Moody B, Methodist Episcopal H (Indianapolis)	Persia....	Presbyterian in U. S. A.
Swan, George Dempster.....	U of Wisconsin, v U of Chicago	Japan.....	Y. M. C. A.
Swartz, Philip Allen.....	v Lafayette C	Russia....	Y. M. C. A.
*Taylor, Hiram Erne.....	v Michigan Agric. C	Philippines	Government School
*Taylor, Horace Rowe, M.D.	U of Buffalo M	Porto Rico	Presbyterian Board of Home Missions
Thomas, Mary Jane.....	New Platz N, v Albany N, Newton T	Philippines	Amer. Baptist F. M. S.
Thompson, Vera Regina.....	v Lawrence C, Union Trs (Brooklyn)	India.....	Woman's S. Meth. Epis.
Thurston, Ralph Victor.....	Whitman C, v Colo. Sch. of Mines	Brazil....	Granbery College
Tippet, Richard Simonds.....	McGill U, v Trinity C (Toronto)	China.....	Ch. of Eng. in Canada
Todd, Ethel Nora.....	DePauw U	Japan.....	Presbyterian in U. S. A.
Tontz, Minnie Amelia.....	v Oberlin C	Africa....	American Board
Torrey, Jr., Reuben Archer.....	v Lafayette C, Princeton U & T	China.....	Presbyterian in U. S. A.
Touner, Anna Belle.....	Indiana U, Chicago U & T	So. America	Methodist Episcopal
Turner, Eugene Alfred.....	v Wake Forest C	China.....	Y. M. C. A.
Twente, Theophil Henry.....	Elmhurst C, v Eden T	India.....	Ger. Evang. Synod of N. A.
Vail, Olive.....	v Kansas Wesleyan U	Malaysia..	Woman's S. Meth. Epis.
Vaniman, Ernest D.....	McPherson C, Berkeley U	China.....	Church of the Brethren
Van Metre, Paul Winterstein, M.D.	v State U of Iowa M	Siam.....	Presbyterian in U. S. A.
Van Metre, Frances L. Crawford (Mrs. P. W.).....	Mt. Holyoke C, v State U of Iowa	Siam.....	Presbyterian in U. S. A.
*Van Strien, David J.....	v Hope C, Princeton U & T	Japan.....	Reformed Ch. in Amer.
Vogel, Joshua H.....	v Ohio State U	Japan.....	Omi Mission
Wagner, Dora Amelia.....	v Baker U, Northwestern U	Japan.....	Woman's S. Meth. Epis.
Walks, Margaret Forsyth.....	v Queen's U	China.....	Presbyterian Church in Canada
Ward, Jane Shaw.....	v Bryn Mawr C, National Trs, Y. W. C. A. (N. Y. C.)	China.....	Y. W. C. A.
Warnock, Ruth Anesa.....	v Muskingum C, Muskingum H	India.....	United Presbyterian
Warnshuis, John Henry.....	v Hope C, New Brunswick T	India.....	Reformed Ch. in America
*Washburn, Hezekiah M.....	v Berea C, Presbyterian T	Africa....	Presbyterian in U. S.
*Waterhouse Bessie Ola Peak (Mrs. P. B.).....	Drury C, Chicago U, Hartford T	Japan.....	Omi Mission
Wear, Robert Benjamin.....	v U of Texas, Yale U & T	China.....	Y. M. C. A.
Webb, (Mary) Blanche.....	v Scarritt Trs	Brazil....	Woman's C. Meth. Epis. So.
Webster, Charles Robert.....	v Chicago I. & Trs	India.....	Y. M. C. A.
Webster, Grace Taylor.....	v Teachers C, (N. Y. C.)	Alaska....	Woman's Presbyterian Bd. of Home Miss.
White, Margaret Burrill.....	v Northfield S, Grinnell C	Turkey....	American Board
White, Ralph Manson.....	v Park C	China.....	Presbyterian in U. S. A.
Whitmarsh, Kate.....	v Union Trs (Brooklyn)	India.....	Church Miss. Soc. of England
Wilcox, Floyd C.....	Kalamazoo C, v Newton T, Union T (N. Y. C.)	China.....	Amer. Baptist F. M. S.
Wilcox, Emily Carder (Mrs. F. C.).....	Kalamazoo C	China.....	Amer. Baptist F. M. S.
Wilkie, James Harold Neilson.	Toronto U, v McCormick T	India.....	Gwalior Presbyterian Miss.
Williams, James Toy.....	v Howard C, Southern Bapt. T	China.....	So. Baptist Convention
Wilson, Ethel Martin.....	v Geneva C	India.....	United Presbyterian

NAME	INSTITUTION	FIELD	MISSIONARY AGENCY
Wilson, Lucian Clovis.....	State N C (Ala.) v Y. M. C. A. Trs. (Springfield)	China.....	Y. M. C. A.
Wilson, Nellie Abigail.....	Drury C	India.....	Woman's S. Meth. Epis.
Wolcott, Maynard Losson.....	v Ohio State U, Union Trs. (Brooklyn), Drew T.....	So.America	Methodist Episcopal
Wolcott, Edna M. Thompson (Mrs. M. L.)	v Union Trs. (Brooklyn)	So.America	Methodist Episcopal
Wolf, Guy Walker.....	U of Arkansas	Japan.....	Government School
Woodward, Marie Edna	v Indiana N (Pa.), Bible Teachers' Trs. (N. Y. C.)	China.....	Presbyterian in U. S. A.
Would, James Martin.....	v Wesley C	China.....	Methodist Ch. in Canada
Zolliker, Johanna Zeline.....	v Syracuse U	Japan.....	Woman's S. Meth. Epis.

APPENDIX B

BIBLIOGRAPHY OF MISSIONARY LITERATURE, COM- PRISING BOOKS DISPLAYED IN THE EXHIBIT

THE aim has been to suggest an adequate though by no means complete working library in each division. The selection of titles has been made by a committee of missionary scholars, consequently a number of duplicates will be found in the different lists. A fuller list, with descriptive notes appended, will be found in the Bibliography of Missionary Literature published by the Student Volunteer Movement.

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- BARTON, JAMES L. Educational Missions. Pp. 271. 1914. S. V. M. 50 cents, 75 cents.
- BARTON, JAMES L. Human Progress Through Missions. Pp. 96. 1912. Revell. 50 cents.
- BARTON, JAMES L. The Missionary and His Critics. Pp. 235. 1906. Revell. \$1.00.
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APPENDIX C

CONTRIBUTIONS TO MISSIONS BY THE STUDENTS OF THE UNITED STATES AND CANADA

In the following tables is presented a summary of what the students of the United States and Canada contributed for missions during the quadrennium 1909-1913.

Here is also given for each of the four years a list of institutions that contributed \$300 or more.

Approximately 75 per cent. of the amounts given were contributed to the denominational Boards and Societies.

AMOUNTS CONTRIBUTED TO MISSIONS BY CLASSES OF INSTITUTIONS—1909-10.

INSTITUTIONS	Total No. of Institutions	Total No. Reporting	Total No. Contributing	For City and Home Missions	For Foreign Missions	Total Amount	Contributed by Faculty and Friends	Contributed by Students	Total No. Students Contributing	Total No. Students Matriculated
Co-educational	379	352	231	\$11,044.42	\$29,462.77	\$40,507.19	\$8,851.20	\$31,655.99	13,456	77,130
For Men	137	48	23	14,638.18	34,335.69	48,973.87	18,131.25	30,842.62	2,025	18,700
For Women	140	77	63	4,762.00	12,405.03	17,167.03	1,700.50	15,466.53	6,296	29,400
Theological	134	48	38	2,041.37	8,614.46	10,655.83	3,598.00	7,057.83	1,341	6,164
Medical	164	18	4	5.00	233.50	238.50	35.00	203.50	201	23,844
Normal	292	93	51	490.10	2,257.65	2,747.75	233.30	2,514.45	2,843	26,485
Preparatory Schools...	121	69	34	3,409.54	3,931.09	7,340.63	1,840.58	5,500.05	1,243	64,130
Agricultural	47	19	10	23.75	882.00	905.75	170.00	735.75	585	54,974
Bible and Missionary Training	31	16	8	983.96	3,436.08	4,420.04	2,123.00	2,297.04	681	....
Unclassified	32	14	5	310.00	495.00	805.00	40.00	765.00	350	....
Totals for 1909-10..	1,477	754	477	\$37,708.32	\$96,053.27	\$133,761.59	\$36,722.83	\$97,038.76	*29,021	300,827
Totals for 1908-09..	1,477	862	443	\$51,030.72	\$80,168.25	\$131,198.97	\$62,981.43	\$68,217.54	27,165	300,827

AMOUNTS CONTRIBUTED TO MISSIONS BY CLASSES OF INSTITUTIONS—1910-11.

INSTITUTIONS	Total No. of Institutions	Total No. Reporting	Total No. Contributing	For City and Home Missions	For Foreign Missions	Total Amount	Contributed by Faculty and Friends	Contributed by Students	Total No. Students Contributing	Total No. Students Matriculated
Co-educational	417	312	230	\$25,788.31	\$45,137.38	\$70,925.69	\$38,335.09	\$32,690.60	18,288	115,135
For Men	101	66	35	10,684.83	28,292.50	38,977.33	28,654.85	10,322.48	3,635	18,700
For Women	182	132	106	7,179.44	16,700.54	23,879.98	2,722.75	21,157.23	9,120	36,500
Theological	102	78	54	19,609.94	11,616.44	31,226.38	19,003.00	12,223.38	2,151	6,100
Medical and other Professional	173	62	7	91.63	355.00	446.63	95.50	351.13	90	24,025
Normal	225	115	51	601.94	2,953.52	3,555.46	472.50	3,082.96	2,727	22,330
Preparatory	252	144	43	7,812.25	5,066.10	12,878.35	2,384.25	10,494.10	2,880	52,162
Agricultural and Technical	70	41	17	195.40	840.47	1,035.87	90.00	945.87	753	22,300
Bible and Missionary Training	28	20	9	951.00	3,885.22	4,836.22	2,286.00	2,550.22	1,095	3,000
Unclassified	22	11	1	20.00	81.25	101.25	.....	101.25	....	....
Total for 1910-11..	1,572	981	553	72,934.74	115,028.42	187,963.16	93,043.94	93,919.22	*40,739	300,252
Total for 1909-10..	1,477	754	477	\$37,708.32	\$96,053.27	\$133,761.59	\$36,722.83	\$97,038.76	29,021	300,827

* This number is not complete, as some institutions did not report the number.

AMOUNTS CONTRIBUTED TO MISSIONS BY CLASSES OF INSTITUTIONS—1911-12.

INSTITUTIONS	Total No. of Institutions	Total No. Reporting	Total No. Contributing	For City and Home Missions	For Foreign Missions	Total Amount	Contributed by Faculty and Friends	Contributed by Students	Total No. Students Contributing	Total No. Students Matriculated
Co-educational	425	334	246	\$19,530.41	\$60,085.14	\$79,615.55	\$43,894.35	\$35,721.20	20,078	116,135
For Men	106	79	41	10,601.17	35,309.68	45,910.85	33,001.99	12,908.86	3,123	19,075
For Women	181	123	106	16,751.68	21,059.49	37,811.17	11,270.47	26,540.70	9,843	36,200
Theological	102	77	58	15,435.24	11,598.43	27,033.69	17,065.91	9,967.78	2,759	6,100
Medical and other Professional	170	46	9	50.00	398.50	448.50	70.00	378.50	200	23,000
Normal	220	105	60	619.15	2,739.05	3,358.20	653.50	2,704.70	4,830	21,930
Preparatory	262	151	61	13,066.80	5,534.99	18,601.79	7,645.75	10,965.04	4,253	54,162
Agricultural and Technical	66	37	16	525.25	1,452.50	1,977.75	385.25	1,592.50	891	21,020
Bible and Missionary Training	28	19	17	970.31	5,012.78	5,983.09	3,344.10	2,638.99	997	3,000
Unclassified	21	8	4	45.00	19.00	64.00	.....	64.00	....	....
Total for 1911-12	1,581	979	618	\$77,595.03	\$143,209.56	\$220,804.59	\$117,331.32	\$103,473.27	*46,974	300,622
Total for 1910-11	1,572	981	553	72,934.74	115,028.42	187,963.16	94,043.94	93,919.22	40,739	300,252

AMOUNTS CONTRIBUTED TO MISSIONS BY CLASSES OF INSTITUTIONS—1912-13.

INSTITUTIONS	Total No. of Institutions	Total No. Reporting	Total No. Contributing	For City and Home Missions	For Foreign Missions	Total Amount	Contributed by Faculty and Friends	Contributed by Students	Total No. Students Contributing	Total No. Students Matriculated
Co-educational	432	326	236	\$19,671.08	\$63,032.71	\$82,703.79	\$48,083.20	\$34,620.59	20,924	117,360
For Men	89	64	27	6,764.33	48,802.99	55,567.32	45,480.15	10,087.17	4,215	17,535
For Women	189	132	106	10,906.25	18,747.94	29,654.19	6,182.75	23,471.44	7,826	38,170
Theological	107	71	54	8,879.51	12,163.60	21,043.11	9,768.61	11,274.50	2,486	6,203
Medical and other Professional	158	33	8	335.00	1,088.20	1,423.20	450.00	973.20	50	21,000
Normal	222	114	63	867.45	3,232.69	4,100.14	652.27	3,447.87	2,789	23,950
Preparatory	319	139	58	10,803.21	6,707.64	17,510.85	6,275.50	11,235.35	2,754	59,300
Agricultural and Technical	85	44	20	228.55	705.25	933.80	297.85	635.95	944	23,600
Bible and Missionary Training	31	23	13	514.59	6,219.16	6,733.75	1,278.21	5,455.54	786	3,200
Unclassified	16	5	4	35.00	131.16	166.16	31.50	134.66	....	....
Total for 1912-13	1,648	951	589	\$59,004.97	\$160,831.34	\$219,836.31	\$118,500.04	\$101,336.27	*42,776	310,318
Total for 1911-12	1,581	979	618	77,595.03	143,209.56	220,804.59	117,331.32	103,473.27	46,974	300,622

* This number is not complete, as some institutions did not report the number.

LIST OF INSTITUTIONS CONTRIBUTING \$300 OR MORE TO MISSIONS DURING 1909-10.

INSTITUTIONS	Total Amount	Given by Faculty and Friends	Given by Students	No. of Students Contributing	No. of Students Matriculated
Agnes Scott College, Decatur, Ga.....	\$300.00	\$91.00	\$209.00	80	180
Amherst College, Amherst, Mass.....	673.92	.....	673.92	400	530
Auburn Theological Seminary, Auburn, N. Y.....	362.00	73.00	289.00	....	71
Augustana College and Theological Seminary, Rock Island, Ill.....	2,040.00	1,600.00	440.00	200	462
Baylor University, Waco, Texas.....	663.10	.....	663.10	149	.....
Belmont College, Nashville, Tenn.....	360.00	.....	360.00	200	.....
Bowdoin College, Brunswick, Maine.....	375.00	75.00	300.00	.....	.....
Bryn Mawr College, Bryn Mawr, Pa.....	805.70	.....	805.70	300	400
Carleton College, Northfield, Minn.....	1,130.00	600.00	530.00	300	350
Central University of Iowa, Pella, Iowa.....	752.00	152.00	600.00	200	.....
Christian and Missionary Alliance Training Institute, South Nyack, N. Y.....	2,500.00	1,250.00	1,250.00	200	400
Clemson Agricultural College, Clemson, S. C.....	520.00	150.00	370.00	400	.....
Coe College, Cedar Rapids, Iowa.....	314.45	122.00	192.45	.....	200
Colorado College, Colorado Springs, Colo.....	548.25	120.00	428.25	.....	.....
Davidson College, Davidson, North Carolina.....	600.00	100.00	500.00	.....	.....
Denison University, Granville, Ohio.....	830.00	110.00	720.00	350	543
Ferry Hall, Lake Forest, Ill.....	515.00	.....	515.00	100	.....
Friends Bible Institute and Training School, Cleveland, Ohio.....	1,000.00	700.00	300.00	94	.....
Friends University, Wichita, Kan.....	300.00	150.00	150.00	100	.....
Garrett Biblical Institute, Evanston, Ill.....	500.00	80.00	420.00	100	145
General Theological Seminary, New York, N. Y.....	400.00	.....	400.00	.....	.....
Greenville College, Greenville, Ill.....	375.00	50.00	325.00	100	274
Groton School, Groton, Mass.....	524.77	.....	524.77	160	.....
Haverarg College, Toronto, Ont., Canada.....	500.00	.....	500.00	.....	.....
Industrial Institute and College, Columbus, Miss.....	540.00	40.00	500.00	350	650
Iowa College, Grinnell, Iowa.....	343.00	.....	343.00	.....	640
Iowa State College, Ames, Iowa.....	685.00	.....	685.00	.....	2,383
Jewell Lutheran College, Jewell, Iowa.....	700.00	.....	700.00	.....	.....
Knox College, Toronto, Ont., Canada.....	11,000.00	10,700.00	300.00	60	.....
Kansas Wesleyan University, Salina, Kan.....	506.25	50.00	456.25	107	.....
Lawrenceville School, Lawrenceville, N. J.....	2,050.00	1,400.00	650.00	.....	.....
Luther Theological Seminary, St. Paul, Minn.....	575.00	.....	575.00	.....	.....
Mary Baldwin Seminary, Staunton, Va.....	310.74	.....	310.74	205	228
Masters' School (The Misses), Dobbs Ferry, N. Y.....	2,470.00	150.00	2,320.00	123	.....
McCormick Theological Seminary, Chicago, Ill.....	670.00	260.00	410.00	125	180
McGill University, Montreal, Quebec, Canada.....	750.00	450.00	300.00	600	.....
Mercersburg Academy, Mercersburg, Pa.....	1,500.00	200.00	1,300.00	375	750
Methodist College, Sackville, N. B., Canada.....	607.00	250.00	357.00	.....	.....
Millersburg Female College, Millersburg, Ky.....	340.00	100.00	240.00	100	.....
Mills College, Oakland, Cal.....	380.00	.....	380.00	120	216
Milwaukee-Downer College, Milwaukee, Wis.....	685.00	85.00	600.00	.....	486
Morningside College, Sioux City, Iowa.....	350.00	100.00	250.00	35	.....
Mount Allison University, Sackville, N. B., Canada.....	600.00	250.00	350.00	350	.....
Mount Hermon School, Mount Hermon, Mass.....	896.00	.....	896.00	400	.....
Mount Holyoke College, South Hadley, Mass.....	1,819.00	700.00	1,119.00	750	790
Northfield Seminary and Bible Training School, East Northfield, Mass.....	370.00	70.00	300.00	275	480
Northwestern College, Naperville, Ill.....	934.00	125.00	809.00	300	483
Northwestern University, Evanston, Ill.....	350.00	125.00	225.00	150	3,000
Oberlin College, Oberlin, Ohio.....	1,968.30	515.50	1,452.80	1,040	1,848
Ohio Wesleyan University, Delaware, Ohio.....	650.00	300.00	350.00	500	1,286
Park College, Parkville, Mo.....	600.00	.....	600.00	.....	.....
Pennsylvania State College, State College, Pa.....	1,030.00	125.00	905.00	850	1,150
Presbyterian College, Montreal, Quebec, Canada.....	1,700.00	1,500.00	200.00	40	.....
Princeton Theological Seminary, Princeton, N. J.....	1,586.94	310.00	1,276.94	102	150
Princeton University, Princeton, N. J.....	14,000.00	10,000.00	4,000.00	.....	1,400
Randolph-Macon Woman's College, Lynchburg, Va.....	950.00	50.00	900.00	200	413
Ruskin Cave College, Ruskin, Tenn.....	400.00	100.00	300.00	150	.....
Seattle Seminary, Seattle, Wash.....	315.00	190.00	125.00	100	.....
Simpson College, Indianola, Iowa.....	425.00	25.00	400.00	150	940
Smith College, Northampton, Mass.....	1,167.00	50.00	1,117.00	1,117	1,800
Southern Baptist Theological Seminary, Louisville, Ky.....	780.00	.....	780.00	.....	276
Southwestern University, Georgetown, Texas.....	300.00	50.00	250.00	325	.....
St. Marks School, Southborough, Mass.....	900.00	500.00	400.00	130	.....
St. Olaf College, Northfield, Minn.....	375.00	20.00	355.00	225	.....
Texas Christian University, North Waco, Texas.....	300.00	200.00	100.00	.....	.....
Transylvania University, Lexington, Ky.....	600.00	125.00	475.00	300	.....
Union Theological Seminary, New York, N. Y.....	300.00	.....	300	.....	180
Union Theological Seminary, Richmond, Va.....	768.28	153.00	615.28	70	90
University of Cincinnati, Cincinnati, Ohio.....	3,022.00	1,000.00	2,022.00	.....	.....
University of Illinois, Champaign, Ill.....	700.00	.....	700.00	.....	4,600
University of Michigan, Ann Arbor, Mich.....	827.10	.....	827.10	.....	5,000

INSTITUTIONS	Total Amount	Given by Faculty and Friends	Given by Students	No. of Students Contributing	No. of Students Matriculated
University of North Carolina, Chapel Hill, N. C.....	500.00	50.00	450.00	450	.....
University of Pennsylvania, Philadelphia, Pa.....	18,112.50	17,756.60	355.90	....	5,000
University of Toronto, Toronto, Ont., Canada.....	512.72	.....	512.72	.....	.....
University of Virginia, University, Va.....	358.00	.....	358.00	100	788
University of Wooster, Wooster, Ohio.....	350.00	125.00	225.00	200	.....
Vassar College, Poughkeepsie, N. Y.....	495.00	95.00	400.00	750	1,500
Victoria College, Toronto, Ont., Canada.....	335.00	60.00	275.00	.....	.....
Wellesley College, Wellesley, Mass.....	3,089.33	100.00	2,989.33	700	1,300
Wells College, Aurora, N. Y.....	651.00	30.00	621.00	170	.....
Wesley College, Winnipeg, Man., Canada.....	300.00	100.00	200.00	100	.....
Western College for Women, Oxford, Ohio.....	450.00	200.00	250.00	.....	250
Western Theological Seminary, Allegheny, Pa.....	540.00	65.00	475.00	50	65
Westminster College, Fulton, Mo.....	370.00	245.00	125.00	70	.....
Wheaton College, Wheaton, Ill.....	2,719.01	719.01	2,000.00	.....	.....
Williams College, Williamstown, Mass.....	435.00	10.00	425.00	180	.....
Winthrop Normal College, Rock Hill, S. C.....	660.00	50.00	610.00	600	.....
Woman's College of Baltimore, Baltimore, Md.....	300.00	10.00	290.00	200	350
Yale University, New Haven, Conn.....	13,915.00	10,000.00	3,915.00	700	4,000

LIST OF INSTITUTIONS CONTRIBUTING \$300 OR MORE TO MISSIONS DURING 1910-11.

INSTITUTIONS	Total Amount	Given by Faculty and Friends	Given by Students	No. of Students Contributing	No. of Students Matriculated
Abbot Academy, Andover, Mass.....	\$350.00	.....	\$350.00	105	.....
Agnes Scott College, Decatur, Ga.....	300.00	.....	300.00	100	.....
Allegheny Theological Seminary, Pittsburgh, Pa.....	535.00	\$9.75	525.00	24	.....
Allentown College for Women, Allentown, Pa.....	325.00	100.00	225.00	.....	.....
Auburn Theological Seminary, Auburn, N. Y.....	868.00	310.00	558.00	....	50
Augustana College and Theological Seminary, Rock Island, Ill.....	6,302.81	5,600.00	702.81	200	550
Baptist Institute for Christian Workers, Philadelphia, Pa.....	583.00	500.00	83.00	40	.....
Belmont College, Nashville, Tenn.....	375.00	.....	375.00	300	.....
Blackstone Female Institute, Blackstone, Va.....	717.00	175.00	542.00	.....	.....
Bowdoin College, Brunswick, Me.....	320.00	75.00	245.00	100	398
Bradford Academy, Bradford, Mass.....	325.00	30.00	295.00	90	.....
Bryn Mawr College, Bryn Mawr, Pa.....	1,502.50	323.00	1,179.50	390	425
Carleton College, Northfield, Minn.....	1,259.00	254.00	1,005.00	200	341
Central Holiness University, Oskaloosa, Ia.....	669.00	300.00	369.00	120	.....
Christian and Missionary Alliance Institute, Nyack, N.Y.....	2,633.00	1,611.00	1,022.00	200	.....
Christian University, Canton, Mo.....	610.00	540.00	70.00	18	153
Colorado College, Colorado Springs, Col.....	550.00	200.00	350.00	200	.....
Columbia University, New York City.....	350.00	.....	350.00	.....	9,086
Davidson College, Davidson, N. C.....	350.00	.....	350.00	.....	331
Denison University, Granville, Ohio.....	565.00	25.00	540.00	150	600
Friends Bible and Training School, Cleveland, Ohio...	365.00	100.00	265.00	30	.....
Garrett Biblical Institute, Evanston, Ill.....	344.00	115.00	229.00	.....	.....
General Theological Seminary, New York City.....	510.00	10.00	500.00	....	143
Goucher College, Baltimore, Md.....	500.00	.....	500.00	.....	386
Greenville College, Greenville, Ill.....	310.00	36.30	273.70	100	350
Groton School, Groton, Mass.....	1,000.50	250.00	750.50	160	.....
Industrial Institute and College, Columbus, Miss.....	533.50	50.00	483.50	400	.....
Jewell Lutheran College, Jewell, Iowa.....	404.00	319.00	85.00	.....	.....
Judson College, Marion, Ala.....	700.00	.....	700.00	200	.....
Knox College, Toronto, Ont., Canada.....	14,465.00	14,086.00	379.00	100	.....
Lasell Seminary, Auburndale, Mass.....	438.00	.....	438.00	.....	.....
Luther Theological Seminary, St. Paul, Minn.....	500.00	.....	500.00	.....	.....
Mary Baldwin Seminary, Staunton, Va.....	325.00	.....	325.00	175	.....
Masters' School (The Misses), Dobbs Ferry, N. Y.....	2,785.82	150.00	2,635.82	124	.....
McCormick Theological Seminary, Chicago, Ill.....	719.00	240.00	479.00	96	.....
McGill University, Montreal, Quebec, Canada.....	750.00	490.00	260.00	.....	.....
Mercersburg Academy, Mercersburg, Pa.....	1,144.00	200.00	944.00	350	.....
Meridian Male College, Meridian, Miss.....	400.00	300.00	100.00	25	.....
Meridian Woman's College, Meridian, Miss.....	300.00	.....	300.00	.....	.....
Milwaukee-Downer College, Milwaukee, Wis.....	630.00	50.00	580.00	.....	.....
Moody Bible Institute, Chicago, Ill.....	823.00	.....	823.00	600	.....
Mount Allison University, Sackville, N. B., Canada...	430.00	160.00	270.00	300	.....
Mount Hermon School, Mount Hermon, Mass.....	706.50	.....	706.50	400	.....
Mount Holyoke College, South Hadley, Mass.....	2,036.50	725.10	1,311.50	500	754

INSTITUTIONS	Total Amount	Given by Faculty and Friends	Given by Students	No. of Students Contributing	No. of Students Matriculated
Northfield Seminary, East Northfield, Mass.....	335.00	75.00	260.00	200	.....
Northwestern College, Naperville, Ill.....	803.00	70.00	733.00	185	382
Northwestern University, Evanston, Ill.....	1,100.00	250.00	850.00	300	4,753
Oberlin College, Oberlin, Ohio.....	1,565.00	415.00	1,150.00	700	2,043
Ogontz School for Young Ladies, Ogontz, Pa.....	800.00	.....	800.00	.....	.....
Ohio Wesleyan University, Delaware, Ohio.....	900.00	300.00	600.00	600	1,345
Park College, Parkville, Mo.....	700.00	600.00	100.00	350	348
Pennsylvania State College, State College, Pa.....	1,125.00	300.00	825.00	310	2,006
Pomona College, Claremont, Cal.....	425.00	50.00	375.00	.....	441
Presbyterian College, Montreal, Quebec, Canada.....	2,015.73	1,845.00	170.73	.....	.....
Princeton Theological Seminary, Princeton, N. J.....	1,332.00	329.00	1,203.00	109	185
Princeton University, Princeton, N. J.....	13,500.00	11,000.00	2,500.00	.....	1,521
Queens University, Kingston, Ontario, Canada.....	1,500.00	1,300.00	200.00	100	.....
Randolph-Macon Woman's College, Lynchburg, Va.....	750.00	30.00	720.00	.....	565
Rochester Theological Seminary, Rochester, N. Y.....	506.85	.....	506.85	71	145
Seattle Seminary, Seattle, Wash.....	772.70	592.50	180.20	70	.....
Simpson College, Indianola, Iowa.....	545.06	77.80	467.26	200	466
Smith College, Northampton, Mass.....	2,042.00	200.00	1,842.00	1,200	1,800
Southern Baptist Theological Seminary, Louisville, Ky.....	827.45	123.50	703.95	225	330
Southern Presbyterian College, Red Springs, N. C.....	308.34	73.00	235.34	190	.....
St. Mark's School, Southborough, Mass.....	950.00	500.00	450.00	130	.....
St. Paul's School, Concord, N. H.....	5,000.00	1,000.00	4,000.00	340	.....
Stuart Hall, Staunton, Va.....	450.00	20.00	430.00	.....	.....
Syracuse University, Syracuse, N. Y.....	840.32	183.00	657.32	700	3,300
Theological Seminary of Virginia, Alexandria, Va.....	850.00	500.00	350.00	35	.....
Transylvania University, Lexington, Ky.....	600.00	125.00	475.00	.....	264
Union College, College View, Neb.....	520.00	.....	520.00	.....	379
Union Theological Seminary, New York, N. Y.....	984.08	325.00	659.00	.....	225
Union Theological Seminary, Richmond, Va.....	985.02	200.00	785.02	102	.....
University of Cincinnati, Cincinnati, Ohio.....	1,267.50	1,000.00	267.50	.....	1,316
University of Illinois, Champaign, Ill.....	500.00	.....	500.00	.....	5,207
University of Michigan, Ann Arbor, Mich.....	3,166.85	776.00	2,390.85	800	5,381
University of North Carolina, Chapel Hill, N. C.....	500.00	50.00	450.00	380	787
University of Pennsylvania, Philadelphia, Pa.....	22,094.35	20,336.24	1,758.11	800	5,200
University of Toronto, Toronto, Ontario, Canada.....	3,287.10	245.00	3,042.10	1,965	.....
University of Virginia, University, Va.....	382.00	.....	382.00	.....	725
University of Wooster, Wooster, Ohio.....	395.25	100.00	295.25	200	898
Vassar College, Poughkeepsie, N. Y.....	1,300.00	.....	1,300.00	800	1,054
Wellesley College, Wellesley, Mass.....	3,041.00	200.00	2,841.00	600	1,418
Wells College, Aurora, N. Y.....	440.00	40.00	400.00	.....	200
Wesley College, Winnipeg, Manitoba, Canada.....	300.00	.....	300.00	.....	.....
Wesleyan University, Middletown, Conn.....	500.00	125.00	375.00	250	390
Western College for Women, Oxford, Ohio.....	800.00	200.00	600.00	206	230
Western Theological Seminary, Pittsburgh, Pa.....	750.00	225.00	525.00	.....	64
Westminster College, Fulton, Mo.....	300.00	.....	300.00	.....	132
Wheaton College, Wheaton, Ill.....	2,220.78	2,195.00	125.78	150	255
Williams College, Williamstown, Mass.....	335.00	.....	335.00	125	534
Winthrop Normal College, Rock Hill, S. C.....	662.50	150.00	512.50	500	.....
Yale University, New Haven, Conn.....	20,451.10	16,504.10	3,947.00	2,000	3,282

LIST OF INSTITUTIONS CONTRIBUTING \$300 OR MORE TO MISSIONS DURING 1911-12.

INSTITUTIONS	Total Amount	Given by Faculty and Friends	Given by Students	No. of Students Contributing	No. of Students Matriculated
Agnes Scott College, Decatur, Ga.....	\$300.00	\$25.00	\$275.00	150	150
Albert College, Belleville, Ontario, Canada.....	384.16	115.00	269.16	145	.....
Amherst College, Amherst, Mass.....	309.27	60.08	249.27	.....	464
Auburn Theological Seminary, Auburn, N. Y.....	486.00	75.00	411.00	50	53
Augustana College and Theological Seminary, Rock Island, Ill.....	3,656.95	3,520.72	136.23	60	529
Belmont College, Nashville, Tenn.....	300.00	.....	300.00	200	448
Berkeley Divinity School, Middletown, Conn.....	387.92	306.00	81.92	20	20
Bessie Tift College, Forsyth, Ga.....	507.25	100.00	407.25	300	556
Bishop College, Marshall, Texas.....	380.00	125.00	255.00	250	290
Bowdoin College, Brunswick, Me.....	375.00	142.00	233.00	103	409
Bradford Academy, Bradford, Mass.....	700.00	50.00	650.00	120	141
Bryn Mawr College, Bryn Mawr, Pa.....	3,965.00	1,305.00	2,660.00	360	452
Bryn Mawr College, Northfield, Minn.....	412.00	200.00	212.00	.....	341
Carleton College, Northfield, Minn.....	580.00	250.00	330.00	.....	.....
Central Holliness University, Oskaloosa, Ia.....	.....	.....	.....	.....	.....

INSTITUTIONS	Total Amount	Given by Faculty and Friends	Given by Students	No. of Students Contributing	No. of Students Matriculated
Chicago Training and Deaconess Home, Chicago, Ill.	859.89	600.00	259.89	....	232
Christian and Missionary Alliance Training Institute, Nyack, N. Y.	3,000.00	2,400.00	600.00	180	....
Coe College, Cedar Rapids, Ia.	535.00	.....	535.00	....	458
Colorado College, Colorado Springs, Colo.	460.00	60.00	400.00	400	587
Columbia University, New York, N. Y.	650.00	500.00	150.00	100	....
Cotner University, Bethany, Neb.	300.00	100.00	200.00	50	344
Cotter College, Nevada, Mo.	327.00	227.00	100.00	65	....
Davidson College, Davidson, N. C.	360.00	25.00	335.00	275	343
Drew Theological Seminary, Madison, N. J.	340.78	90.00	250.78	....	177
Episcopal Theological Seminary, Cambridge, Mass.	1,640.00	1,540.00	100.00	30	30
Ferry Hall, Lake Forest, Ill.	326.17	126.17	200.00	100	133
Friends' Bible Institute, Cleveland, O.	421.10	200.00	221.10	65	....
Garrett Biblical Institute, Evanston, Ill.	600.00	150.00	450.00	150	202
General Theological Seminary, New York, N. Y.	431.50	.....	431.50	125	143
Georgia Normal and Industrial College, Milledgeville, Ga.	310.00	15.00	295.00	320	....
Goucher College, Baltimore, Md.	500.00	50.00	450.00	300	362
Grinnell College, Grinnell, Ia.	399.00	80.00	319.00	300	650
Groton School, Groton, Mass.	2,030.00	1,330.00	700.00	40	....
Gustavus Adolphus College, St. Peter, Minn.	305.00	100.00	205.00	175	320
Hampton Normal and Agricultural Institute, Hampton, Va.	350.00	.....	350.00	....	....
Haverall Ladies' College, Toronto, Ontario, Canada	603.38	.....	603.38	416	....
Hill (The) School, Pottstown, Pa.	3,500.00	1,000.00	2,500.00	360	372
Hiram College, Hiram, O.	655.00	600.00	55.00	100	300
Iowa State College, Ames, Iowa	635.00	55.50	579.50	460	2,510
Juniata College, Huntingdon, Pa.	375.00	185.00	190.00	200	419
Kansas State Agricultural College, Manhattan, Kan.	445.50	252.00	193.50	85	137
Kansas Wesleyan University, Salina, Kan.	302.00	.....	302.00	....	....
Knox College, Toronto, Ontario, Canada	9,786.54	9,621.54	165.00	....	44
Lasell Seminary, Auburndale, Mass.	400.92	25.00	375.92	150	193
Lawrenceville School, Lawrenceville, N. J.	1,500.00	1,000.00	500.00	550	400
Leland Stanford, Jr., University, Stanford University, Cal.	420.00	50.00	370.00	600	....
Luther Theological Seminary, St. Paul, Minn.	580.00	518.00	62.00	50	87
Mary Baldwin Seminary, Staunton, Va.	396.30	25.00	371.30	150	246
Maryville College, Maryville, Tenn.	325.00	75.00	250.00	325	649
Masters' School (The Misses), Dobbs Ferry, N. Y.	8,180.00	5,780.00	2,400.00	160	....
McCormick Theological Seminary, Chicago, Ill.	765.00	300.00	465.00	....	40
McGill University (Acad.), Montreal, Quebec, Canada	754.00	450.00	304.00	800	900
McPherson College, McPherson, Kan.	360.00	190.00	170.00	175	....
Mercersburg Academy, Mercersburg, Pa.	1,187.50	150.00	1,037.50	400	391
Milwaukee-Downer College, Milwaukee, Wis.	655.00	.....	655.00	....	301
Mississippi College, Clinton, Miss.	500.00	.....	500.00	300	415
Montreal Diocesan Theological College, Montreal, Quebec, Canada	325.00	60.00	265.00	35	....
Moody Bible Institute, Chicago, Ill.	834.00	.....	834.00	375	....
Mt. Allison University, Sackville, N. B., Canada	600.00	200.00	400.00	....	459
Mt. Hermon School, Mt. Hermon, Mass.	545.00	.....	545.00	400	853
Mt. Holyoke College, South Hadley, Mass.	2,470.00	850.00	1,620.00	750	....
Northfield Seminary, East Northfield, Mass.	335.00	75.00	260.00	200	478
Northwestern College, Naperville, Ill.	800.00	65.00	735.00	350	392
Northwestern University, Evanston, Ill.	650.00	200.00	450.00	200	2,222
Oberlin College, Oberlin, Ohio	2,525.00	300.00	2,225.00	800	1,789
Occidental College, Los Angeles, Cal.	302.50	15.00	287.50	150	221
Ohio Wesleyan University, Delaware, Ohio	800.00	300.00	500.00	450	1,345
Quachita Baptist College, Arkadelphia, Ark.	400.00	.....	400.00	....	400
Park College, Parkville, Mo.	726.51	600.00	126.50	....	384
Pennsylvania State College, State College, Pa.	1,230.00	100.00	1,130.00	550	2,075
Pomona College, Claremont, Cal.	455.00	10.00	445.00	150	404
Presbyterian College, Montreal, Quebec, Canada	1,871.62	1,721.62	150.00	145	....
Princeton Theological Seminary, Princeton, N. J.	1,182.00	432.00	750.00	145	185
Princeton University, Princeton, N. J.	14,700.00	11,850.00	2,850.00	....	1,545
Queens University, Kingston, Ontario, Canada	1,559.68	1,100.00	459.68	425	....
Radcliffe College, Cambridge, Mass.	325.00	125.00	200.00	50	....
Randolph-Macon Woman's College, Lynchburg, Va.	925.00	70.00	855.00	375	576
Rochester Theological Seminary, Rochester, N. Y.	548.83	.....	548.83	35	152
St. Mark's School, Southborough, Mass.	971.25	500.00	471.25	140	143
St. Mary's School, Knoxville, Ill.	300.00	200.00	100.00	80	72
St. Olaf College, Northfield, Minn.	405.50	100.00	305.50	300	519
St. Paul's School, Concord, N. H.	4,500.00	3,000.00	1,500.00	340	343
Seattle Seminary, Seattle, Wash.	339.25	190.00	149.25	70	....
Simpson College, Indianola, Iowa	470.00	100.00	370.00	200	533
Smith College, Northampton, Mass.	2,175.00	50.00	2,125.00	1,000	1,529
Southern Baptist Theological Seminary, Louisville, Ky.	788.50	25.00	763.50	175	....
Southern Presbyterian College, Red Springs, N. C.	453.24	100.00	353.24	190	344
State University of Iowa, Iowa City, Iowa	530.00	.....	530.00	....	2,090

INSTITUTIONS	Total Amount	Given by Faculty and Friends	Given by Students	No. of Students Contributing	No. of Students Matriculated
Stuart Hall, Staunton, Va.....	\$500.00	\$50.00	\$450.00	80	122
Syracuse University, Syracuse, N. Y.....	1,250.75	309.50	941.25	....	3,368
Transylvania University, Lexington, Ky.....	500.00	120.00	380.00	200	159
Union Theological Seminary, New York, N. Y.....	1,000.00	250.00	750.00	....	260
Union Theological Seminary, Richmond, Va.....	791.00	100.00	691.00	100	100
University of California, Berkeley, Cal.....	405.00	....	405.00	100	4,112
University of Chicago, Chicago, Ill.....	405.00	....	405.00	....	5,565
University of Illinois, Champaign, Ill.....	500.00	25.00	475.00	225	4,307
University of Kansas, Lawrence, Kan.....	1,150.00	700.00	450.00	125	....
University of Michigan, Ann Arbor, Mich.....	2,422.11	776.00	1,646.11	720	5,582
University of Minnesota, Minneapolis, Minn.....	306.75	10.00	296.75	175	....
University of North Carolina, Chapel Hill, N. C.....	500.00	200.00	300.00	321	796
University of Pennsylvania, Philadelphia, Pa.....	26,655.90	25,609.99	1,045.91	....	3,201
University of Southern California, Los Angeles, Cal.....	404.00	....	404.00	....	....
University of Toronto, Toronto, Ontario, Canada.....	2,124.25	....	2,124.25	1,200	....
University of Virginia, University, Va.....	1,120.00	425.00	695.00	140	784
University of Wisconsin, Madison, Wis.....	1,150.00	325.00	825.00	350	4,211
Vassar College, Poughkeepsie, N. Y.....	1,480.00	100.00	1,380.00	900	1,005
Victoria University, Toronto, Ontario, Canada.....	805.00	120.00	685.00	300	617
Wellesley College, Wellesley, Mass.....	4,357.00	800.00	3,557.00	....	1,433
Westminster College, Fulton, Mo.....	320.00	270.00	50.00	60	68
Western College for Women, Oxford, Ohio.....	500.00	100.00	400.00	200	232
Wheaton College, Norton, Mass.....	460.00	....	460.00	200	....
Wheaton College, Wheaton, Ill.....	1,990.92	1,780.92	210.00	100	....
Williams College, Williamstown, Mass.....	675.00	100.00	575.00	450	....
Winthrop Normal College, Rock Hill, S. C.....	670.00	200.00	470.00	500	745
Woman's College, Frederick, Md.....	600.00	30.00	145.00	200	242
Wycliffe College, Toronto, Ontario, Canada.....	942.00	900.00	42.00	75	....
Yale University, New Haven, Conn.....	23,984.02	19,231.99	4,752.03	....	1,583

LIST OF INSTITUTIONS CONTRIBUTING \$300 OR MORE TO MISSIONS DURING 1912-13.

INSTITUTIONS	Total Amount	Given by Faculty and Friends	Given by Students	No. of Students Contributing	No. of Students Matriculated
Abbot Academy, Andover, Mass.....	\$350.00	.....	\$350.00	....	....
Agnes Scott College, Decatur, Ga.....	300.00	115.00	185.00	130	180
Allegheny College, Meadville, Pa.....	415.00	100.00	315.00	325	....
Amherst College, Amherst, Mass.....	462.36	200.00	262.36	375	480
Auburn Theological Seminary, Auburn, N. Y.....	400.00	70.00	330.00	....	....
Augustana College and Theological Seminary, Rock Island, Ill.....	2,781.84	2,630.00	151.84	125	560
Belmont College, Nashville, Tenn.....	400.00	....	400.00	....	500
Berkeley Divinity School, Middletown, Conn.....	519.00	400.00	119.00	18	22
Bessie Tift College, Forsyth, Ga.....	337.61	125.00	212.61	150	525
Boston University School of Theology, Boston, Mass.....	410.50	20.50	390.00	150	....
Bradford Academy, Bradford, Mass.....	788.14	20.00	768.14	115	....
Bryn Mawr College, Bryn Mawr, Pa.....	2,610.00	1,000.00	1,610.00	300	460
Carleton College, Northfield, Minn.....	486.00	100.00	386.00	180	351
Christian and Missionary Alliance Training Institute, Nyack, N. Y.....	2,600.00	600.00	2,000.00	146	175
Cotner University, Bethany, Nebr.....	928.33	....	928.33	....	355
Culver Military Academy, Culver, Ind.....	800.00	200.00	600.00	....	....
Davidson College, Davidson, N. C.....	900.00	100.00	800.00	....	370
Denison University, Granville, Ohio.....	351.75	....	351.75	280	400
Drew Theological Seminary, Madison, N. J.....	300.00	100.00	200.00	100	170
Emmanuel Missionary College, Berrien Springs, Mich.....	1,368.64	456.21	912.43	....	....
Eureka College, Eureka, Ill.....	830.00	125.00	705.00	100	....
Franklin and Marshall Academy, Lancaster, Pa.....	415.00	100.00	315.00	325	350
Friends' Bible and Training School, Cleveland, Ohio.....	300.00	....	300.00	60	75
Garrett Theological Institute, Evanston, Ill.....	725.00	255.00	470.00	175	225
Goucher College, Baltimore, Md.....	500.00	75.00	425.00	350	380
Grinnell College, Grinnell, Iowa.....	495.00	100.00	395.00	475	650
Haverford School, Haverford, Pa.....	350.00	200.00	150.00	....	....
Haverford Ladies College, Toronto, Ontario, Canada.....	840.00	420.00	420.00	....	450
Henderson Normal and Industrial Institute, Henderson, N. C.....	350.00	200.00	150.00	300	....
Hill (The) School, Pottstown, Pa.....	4,440.00	2,000.00	2,440.00	350	380
Hiram College, Hiram, Ohio.....	708.00	500.00	208.00	100	300
Industrial Institute and College, Columbus, Miss.....	425.00	....	425.00	....	800

INSTITUTIONS	Total Amount	Given by Faculty and Friends	Given by Students	No. of Students Contributing	No. of Students Matriculated
Iowa State College, Ames, Iowa.....	600.00	50.00	550.00	460	2,600
Juniata College, Huntingdon, Pa.....	300.00	125.00	175.00	150	430
Knox College, Toronto, Ontario, Canada.....	4,103.00	3,936.00	167.00	39	50
Lasell Seminary, Auburndale, Mass.....	317.00	55.00	262.00	100	193
McCormick Theological Seminary, Chicago, Ill.....	700.00	350.00	350.00	....	42
McGill University, Montreal, Quebec, Canada.....	750.00	150.00	600.00	....	900
Mary Baldwin Seminary, Staunton, Va.....	535.00	50.00	485.00	200	230
Maryville College, Maryville, Tenn.....	300.00	75.00	225.00	....	670
Masters' School (The Misses), Dobbs Ferry, N. Y.....	3,369.18	175.00	3,194.18	163	....
Mercersburg Academy, Mercersburg, Pa.....	1,465.00	404.50	1,060.50	400	415
Milwaukee-Downer College, Milwaukee, Wis.....	760.00	400.00	360.00	....	300
Montreal Diocesan Theological Seminary, Montreal, Quebec, Canada.....	300.00	50.00	250.00	29	34
Moody Bible Institute, Chicago, Ill.....	1,792.00	192.00	1,600.00	350	....
Mt. Allison University, Sackville, N. B., Canada.....	450.00	250.00	200.00	200	450
Mt. Hermon School, Mt. Hermon, Mass.....	580.00	....	580.00	535	850
Mt. Holyoke College, South Hadley, Mass.....	2,365.00	950.00	1,415.00	450	750
Muskingum College, New Concord, Ohio.....	312.50	50.00	262.50	250	....
Nebraska Wesleyan University, University Place, Neb.....	305.00	....	305.00	250	....
Northfield Seminary, East Northfield, Mass.....	481.25	....	481.25	400	490
Northwestern College, Naperville, Ill.....	805.00	90.00	715.00	350	400
Northwestern University, Evanston, Ill.....	725.00	255.00	470.00	175	2,400
Oberlin College, Oberlin, Ohio.....	5,000.00	3,400.00	1,600.00	650	1,700
Occidental College, Los Angeles, Cal.....	300.00	25.00	275.00	125	225
Ohio Wesleyan University, Delaware, Ohio.....	1,800.00	300.00	1,500.00	600	1,400
Pennsylvania State College, State College, Pa.....	800.00	100.00	1,700.00	1,000	2,000
Pomona College, Claremont, Cal.....	400.00	10.00	390.00	45	421
Presbyterian College, Montreal, Quebec, Canada.....	2,407.48	....	2,407.48	....	....
Princeton Theological Seminary, Princeton, N. J.....	1,182.00	295.50	886.50	....	200
Princeton University, Princeton, N. J.....	26,800.00	24,800.00	2,000.00	700	1,600
Queens University, Kingston, Ontario, Canada.....	2,043.58	1,266.80	776.78	....	....
Radcliffe College, Cambridge, Mass.....	386.00	....	386.00	75	....
Randolph-Macon Woman's College, Lynchburg, Va.....	1,057.51	250.00	807.51	100	600
St. Augustine's School, Raleigh, N. C.....	480.50	280.50	200.00	125	....
St. Paul's School, Concord, N. H.....	6,300.00	3,000.00	3,300.00	....	350
Simpson College, Indianola, Iowa.....	550.00	100.00	450.00	250	475
Smith College, Northampton, Mass.....	1,179.70	....	1,179.70	....	1,800
Southern Baptist Theological Seminary, Louisville, Ky.....	1,800.00	25.00	1,775.00	125	350
Southwestern College, Winfield, Kans.....	300.00	165.00	135.00	....	....
State Normal School, St. Cloud, Minn.....	350.00	....	350.00	....	....
State University of Iowa, Iowa City, Iowa.....	650.00	125.00	525.00	450	....
Stuart Hall, Staunton, Va.....	447.75	225.00	222.75	70	125
Sweet Briar College, Sweet Briar, Va.....	478.00	120.00	358.00	245	300
Syracuse University, Syracuse, N. Y.....	1,155.00	600.00	555.00	500	3,500
Taylor University, Upland, Ind.....	306.50	....	306.50	....	....
Transylvania University, Lexington, Ky.....	681.37	150.00	531.37	162	290
Tusculum College, Greeneville, Tenn.....	323.28	151.65	171.63	....	....
Union Theological Seminary, New York, N. Y.....	1,000.00	400.00	600.00	....	270
Union Theological Seminary, Richmond, Va.....	1,057.51	250.00	807.51	100	110
University of Chicago, Chicago, Ill.....	1,792.00	192.00	1,600.00	350	5,700
University College, Toronto, Ontario, Canada.....	320.00	120.00	200.00	....	....
University of Illinois, Champaign, Ill.....	600.00	25.00	575.00	2,000	4,500
University of Kansas, Lawrence, Kans.....	367.50	128.00	239.50	130	....
University of Michigan, Ann Arbor, Mich.....	2,099.60	500.00	1,599.60	700	5,600
University of Minnesota, Minneapolis, Minn.....	318.00	12.00	206.00	165	....
University of Pennsylvania, Philadelphia, Pa.....	37,560.55	35,950.08	1,610.47	....	3,500
University of Texas, Austin, Texas.....	390.00	90.00	300.00	....	....
University of Toronto, Toronto, Ontario, Canada.....	2,213.00	330.00	1,883.00	2,000	....
University of Virginia, University, Va.....	1,000.00	400.00	600.00	100	800
University of Wooster, Wooster, Ohio.....	406.25	175.00	231.25	175	900
Vassar College, Poughkeepsie, N. Y.....	1,090.00	200.00	890.00	....	1,000
Victoria University, Toronto, Ontario, Canada.....	585.00	100.00	485.00	275	650
Wake Forest College, Wake Forest, N. C.....	1,143.00	600.00	543.00	....	....
Wellesley College, Wellesley, Mass.....	3,198.95	685.95	2,513.00	765	1,450
Wells College, Aurora, N. Y.....	350.00	10.00	340.00	150	200
Western College for Women, Oxford, Ohio.....	525.00	300.00	225.00	200	230
Western Theological Seminary, Pittsburgh, Pa.....	500.00	75.00	425.00	....	70
Westminster College, Fulton, Mo.....	315.00	250.00	65.00	100	150
Wheaton College, Norton, Mass.....	500.00	....	500.00	200	....
Williams College, Williamstown, Mass.....	770.00	....	770.00	400	543
Winthrop Normal College, Rock Hill, S. C.....	635.00	100.00	535.00	500	750
Woman's College, Frederick, Md.....	600.00	100.00	500.00	110	250
Wycliffe College, Toronto, Ontario, Canada.....	374.64	343.14	31.50	....	....
Yale University, New Haven, Conn.....	21,179.00	18,579.00	2,600.00	1,000	....
Yale University (Sheffield), New Haven, Conn.....	300.00	....	300.00	....	....

APPENDIX D

ORGANIZATION OF THE CONVENTION

CHAIRMAN	John R. Mott
VICE CHAIRMAN	J. Ross Stevenson
GENERAL SECRETARY	F. P. Turner
SECRETARIES OF THE CONVENTION .	W. P. McCulloch
	W. D. Weatherford
	C. W. Whitehair
	H. S. Myers
	O. E. Pence
	T. S. Sharp, Registrar
	W. B. Smith, Transportation
	H. S. Elliott, Section Conferences
	J. M. Clinton, Local Arrangements
BUSINESS COMMITTEE	A. H. Lichty, Chairman
CONVENTION QUARTETTE	E. W. Peck
	C. M. Keeler
	P. H. Metcalf
	Paul Gilbert
EXHIBIT COMMITTEE	J. Lovell Murray, Chairman
	May A. Fleming
	Ethel Putney
PRESS COMMITTEE.	C. H. Fahs, Chairman
OFFICIAL STENOGRAPHERS	Nellie M. Wood
	Florence Fisher
	E. J. Webster
COMMITTEE ON USHERS	E. W. Hearne, Chairman
	O. F. Cutts, Assistant
COMMITTEE ON PULPIT SUPPLY	T. B. Penfield, Chairman
	H. S. Elliott, Secretary
	G. C. Lord
COMMITTEE ON ASSIGNMENT OF DELEGATES TO HOMES.	A. H. Lichty, Chairman
	T. B. Penfield
	Mabel T. Everett
	Elizabeth Boies
	C. L. Boynton
REGISTRATION BUREAU	Neil McMillan, Jr., Chairman
	E. H. Kelsey
	R. H. Fisher
INFORMATION BUREAU	H. B. McAfee, Chairman

SECTION CONFERENCES ON COUNTRIES

AFRICA	Chas. R. Watson, Presiding
CHINA	Harlan P. Beach, Presiding
INDIA AND SOUTHEASTERN ASIA .	F. P. Haggard, Presiding
JAPAN	Robert E. Speer, Presiding
LATIN AMERICA	W. F. Oldham, Presiding
TURKISH EMPIRE, PERSIA, ETC. .	James L. Barton, Presiding

CLASSES OF INSTITUTIONS

THEOLOGICAL SEMINARIES . . .	J. Ross Stevenson, Presiding
NORMAL SCHOOLS	Una Saunders, Presiding
MEDICAL SCHOOLS	J. C. Robbins, Presiding
UNIVERSITIES AND COLLEGES (Section I.)	C. D. Hurrey, Presiding
UNIVERSITIES AND COLLEGES (Section II.)	Louise Holmquist, Presiding
PREPARATORY SCHOOLS	F. P. Turner, Presiding
BIBLE AND MISSIONARY TRAINING SCHOOLS	James L. Barton, Presiding

FOREIGN MISSION BOARDS AND SOCIETIES

BAPTIST CHURCHES, NORTHERN CONVENTION—	F. P. Haggard, Presiding
American Baptist Foreign Missionary Society	
Woman's Baptist Foreign Missionary Society	
Woman's Baptist Foreign Missionary Society of the West	
BAPTIST CHURCHES, SOUTHERN CONVENTION—	T. B. Ray, Presiding
Foreign Mission Board	
Woman's Missionary Union	
BAPTIST CHURCHES, CANADA—	Harry E. Stillwell, Presiding
Foreign Mission Board	
THE BRETHREN CHURCH—	Louis S. Bauman, Presiding
Foreign Missionary Society	
CHRISTIAN (Christian Connection)—	M. T. Morrill, Presiding
Mission Board	
Woman's Board of Foreign Missions	
CHURCH OF ENGLAND IN CANADA—	D. M. Rose, Presiding
The Missionary Society	
Woman's Auxiliary	
Canadian Church Missionary Society	
CONGREGATIONAL CHURCHES—	Cornelius H. Patton, Presiding
American Board of Commissioners for Foreign Missions	
Woman's Board of Missions	
Woman's Board of Missions of the Interior	
Woman's Board of Missions for the Pacific	
DISCIPLES (or Christians)—	A. McLean, Presiding
Foreign Christian Missionary Society	
Christian Woman's Board of Missions	
EVANGELICAL ASSOCIATION—	George Johnson, Presiding
The Missionary Society	
Woman's Missionary Society	
UNITED EVANGELICAL—	B. H. Niebel, Presiding
Home and Foreign Missionary Society	
FRIENDS—	Charles E. Tebbetts, Presiding
American Friends Board of Missions	
Foreign Missionary Association of Friends of Philadelphia	
Woman's Foreign Missionary Union	
GERMAN EVANGELICAL SYNOD OF NORTH AMERICA—	M. P. Davis, Presiding
Foreign Mission Board	

- EVANGELICAL LUTHERAN, GENERAL SYNOD IN U. S. A., AND GENERAL COUNCIL IN N. A.—L. B. Wolf and George Drach, Presiding
Board of Foreign Missions, General Synod
Board of Foreign Missions, General Council
Woman's Home and Foreign Missionary Society
- METHODIST EPISCOPAL—William F. Oldham, Presiding
Board of Foreign Missions
Woman's Foreign Missionary Society
- METHODIST EPISCOPAL, SOUTH—Ed. F. Cook, Presiding
Board of Missions
Woman's Council
- METHODIST CHURCH, CANADA—J. H. Arnup, Presiding
Missionary Society
Woman's Missionary Society
- FREE METHODIST CHURCH OF NORTH AMERICA—B. Winget, Presiding
General Missionary Board
Woman's Foreign Missionary Society
- METHODIST PROTESTANT CHURCH—S. S. Fisher, Presiding
Board of Missions
Woman's Foreign Missionary Society
- PRESBYTERIAN CHURCH IN U. S. A.—Stanley White, Presiding
Board of Foreign Missions
Woman's Foreign Missionary Society
Woman's Board of Missions of Northwest
Woman's Board of Foreign Missions
Woman's Occidental Board of Foreign Missions
Woman's Board of Foreign Missions of Southwest
Woman's North Pacific Board of Missions
- PRESBYTERIAN CHURCH IN U. S. (SOUTHERN)—E. W. Smith, Presiding
Executive Committee of Foreign Missions
- PRESBYTERIAN CHURCH IN CANADA—Murdoch MacKenzie, Presiding
Foreign Mission Committee
Woman's Foreign Missionary Society
- UNITED PRESBYTERIAN CHURCH OF N. A.—Charles R. Watson, Presiding
Board of Foreign Missions
Women's General Missionary Society
- PROTESTANT EPISCOPAL CHURCH—John W. Wood, Presiding
Domestic and Foreign Missionary Society
Woman's Auxiliary
- REFORMED CHURCH IN AMERICA (DUTCH)—E. W. Miller, Presiding
Board of Foreign Missions
Woman's Board of Foreign Missions
- REFORMED CHURCH IN U. S. (GERMAN)—William G. Seiple, Presiding
Board of Foreign Missions
Woman's Missionary Society
- UNITED BRETHREN IN CHRIST—S. S. Hough, Presiding
Foreign Missionary Society
Woman's Missionary Association

OTHER CONFERENCES

- | | |
|--------------------------------------|-------------------------------|
| EDITORS | Howard A. Bridgman, Presiding |
| PROFESSORS AND INSTRUCTORS | J. Ross Stevenson, Presiding |
| LAYMEN | J. Campbell White, Presiding |
| CHINESE STUDENTS | W. P. Wei, Presiding |

SUNDAY AFTERNOON MEETINGS

- | | |
|--|-------------------------------|
| STUDENT DELEGATES (MEN) | J. Ross Stevenson, Presiding |
| STUDENT DELEGATES (WOMEN) | Bertha Condé, Presiding |
| CITIZENS' MEETING, CONVENTION HALL | Henry M. Beardsley, Presiding |

KANSAS CITY COMMITTEES

GENERAL CONVENTION COMMITTEE

O. J. HILL	General Chairman
JUDGE E. E. PORTERFIELD	Vice-Chairman
C. W. SCARRITT	Secretary
F. P. NEAL	Treasurer
DR. D. D. MUNRO	Chairman Hospitality Committee
H. G. MOORE	Chairman Halls Committee
R. F. GREINER	Chairman Publicity Committee
J. M. CLINTON, Executive Secretary, Representing the Student Volunteer Movement	

CONVENTION EXECUTIVE COMMITTEE

H. T. Abernathy	W. T. Kemper
Walter S. Dickey	R. A. Long
J. R. Dominick	Albert Marty
J. F. Downing	F. P. Neal
D. W. Evans	George N. Neff
H. A. Fitch	J. W. Perry
F. W. Fratt	A. D. Rider
J. W. Ground	G. M. Smith
J. F. Holden	E. C. Sooy
F. L. Hall	William Volker
R. M. Hockaday	John H. Wiles
R. L. Hawkins	J. B. White
W. D. Johnson	

MEMBERS OF GENERAL CONVENTION COMMITTEE

Dr. F. S. Arnold	Robert Keith
G. A. Aylesworth	E. D. Kipp
L. B. Bailey	R. R. Kreeger
C. H. Baird	J. C. Lester
H. M. Beardsley	P. J. Leidigh
E. D. Bigelow	Leslie J. Lyons
C. S. Bishop	E. L. McClure
James T. Bradley	J. W. Malcolmson
C. L. Brokaw	Alex Massey
S. J. Brown	J. E. Maxwell
Hughes Bryant	William H. Maxwell
George H. Bunting	Willard Merriam
W. J. Campbell	Charles D. Mill
J. A. Carpenter	L. S. Mohr
J. S. Chick	H. G. Moore
E. M. Clendenning	Dr. D. D. Munro
J. M. Coburn	Ellison A. Neel
Dr. George Combs	Dr. Charles R. Nisbet
Fletcher Cowherd	C. B. Norton
Dr. H. M. Dobbs	Frank W. Osborn
O. V. Dodge	Charles D. Parker
W. L. Eastlake	Rt. Rev. S. C. Partridge
E. C. Ellis	A. M. Peck
H. R. Ennis	J. W. S. Peters
W. G. Ennis	J. F. Pollock
G. H. Forsee	A. J. Poor
Ben B. Foster	Judge E. E. Porterfield
George W. Fuller	E. A. Raymond
J. I. Glover	W. A. Repp
L. A. Goodman	Dr. W. F. Richardson
C. E. Gould	Dr. J. D. Ritchey

Dr. J. M. M. Gray
 Alfred Gregory
 R. F. Greiner
 D. J. Haff
 Herbert F. Hall
 G. B. Harrison, Jr.
 Ford F. Harvey
 H. J. Haskell
 F. B. Heath
 A. T. Hemingway
 W. B. Henderson
 Bishop E. R. Hendrix
 O. J. Hill
 Henry F. Hoit
 F. E. Holland
 W. P. Holmes
 W. A. Hoyt
 C. G. Hutcheson
 William Huttig
 J. Crawford James
 William T. Jamison
 Dr. Burris A. Jenkins
 J. W. Jenkins
 Elliott H. Jones

I. P. Ryland
 C. W. Scarritt
 W. C. Scarritt
 L. L. Seibel
 Bishop W. O. Shepard
 Dr. Frank G. Smith
 Leon Smith
 Dr. C. B. Spencer
 Nat Spencer
 J. J. Swofford
 Wm. B. Sutton, Jr.
 John H. Thatcher
 A. O. Thompson
 F. H. Thwing
 J. P. Townley
 J. G. Trimble
 J. H. Tschudy
 Fred N. Tufts
 L. C. Van Noy
 J. W. Vernon
 I. D. Waggener
 James B. Welsh
 C. H. Whitehead
 W. W. Wright

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 Clyde Hunt
 Paul J. Leidigh
 Paul M. Mohr
 Charles W. Moore
 Ralph P. Swofford
 I. D. Waggener

APPENDIX E

STATISTICS OF THE CONVENTION

Student Delegates	3292
Presidents and Faculty Members	451
Out-of-College Volunteers and Missionaries Under Appointment.	120
Foreign Missionaries	193
Officers of Mission Boards and Other Societies	86
Secretaries of Young Men's and Young Women's Christian As- sociations	121
Editors and Press Representatives	53
Speakers.	134
Executive Committee and Secretaries, Student Volunteer Move- ment	22
Officers of the Convention	93
Fraternal Delegates	10
Laymen	350
Clergymen, Special Delegates and Guests	365
	5290
Deduct for names counted more than once	259
	5031
Total Number of Institutions Represented	755

INDEX

INDEX

A

- Abdul Karim, a baptized Christian, who returned alone into Afghanistan, 132.
- Abraham, 150, 554; people of Albania farming now after the manner of, 346.
- Abyssinia, in the partition of Africa, 67; early Church in, 219; only one mission station in, 221.
- Acts of the Apostles, opportunity in Korea to train such men and women as we read of in, 312.
- Adam, 149.
- Adana, number of missionaries in, 363; work of Dr. Young and Dr. McCray at, 364.
- Aden, becomes British possession, 362; first missionary to Arabia settled at, 363.
- "Advance of Islam in Africa, The," address by the Rev. C. R. Watson, 65-70. The power of Islam in Africa due not only to numerical strength, 65; it has had thirteen centuries at least in Northern Africa, 65; the greatness of the problem rests upon the fact that Mohammedanism has had a grip for so long, and because it can offer social and material advantages, 66; Mohammedanism makes a profound appeal to a profoundly religious race, 66; the problem is intensified by the entanglements of difficult political situations, 67; urgency for workers is threefold, 68; there must be a new laying hold of God for the redemption of Moslem Africa, 69.
- "Advantages to a Woman Missionary Candidate of taking a Course of Special Study in a Residential School," address by Mrs. B. W. Labaree, 427-430; opportunity to form habits of study and the conservation of her own health, 427; excellent testing-ground for candidates, 427; opportunity for study under highly specialized teachers, 428; able to relate practice to theory, 428; companionship with those who have a common purpose, 429; the religious influence, 430.
- Afghanistan, number of Mohammedans in, 72; impact of the West has changed social practices in, 75; law of the Koran in, 76; death of Pennell on the borders of, 77; the doors of, still closed, 132; beyond the border of Persia, unoccupied lands in, 355.
- Africa, number of sailed volunteers to, 18; Christianity conquering the followers of non-Christian religions in, 25; growth of a Student Volunteer Movement in South Africa, 27, 29; present advantage of the Christian Church in, 32; great social burdens of, 42; "The Advance of Islam in," address by C. R. Watson, 65-70; European domination in, 67; Christianity in Central, 69; called the "Dark Continent," 69, 70; Mohammedan population in, 70; number of Mohammedans in, 73; not one independent Mohammedan state left in, 73-74; dozens of bishops of the Anglican Communion in Darkest, 79; doors open before the forces of the Christian religion as never before, 85; Russia may join in the conquest of, 88; Dr. Mott's first visit to North, 89-90; the noble army of martyrs in, 128; "Industrial Storm-Centers in," address by C. H. Patton, 223-230; "Evangelistic Harvestings in," address by S. J. Corey, 230-236; changes in, 230; contrast between Henry M. Stanley's time in, and the present, 230; success of mission work among the jungle folk of, 231; to blaze a trail through the jungle of heathenism is the task of Christian students in, 236; the symbol of Africa to-day, 238.
- Agassiz, Louis, a scientific expedition up the Amazon, headed by, 80.
- A Kempis, Thomas, quotation from, 7.
- Albania, a mass movement among Mohammedans toward Christianity, 77; climate, 345; primitive conditions of life in, 346; character of Albanians, 346; girls' school supported by Woman's Board, 346; they desire a religion that shall free them from the Mohammedan yoke, 347; ask for a Protestant ruler, 348; Albania may be the ambassador of Christ to the Moslem world, 348; missionaries, evangelists, teachers, physicians, and surgeons urgently needed, 350.
- Alexander, Miss Sallie, address by, on "The Call of Our Japanese Sisters," 300-304.
- Algeria, under the power of France, 68.
- Allahabad, open door for Christianity in the university center of, 91.
- Alva, Oklahoma, evangelistic work done by laymen of, 576.
- Amazon, a scientific expedition sent up the, 79-80.
- Amazon Valley, winning the forests of the, 52.
- America, mentioned, 8; greatest man in the past generation of, 10; Dr. Mott as the messenger of the Christian students of, to Russian students, 87; apologetic lectures given in Constantinople by professors from, 88; we of, should not attempt to say how the Spirit of God shall lead the Orientals, 123; J. Campbell White enlisting the laymen of, to help evangelize the world, 128; the intellectual demands of the missionary apparent to the young men and women of, 142; the greatest achievement of, 165.
- American College for Girls at Constantinople, lecture given by Halideh Hanum at the, quoted, 355, 356.

- American Geological Society, interview of Dr. Zwemer with Captain Hunter, of the British Secret Service, at rooms of the, 360.
- American Government, privileges of Islam in the Moro Islands under the, 72.
- American Medical Missionary Association, standard for physicians fixed by the, 384.
- Amoy, China, men who have died at, 130; they draw other men to surrender their own lives at, 130.
- Amr Ibn el-'Asi, entrance of, into Africa, 65-66.
- Amritsar, the "angel" in the city of, 382.
- Anatolia Group, the, in old Pontus, 344.
- Anderson, Rufus, acute and courageous student of missionary policy, 110.
- Andes, mining riches of the, 51.
- Angelo, Michael, mentioned, 52.
- Anglo-Korean School, in Songdo, 309.
- Anglo-Saxon, a system of theology constructed or approved by the, 121, 122.
- "Apologetic Value of Christian Missions, The," address by President W. Douglas Mackenzie, 397-400; the modern missionary movement is a proof of the universal witness of the Holy Spirit of God, 398; the Spirit of God bears witness to the reality of the living Christ, 398; the witness of the Spirit bears upon the word of the Gospel, 398; Christianity is proved to be the daily manifestation of the operative will of God, 399; changes in China, 402; changes in India, 403; Christianity on trial at this hour, 404.
- "An Appeal for Service in Latin Lands," address by the Rev. T. B. Ray, 337-339; Latin-American students are taught very largely by infidel and agnostic professors, 337; an educated native ministry needed in Latin America, 337; fewer number of missionaries in Brazil, 338.
- Aquinas, Thomas, story of, 202.
- Arab, the war between the Turk and the, 74.
- Arabia, number of sailed volunteers to, 18; entrance of Mohammedanism into Africa from, 66; number of Mohammedans in, 72; law of the Koran in Central, 76; best-selling book last year in, 76; the unoccupied area of Central, 77; "Present Situation in," address by S. M. Zwemer, 360-364; wane of Turkish power in, 362; increase of British power in, 362; origin of the Mohammedan religion in, 362; first Christian missionary in, 363; missionary hospitals along the coast of, 363; great possibility for Christians to uplift manhood and prevent degradation of womanhood by holding out Christ in, 364.
- "Arabia, the Cradle of Islam," title of a book by Dr. S. M. Zwemer, 71-72.
- Arabian Peninsula, secret service map of the whole, 360.
- Arabic language, widespread use of the, 361.
- Archer, George B., address by, on "The Evangelistic Opportunity of Medical Missions," 379-383.
- Argentina, harvests from rich fields of, 52; a witness to the impotence of Christianity, 83; the great wealth of, 83; progressive country, 319; the call, thirty years ago, from the president of, for public school teachers in, 335.
- Argentine Government, coöperation of the, in a student conference, 50.
- Aristotle, quoted, 151.
- Arizona, size of Peru as compared with that of Texas, 320.
- Armenians, halls in Constantinople thronged with, 88; missionaries had to work with, many years, on the chance of speaking to Moslems, 350.
- Armstrong, General, memorandum of, 11.
- Ashar University, 364.
- Asia, Christianity conquers followers of non-Christian religions in, 25; present advantage of the Christian Church in Southern, 32; great social burdens of, 42; evangelistic experiences in Japan, 53; in India, 57; in China, 97; Mohammedan population in, 70; possibility for the Moslem to confess Christ openly in, 74; the results of collapse of Mohammedan rule in, 74-75; Anglican bishops in, 79; in Southern, doors open before the forces of the Christian religion, 85; Russia may join in the conquest of, 88; the Continuation Committee Conferences held throughout, 108; awakening of, 195-200; awakening in India, 285-290; China's evangelization, 559-564.
- "Aspirations of New China to Promote the Progress of Humanity," address by H. J. Fei, 248-249; the contribution that the Chinese desire and intend to make to America and to humanity as a whole, 248; China will furnish humanity with the evidence of God as the living power, 248; as the God of love, 249; as the Father, 249; as Student Volunteers, we must feel our responsibility, 250.
- Atheists, answers to be given to infidels and, 174-175.
- Atlantic Ocean, Phillips Brooks's prayer on the, 10; a Latin-American student camp-fire by the, 50; the experience of Dr. James H. Franklin racing on a fast liner across the, 120; civilization beyond the, 163.
- Auburn Theological Seminary, per capita contribution to missionary objects of the, 23.
- Australasia, the Student Volunteer Movement in, 27, 29; Laymen's Missionary Movement introduced into, 29; its activity among Churches, 29.
- Australia, subscribers to "El Muayyid" in, 72; Mohammedans in, 73; Arabia not so large as, 361.
- Austria, a missionary movement in, 29.
- "Aviation speed," history now being made at, 481.
- "Awakening of Asia, The," address by Sherwood Eddy, 195-200; city after city and province after province opening before the Gospel in China, 198; last year more than 6,536 communicants were added every week to the Church abroad, and more than 22,000 Christian adherents, 200; the challenge comes to each of us: Have we faced the world in its need and in its wholeness?, 200.
- Azariah, Mr., consecration of, as bishop, 30; Bishop, at the student conference at Serampore, 91.

B

- Bagdad, travels of two missionaries over Arabia from Beirut to, 361.
- Bagehot, Walter, quoted, 102, 103.
- Baherin, hospital at, 364.
- Balkan States, a new situation in the, 74; war in the, 347; Turks have lost nearly all the Arabian Peninsula since the war in the, 362.
- Baluchistan, an unoccupied region in the northeastern part of Persia, 355.
- Barton, James L., title of a book by, on "Educational Missions," referred to, 22; address by, on "Missionary Statesmanship," 115-119.
- Batang, a mission station in Tibet, mention of, 372.

- Bates, President, of Hiram College, conversation with, 373.
- Beach, H. P., address by, on "Is Missionary Intelligence Demanded of the Minister by the Modern Church?" 397-501.
- Beaver, Hugh, mentioned, 635.
- Becker, Professor, editor of "Der Islam," 71.
- Bengal, converted Mohammedans in one district of, 77.
- Belgium, size of, compared with that of Colombia, 320.
- Bereima, a mission station in Arabia, mention of, 365.
- Bergson, influence on Japan of the writings of, 53.
- Berlin, a Moslem quarterly published in, 71; the head of the modern municipal system of charity at a Jew, 144; Oriental seminary at, for the training of colonial officials, 394.
- Bible, assurance of God's Word in, 12; attitude of Latin-American students toward the, 49; Mohammedans come to hear the, 76; a closed, in South America, 81; great unchangeable truths enshrined in the, 82; refusal to give the, to the laity, perennial fountain of religious and political freedom, 82; knights of the cross ride with the open, 83; days to commemorate some striking doctrine of the, 83; treatment of the, by the Roman Catholic Church, 440; five different translations of the, in one Chinese city, 119; men and women on the foreign field with no guidance in the modern study of the, 141; the heart of the teaching of the, 148; quoted by William Jennings Bryan, 171; the foundation of our statute law, 176, translated into sixty-five languages, 199; not ten per cent. of the Mexicans know what it is, 320, 321; 1,000,000 copies of the, purchased by Filipinos, 328; we owe to our forefathers the influence of the, 334, 335; influence of the, on one man and his community, 339; Moslems along the coast of Arabia who read the, 364.
- Bible College in Nanking, China, building of a, 582.
- Bible-study, correlation between mission-study and, 23, 36-38; an element that makes a prophet, 148; great importance of thorough, 437; dangers of non-Biblical education, 438; lack of Biblical training on the mission field, 438; Bible-study organizing discipline, not occasional study, 440; relation of Bible-study to other studies of the missionary curriculum, 442; the Bible said to be greatest book on pedagogy, 443; what to seek in arranging a curriculum for training Christian workers in, 444.
- "Bible-Study Essential in Missionary Preparation," address by President Wilbert W. White, Ph.D., 437-447; in the training of Christian leaders the Bible too inconspicuous, 437; striking evidence in the mission field of absence of Biblical training of missionaries, 438; must demand for Bible-study the central position in missionary preparation, 440; thus, secure unity in our study, 442; product of best quality of human mentality, 443; Bible-study advocated not to ignore moot-questions, nor begin by raising them, 445; selected supplementary notes on the kind of Bible-study for missionary preparation, 446, 447.
- Biblio-centric curriculum in missionary preparation, advocacy of, 442.
- Bibliography of Missionary Literature, list of books in the Exhibit, 671-696.
- Billy Sunday campaign, many conversions made in Wichita, Kan., by town evangelists even after a, 578.
- Bir-es-Seba, Arabia, hospital of the University of Michigan at, 364.
- "The Blessing of Giving: A Testimony," address by R. A. Long, 572-575; experience in giving large sum to Missions and Christian Education, 571, 572; Christian colleges ought to be well supported, 574.
- Board of Missionary Preparation, established, 35, 36; mentioned, 384.
- Bolivia, the area of, 320.
- Bombay, open door in the university center of, 91; great industries in, 146.
- Book, the, fountain of religious and political freedom, 82; the teaching of the, we call the New Testament, 129.
- Booth, Ballington, allusion to, 491.
- Borden, William, died in Cairo, 77; men needed for the evangelization of the Mohammedans of China in the place of, 77; the private papers of, show financial sacrifice, 131, 637.
- Boxer uprising of 1900, 197; tragic incident of the, 561, 562.
- Brahmins, 58-59; English-speaking, 59.
- Brazil, students in, 50; harnessing waterfalls of, 51; departure of the Rt. Rev. Lucien Lee Kinsolving for, 78; holidays in the 'sixties in the Amazon region of, 80; shall we allow, to be a witness to the impotence of Christianity? 83; the latest-born republic to join sisterhood of commonwealths, 83; size of, 83; a progressive country, 319; as large as the whole of Europe, 319; "Religious Conditions in," address by E. F. Cook, 323; moral and spiritual destitution of the people of, 323; typical of all the South American republics, 323; deplorable conditions in, explained by the dominance of the Roman Catholic Church, 323; interviews with representative Brazilians testifying to the truth of this statement, 324; percentage of illiteracy in, 324; specific reasons given for conditions, 324; attitude of the men of, toward religion, 324; urgent need for more missionaries, 326; fewer Christian missionaries per capita in Brazil than in China or in India, 338.
- Brazilian Government, coöperation of the, in a student conference, 50.
- Brewster, William Nesbitt, address by, on "Evangelization Fundamental in China's Regeneration," 253-257; address by, on "The Objective of the Missionary in China," 531-532.
- Bright, John, quoted, 148.
- Britain, the call of, 166.
- British Empire, missionary life of the, 27; only power of which Arabs stand in awe is that of the, 362.
- British Isles, sailed volunteers from the, 26; corrupt influences from the, 86.
- British Secret Service, map of Arabia prepared by the, 360.
- Brodie, William H., address by, on "The Student Volunteer Movement in Great Britain and Ireland," 47-48; address by, on "Experiences in the British Movement," 484-487.
- Brooks, Phillips, 10.
- Broomhall, Marshall, quoted, 73.
- Brown, A. J., book by, "The Chinese Revolution," mentioned, 22.
- Brown, Miss Geraldine, address by, on "The Recent Experience at One University," 463, 464.
- Brown, O. E., address by, on "A Professor's Responsibility to Call and Prepare Students for Foreign Missionary Serv-

- ice," 405-408; address by, on "Does China Need Christianity?" 507-511.
- Brown, S. R., the dominant thing in the life of, 109.
- Brown, William Cabell, address by, on "Demand for Missionaries Qualified to Train Men for Ministry in Latin America," 335-337.
- Browne, Dr. Arthur, the "angel" in the city of Amritsar, 382.
- Browning, Robert, quoted, 437.
- "Browning-study Programs," title of book, mentioned, 446.
- Bryan, William Jennings, addresses in South America, 51; address by, on "The Importance of Foreign Missionary Work," 169-178; his new standardization of crimes against civic loyalty, 511, 550; address by, on "Practical Application of Christian Ideals," 554-556.
- Bryce, James, the Christian Student Movement praised by, 51; quoted in regard to specialized study in universities, 440.
- Buddhism, influence of, upon Japanese students, 52-53; the teachings of, 294; the influence of, almost nil to-day, 297; under the ban in Korea for more than five hundred years, 314.
- Buddhists, number of, in University of Tokio, 53; audiences composed of, 91; increase of, in India, 289.
- Buenos Aires, progressive students in the University of, 50; number of Protestant Churches in, 79; comparative size, 319; Young Men's Christian Association in, 330; religious beliefs of students in the University of, 333; a leading woman educator in, quoted, 334.
- Bulgaria, a new situation in, 74; movement of Mohammedans toward Christianity, 77; a campaign carried on against Albania by, 347.
- Burma, number of sailed volunteers to, 18; great citadel of Buddhism, 92; first century of mission work in, 269; its accomplishments in that time, 270; self-supporting Churches in, 270; changes in education in, 270; American and English schools and colleges, 271.
- Burton, E. D., address by, on "The Demand for Men and Women of Education in the Orient," 400-404; address by, on "What Shall the Chinese Student Study to Prepare Him to Help in the Christianization of His Country?" 542-545.
- Burton, Miss Margaret E., address by, on "The Christian Woman Student's Duty to Her Oriental Sister," 410-413; address by, on "Opportunities for Service for Educated Women in China," 552-554.
- Bushido, the code of Japanese knighthood, 53.
- Bushnell, Horace, sermon of, referred to, 11.
- "Business Man's Testimony to the Value of Foreign Missions, A," address by Hanford Crawford, 569-572.
- Busrah, Arabia, work of the University of Michigan in, 465.
- Butler, J. W., address by, on "Religious Conditions in Mexico," 320-323.
- C
- Caetani, Prince, a critical history of the rise of Islam, prepared by, 71.
- Cairns, Dr., quoted, regarding the miracles of the conversions at meetings in Water Street, 106.
- Cairo, conference on Islam, 71; the leading Moslem daily newspaper in, 72; discussion in the street in, 74; number of newspapers published in, 76; summary of an Edinburgh Conference address printed in leading newspaper of, 76; the intellectual capital of Islam, 76; the ejaculation of a little Mohammedan girl in, 89; access to the Mohammedan students in, on Dr. Mott's first visit, 89.
- Calcutta, open door to Christianity in the university center of, 91, 362.
- Calder, Miss Helen B., address by, on "The Demand for Leadership in the Missionary Organizations of the Church at Home," 453-455.
- California, laws relating land-holding by Japanese, 300; area of, compared with that of Peru, 320.
- "Call of India, The," address by A. C. Harte, 57-61; some of the great awakenings and immediate crises are as follows: the leaders of the reformed Mohammedan party in India are men of great power, 58; the 13,250,000 Brahmins are facing a crisis, 59; the problem of 65,000,000 outcasts calls us as never before, 59; more teachers are needed urgently, 60; religious fakirs and mendicants, 59; Christians to be cared for, 60; spiritual thirst of India, 60.
- "Call of Our Japanese Sisters, The," address by Miss Sallie Alexander, 300-304; the cry of the thinking man and woman of to-day in Japan is "Come over and help us," 301; "The King's business requireth haste," 302; there are three periods in a woman's life when she may be advantageously influenced, 302.
- "Call on Students for Leadership in the Church at Home, The," address by Miss Bertha Condé, 451-453; we must depend upon the Church for our growth in spiritual life, and for the renewal of life, 451; the Church needs our loyalty and leadership during our university life, 452; we need to come into the Church with the spirit of humility, 452; and of giving rather than the spirit of getting, 452; we should be informed about the work our own denomination is doing, 453.
- "Call to Christian Woman-leadership in Educational Work, The," address by Miss Mali Lee, 551-552; if China is to become a mighty power, the women must have their rightful opportunity to develop to the highest and best that which they possess, 552; China needs Christian woman leaders in the home and in the schools, 552.
- "Call to Lay Christian Work, The," address by John Wong, 546-547; lay workers must be sound in their judgment, 547; must be willing to do what they know to be the best, 547; laymen should cooperate with the Church and the Young Men's and Young Women's Christian Associations, 547.
- "Call to Laymen, The," address by J. Campbell White, 567-569.
- "Call to the Association Secretaryship, The," address by Ko Seng Zee, 547-551.
- "Call to the Ministry, The," address by Jung Fang Li, 545-546; the call comes because of the ignorance of the women, 545; because of the eagerness and sincerity of the educated classes in seeking truth, 546; because of the need of the children of China, 546; the call comes not to a man of unwilling heart nor to a man who feels unfit for this office, 546.
- Calls to Foreign Missionary Service, 252-253, 597-621; among Japanese women, 300-304; evangelistic workers in rural districts of Japan, 304-307; for workers in Korea, 313-316; in Latin America, 335-339; in Turkey, 344-345; in Albania, 350; in Persia, 354-355; among Moslem

- women, 359; in Arabia, 365; medical missionaries as evangelists, 379-383.
- Calvary, is there anything in our lives that shows the agony of? 131.
- Camp-fire Girls, missionary craft should be introduced in programs of, 454.
- Canada and the United States, student organizations of, 4; sailed volunteers from, 18; number of male students in, 37; mission-study in the theological seminaries of, 37; impact on non-Christian world of, 42; Japanese students in, 54; God's method of broadening out views, 103; number of missions now in the field from, 125; Albania looks to, for help, 347.
- Canada, student organizations of, 4; an integral part of the Convention, 5; influence of Student Volunteer Movement on colleges of, 17; sailed volunteers from, 18; number of male students in, 37; mission-study in the theological colleges of, 37; impact upon non-Christian world of, 42; Japanese students in, 54; Anglican bishops in, 79; the number of missionaries now in the field from, 125.
- Candidate Department of the Student Volunteer Movement, high efficiency of the, 19; clearing-house for Mission Boards, 19-20; development of the, 39; each missionary society should have its own, 39; the need of a, accentuated by the existence of the Board of Missionary Preparation, 39.
- Canton Christian College, mention of, 539.
- Canton, Dr. Mott's visit to, in 1912, 95; missionaries at the conference held in, quoted, 119, 120; the union school at, 378.
- Capen, E. W., address by, on "Present Demand for more thorough Training of Missionaries," 417-422.
- Cape Town, diamond mines of, 224; of Durban and Kimberly, 224.
- Captain of our Salvation, the unseen, 154.
- Carey, Hindu students baptized where, baptized his first low-caste convert, 91; winning souls in India, 152, 431.
- Carnegie Foundation, president of the, quoted, 323; Report of the, quoted, 386.
- "Carrying the Light of the World to India," address by J. C. Fisher, 272-274; necessity for immediate action, 273; every village in India shall be lighted in this generation if we do our part, 274.
- Carter, Peter, Christian worker among negroes in New York City, 188.
- Caste, breaking down of the Indian system of, 288.
- Caucasus, students at Anatolia College from regions of, 344.
- Cecil, Lord William, on dangers in China's new civilization, 438.
- Central America, number of sailed volunteers to, 18.
- Central Committee of United Study of Missions of Women's Boards, mission-study developed by wise propaganda of, 23; established through influence of Student Volunteer Movement, 23.
- Ceylon, number of sailed volunteers to, 18; citadel of Buddhism, 92.
- "Challenge of Latin America, The," address by C. D. Hurrey, 49-52; influence of students, 49; their needs, 49; students responsive to message of Christianity, 50; the Government in sympathy, 50; the attitude of the educators favorable, 50; timeliness, 51.
- Chambee, a Mohammedan woman's story, 276.
- Chang, Peng Chun, address by, on "China's Desire to Retain the Best in Her Own Civilization," 244-246; address by, on "The Gospel in China," 517-520.
- Chang Po Ling, founder of Church in Tientsin, 535.
- Chekiang Province, number of Christians in, 256.
- Chengtu, Governor's desire for Y. M. C. A. building in, 198, 199.
- Chicago, experience of J. A. Franklin one evening in, 120; experience in prayer of D. L. Moody in, 135; a barber's witness for Christ, 155; size of, 319.
- "Chicago-Calcutta," slogan of the missionary campaign at the University of Chicago, 463.
- Child labor, 145, 146; 161.
- Children and women, in all lands, cry of the, 145; their appeal to Christian civilization and chivalry, 145; conditions of, in Mohammedan lands, 355-359; in Arabia, 364.
- Chile, Government of, cooperates in Student Conference, 50; shall we allow, to be a witness to the impotence of Christianity? 83; a progressive country, 319; 331; students of, in Young Men's Christian Association Camp, 331; testimony of a student of University of, 332; statue of Christ on the boundary line of, 335.
- China, change in government of, 6; number of sailed volunteers to, 18; Chinese Student Volunteer Movement for the ministry in, 29; volunteer bands in, compared with bands in North American colleges, 30; students in our institutions from, 40; literati of, 41; influence of Japan on students from, 52; need of Christianity in, 55; subscribers to "El Muayyid" in, 72; the Moslem population in, 72-73; influence of the West in Western, 75; Dr. Mott's first visit to, 95; what Napoleon said of, 96; the President of the Republic invites Dr. Mott to interview, 97; the Christian message urgent now, 108; statement made at the All-China Conference regarding the primary duty laid upon the Church of our Lord Jesus Christ, 108; the work of Calvin Mater, 109; report of a Christian movement published in, 115; numerous well-occupied centers in, 123; number of missionaries in one province, 123; at the cross-roads of history, 126; the noble army of martyrs, 128; an incident of sacrifice in the war between Japan and, 130; wives and mothers of, 252; opportunity to give uplift to womanhood and aid in building up new China, 252, and to train Chinese women for leadership, 253; Christianity necessary to the individual regeneration of, 255; Christian students, both foreign and Chinese, responsible for the evangelization of, 258; without knowledge of medicine or surgery, 376; swept yearly by cholera, 376, 377; called the "House of Darkness," 377, 379; call for Christian women in educational work, 551-552; constructive measures recommended for building up of new, 515.
- "China's Desire to Acquire the Best from Other Civilizations," address by Wing Kwong Chung, 246-248; everything is new in America, 246; China is old, but it has a bright future, 246; two kinds of religion in China, 247; opportunity for Christians and missionaries to work among the masses of the Chinese people, 247.
- "China's Desire to Retain the Best in Her Own Civilization," address by Peng Chun Chang, 244-246; a history-making epoch now in China, 244; China should retain the best of the old civilization and get

- the best out of the new, 245; a time of need and of transition; China is shaping her future, 246.
- "China's Need of Christianity in Political Life," address by Cheng-Fu Wang, 511-514; no one can serve the people better than in leading a clean and efficient political life, 512; the future prosperity of our country, and the future development of our people in all phases, depends on the remedy which is in Christianity, 514.
- "China's Need of Christianity in Social Life," address by I. Hsuan Si, 514-515; China needs Christ in her child life, 514; in the life of her women, 514; in her individual life, 515; in her domestic life, 515; three ways to reconstruct the social life of China, 515.
- "Chinese Christian Church, The," address by Tien Lu Li, 533-535; the Church, in order to be a power, should be independent of all missionary denominations, 533; the Church must have activity and subsistence, men and means, 534; it needs the very best Chinese as leaders, 534; four ways in which the best leaders may be reached, 535.
- Chinese Christian women needed for work in their own land, 552; their help needed for instruction to mothers and children, 552.
- Chinese Exclusion Law, the, mentioned, 249.
- Chinese Independent Christian Church, the, what is the justification of? 533.
- Chinese Republic, Mohammedans in the, 71; need of these friends of ours from the great, 104; "Chinese Republic a Prepared Field, The," address by Murdoch MacKenzie, 241-244; China's old educational system inadequate, 241; her old art of diplomacy inadequate, 242; her religions inadequate, 242; China saw that the highest Chinese ideals would be made practicable for the ordinary Chinaman through faith in Jesus Christ, 244; Christianity made a mighty appeal to the practical Chinese, 244.
- "Chinese Revolution, The," title of a book by A. J. Brown, mentioned, 22.
- "Chinese Students' Christian Association, The," address by I. Hsuan Si, 55-57; China has come to realize the need of truth, and appreciates the truth when she sees it, 55; Student Volunteer Movement was begun in 1908 by Ding Li Mei, 55; Chinese Students' Christian Association in North America needs the help of American students, 56; Chinese Students' Christian Association, development of the, 40.
- Chinese Student Volunteer Movement for the ministry, 29; its watchword, 30; work of its traveling secretary, 30; prime purpose of the, 30.
- "Chinese Young Men's Christian Association as a Force, The," address by Y. T. Chiu, 537-538; the Association helps the Churches to unite, 538; leads young men into the right kind of life, 537; gives opportunity for Christians and non-Christians to come together and become friends, 537; affords a good Christian influence, 538.
- Chinese woman physicians, mentioned, 411.
- Chinese women and children, need of the Christian religion and education for, 515; constructive measures to be followed toward this end, 515.
- Chiu, Y. T., address by, on "The Chinese Young Men's Christian Association as a Force," 537-538.
- Christ, Jesus, as He sees the task, 3; influence of Convention to make Him King, 4; "The Lordship of," address by R. F. Horton, 6-10; His reign accomplished in four ways, 7; as portrait of the Father, 8; Convention controlled by, 9; opportunity to know the living, 32; world-claims of, 32; personal influence of Oriental students in the advance of the kingdom of, 40; colleges must be brought under sway of the living, 41; possibility for the Moslem openly to confess, 74; the only hope for real nationalism, 77; the great, white, 85; attention fixed upon the living, in address to Mohammedan students, 90; the deity of, 90; evidence of the living, 90; another of those evidences that, lives, 94; what makes, a valid authority for us, 102; the only reality to men and women, 111; the Oriental interpretation of, 123.
- "Christ of the Andes, The," 335.
- Christendom, the whole of, faces the Moslem world, 70-71; what God Almighty expects from the students of, 75; leprous growths of the non-Christian religions eating into the very vitals of, 86; the forces of, available for winning the world, 115.
- "Christian Apologetics," title of a book by Hermann Schultz, 398.
- "Christian and Mohammedan," title of a book by Dr. Herrick, 72.
- Christian Association Movements, results of summer and winter conferences of the, 21; missionary fruitage of the, 33; obligation to State universities of the, 34; friendly interest of the, in Oriental students, 40; social service of, 41-42.
- Christian Church, battle-fields of, represented at Convention, 3; primary need of the, 46; visits to the principal battle-fields of the, by John R. Mott, 85; sixty thousand additions in Korea to the, 93; the Watchword of the Student Volunteer Movement has worked its way into the missionary conscience of the, 101; the world-view dominating the program of every, 102; the two most powerful lives that lie at the foundation of the, 107; we should recover the old ideal and emphasis and proportion of the early, 108; the immensity of the task before the, 116; a statesmanship-like attitude in relation to the native, 117; the three points that must be observed by Christian statesmen who have to do with the, 117-119; the, model for the modern municipal system of charity in Germany, 144.
- Christian Colleges in the East, 344, 570.
- Christian communions, sailed volunteers from missionary societies of, 18; Student Volunteer Movement, a factor in realizing unity of, 26; responsibility to State universities of the, 34.
- "Christian Education a Powerful Factor in China's Renaissance," address by John W. Cline, 250-251; in the movements of China in the recent past two elements can clearly be seen, 250; our Gospel has gone into China not to destroy, but to build up, 251; we need not enlightened prudence, but enlightened men, 251.
- Christian learning chief means for producing Christian leaders in mission field, 402; Christian schools in Japan, 402; great hope in China from the Chinese students who have had Christian education in American colleges and universities, 402.
- Christian Literature Society of Japan, the creation of a worthy literature through the, 298.
- "Christian Missions and Social Progress," title of a book by James S. Dennis, 407.

- "Christian Missions in Burma," address by H. H. Tilbe, 269-271; a century of missionary work has been known in Burma, 269; the Burmese people, 270; their religion, 270; education, 271.
- "Christian Movement in Japan, The," title of annual publication in Japan, 115.
- "Christian North America and Japan," address by G. Sakamoto, 299-300; the whole appeal of the Christian Gospel is robbed of half its power by the un-Christian condition in Europe and America, 299; Japan asks not special privileges but equal treatment, 300.
- Christ our Redeemer, we may succeed if we know, 143.
- "Christian Stewardship: a Personal Testimony," address by H. A. Etheridge, 579-581; the fundamental and supreme thing in giving is that the Christian shall give himself, 579; keep your business clean, 580; make prayer a real, vital factor in life, 580.
- Christian Student Movement of the British Isles, work of the, 28.
- Christian Student Movement of Russia, received into the World's Student Christian Federation, 87.
- "Christian Woman Student's Duty to Her Oriental Sister, The," address by Miss Margaret E. Burton, 410-413; influence exerted by American-educated Oriental women on their native countries, 410; important that Oriental students receive the best from our schools and colleges, 411; men and women educated in this country as non-Christians throw the weight of their influence against Christianity, 411; Oriental women need the friendship of Christian people, 412.
- Christianity, task confronting, 3, 45; assembled leaders of, 4; a new era of the world-expansion of, 5; intellectual doctrine of, changed by the Holy Spirit, 8; increase in mission-study promises leadership in sympathy with missionary programme of, 22; students consider world-claims of, 24; absolute sufficiency of, shown by Student Volunteer Movement, 25; unprecedented opportunities of, among all races, 32; the best in our civilization due to the principles of pure, 40; responsiveness of Latin-American students to, 50; Islam not a stepping-stone to, 73; the new attitude of Mohammedans toward, 76; complete divorce from, in high stratum of South American social life, 81; the form of, among a people, the outgrowth of their daily life, 82; the regulative principles of primitive, 82; the utmost power of, not tested in Southern nations, 83; the beginnings of Bible, 83; changed in 19th century to the world-wide religion, 84; the forces of pure, facing an unprecedented world-situation, 85; the recent unparalleled triumphs of, 86; Dr. Mott's meeting in Tsinanfu, 96; what is the fundamental fact about? 102; is it always to appear as a foreign religion to the Oriental? 123; why a man must strive to know, 140.
- Christians, number of in India, 60.
- "Christianization of the Students of Japan, The," address by Galen M. Fisher, 296-299; students in the colleges and high schools of Japan to-day will rule Japan to-morrow, 296; Buddhism has lost its hold, 297; Confuciusism also has lost its hold, 297; it is imperative that the Christians of North America support work in Japan, 298; illimitable possibilities of a single missionary's life and influence, 299.
- Christians, statistical references to, 53, 60, 88, 91.
- Christian Unions in British universities, 47, 48.
- Chung, Wing Kwong, address by, on "China's Desire to Acquire the Best from Other Civilizations," 246-248; address by, on "Our Unprecedented Opportunity and Responsibility," 538-539.
- Church, missionary life of the, influenced by Student Volunteer Movement, 17; service rendered to its work by student secretaries of the Y. M. C. A. and the Y. W. C. A., 21; development of mission-study throughout the, 23; influence of missionary giving in furthering the missionary work of the, 24.
- Church at Home, The Demand on Students for Leadership in the Missionary Organizations of the, 445-451.
- Church Board of Extension, referred to, 574.
- Churchill, Winston, his book, "Inside the Cup," quoted, 301.
- Church of America, the, ready to help with prayer and gifts in evangelization of the world, 128.
- Church of Christ, the holy, should be presented to the Chinese unbroken, 119.
- Church of the West, 92.
- "Claims of Foreign Students upon Professors," address by C. D. Hurrey, 409-410; importance of the increasing number of foreign students in the colleges and universities of North America, 409; eight practical suggestions given as to method of dealing with foreign students, 410.
- Clay, Henry, incident related regarding, 265.
- Cleveland, influence of the Convention held in, 21; Student Volunteer Convention in, 585.
- Colombia, the area of, 320.
- Cline, the Rev. John W., address by, on "Christian Education a Powerful Factor in the Renaissance of China," 250-251; address by, on "The Missionary in China as an Educationist," 528-530.
- Coleman, W. C., address by, on "Evangelistic Work by Laymen," 575-578.
- Colombo, meetings held by Dr. Mott in, 92-93.
- Columbia University, Social Service in, 330; a Mexican student at, quoted, 331.
- Columbus, Christopher, mentioned, 52.
- Commission I, of the Edinburgh Missionary Conference, 22.
- Commission on Carrying the Gospel to All the World, 67.
- Commissioner of Education, Canton, China, as chairman of Dr. Mott's meeting, 95.
- Commissioner of Education, the, of Manchuria, quoted, in connection with Dr. Mott's lectures there, 97.
- Conard, P. A., address by, on "A Student Conference in South America," 331-332.
- "Concordance of the Major and Minor Prophets," title of a book by the Rev. Liu Kuang Ching, 534.
- Condé, Miss Bertha, address by, on "The Call on Students for Leadership in the Church at Home," 451-453.
- "Condition of Women in Mohammedan Lands," address by Mrs. B. W. Labaree, 355-359; Mohammedan girls begin life with a handicap, as daughters are seldom wanted, 356; early marriage, 356; wives and mothers need help and teaching, guidance and care, 357; every Mohammedan wife fears divorce, 358; Christianity is penetrating the darkness of Mohammedanism, 358.
- "Conditions in Albania," address by C. T. Erickson, 345-350; work begun six years ago, 346; description of the people of, 346, 347; Albania has turned to the

- United States and England for help, 347, 348; the significance of this call for help, 348-350.
- Confucianism, the moral foundations of Japanese history laid by, 305.
- Confucianists, number of, in University of Tokio, 53; attend evangelistic meetings in Tientsin, 195.
- Confucius, tendency to throw aside teachings of; the writings of; the tomb of, 96; truth taught by, 97; a Confucian atheist who could no longer bow to the tablet of, 196.
- Congregational Church, Women's Board of the, a girls' school in Albania supported by funds of the, 346.
- "Consciousness of God in One's Life, The," address by the Reverend Joseph C. Robbins, 614-617; with the consciousness of God, and a determination to do His will, we can meet fearlessly every life-problem, 614; the fundamental theory is to understand what the will of the Lord is, 616.
- Constantinople, conference of World's Student Christian Federation held at, 31, 88; Dr. Mott's first visit to, 88; conditions in, at time; American College for Girls at, 355.
- "Continent of Opportunity, The," address by C. R. Watson, 236-238; to-day the symbol of Africa is the "open ear" turned toward the West listening for the Gospel of Jesus Christ, 237; "conspiracy case, so called in Korea, 309.
- Continuation Committee Conferences in Asia urged special studies for the volunteer, 35; held in China, 94, 95; emphasis on evangelization at, in China and in Japan, 107-108.
- "Contrasts in Social Progress," title of a book by E. P. Tenney, 407.
- "Contributions our Theological Schools Should be making to the Evangelization of the World," address by Samuel M. Zwemer, 491-494; we have a right to expect that every seminary shall have and give a world-vision, 492; a seminary should turn out missionaries, 493; we have a right to expect a great contribution from a seminary as a place of prayer, 494.
- Contributions to missions by the students of the United States and Canada, 24; 697-704.
- Convent of San Francisco, Bahia, Brazil, Superior of the, quoted in a Rio de Janeiro newspaper, 324.
- Convention, Kansas City, significance of the, 4; "Possibilities of the," address by John R. Mott, 3-6; unlimited power of, 5; question to face in the, 8; two needs of the delegates to, 10; peril of the, 11; Sunday morning of the, 14; advance in mission-study caused by the, 36; Oriental students present at the, 40; responsibility of the delegates of the, 45; the advanced policy of the, 46.
- Convention Sermons, 171-185.
- Conversion of Zinzendorf, brought face to face with a picture of Christ, 183.
- Cook, Ed. F., address by, on "Religious Conditions in Brazil," 323-326.
- Copenhagen, statue of the risen Christ, by Thorwaldsen, in, 130.
- Coptic Christians, met in conference, 88.
- Cordilleras, Chile lying at the Western foothills of the, 83.
- Corey, S. J., address by, on "Evangelistic Harvestings in Africa," 230-236.
- Corinthians, quoted, 154.
- "Correio do Poro," poem in the, largest daily paper in the southern part of Brazil, 81.
- Cory, A. E., address by, on "Our Present Responsibility in China," 258-261; address by, on "The Missionary in China as an Evangelist," 530-531; address by, on "God's Working in One Denomination," 581-584.
- Cosmopolitan Club of any college or university, students should join the, 470.
- Council on Medical Education, of the American Medical Association, divided the medical schools of the country into classes, 386.
- Crawford, Hanford, address by, on "A Business Man's Testimony to the Value of Foreign Missions," 569-572.
- Crescent, power of the, 66.
- Crile, Dr., mentioned, 376.
- Crimea, students at Anatolia College from the regions of the, 344.
- Cromer and Curzon, Lords, of Egypt, mentioned in connection with average annual per capita income in India, 289.
- Crusades, period of the, 70.
- Cuba, the people of, thrust upon us by God, to solve our problems, 103.
- Cullinan Diamond, the, mentioned, 152.
- Curzon, Lord, quoted, 72, 289, 362.
- Cuzca, Peru, the heart of the old empire of the Incas at, 49.
- Cyprus, mentioned, 361.

D

- "Daily Communion with God," address by John R. Mott, 625-628; necessary to form the habit of observing the Morning Watch in order that the voice of God may be vivid and distinct, 626; to energize our souls, 626; to preserve the power of vision, 626; to preserve the power of growth, 627.
- Damascus, conversion of the Apostle Paul at, 152.
- Danish Church, the new station of the, in Arabia, 363.
- Dark Ages, the, 164.
- Dark Continent. (See Africa.)
- Daugherty, S. D., address by, on "The Demand for an Interdenominational Movement for Higher Education in South America," 333-335.
- Davidson, Dr., quoted, 148.
- "Decisive Hour of Christian Missions, The," title of a book by John R. Mott, 22, 45.
- "Demand for an Interdenominational Movement for Higher Education in South America, The," address by S. D. Daugherty, 333-335; not in universities alone, but everywhere, 333; higher Christian education needed in South America, 334; South America calls to us for help, 335.
- "Demand for Leadership in the Missionary Organizations of the Church at Home, The," address by Miss Helen B. Calder, 453-455; mission-study classes may be organized, 454; children may be induced to spend a day working for children in other lands, 454; work for Camp-Fire Girls is another field for activity; missionary societies need the help of leaders in local churches, 455.
- "Demand for Men and Women of Education in the Orient, The," address by E. D. Burton, 400-404; the missionary movement has become, almost against its will, a social force dealing with every aspect of human life, but religion should have the supreme place, 400; men and women must be field-leaders as well as leaders of nations, 400; leaders are needed in the Christian communities in Japan, for Jap-

- anese compulsory education has virtually destroyed elementary Christian education, 402.
- "Demand for Missionaries Qualified to Train Men for Ministry in Latin America," address by W. C. Brown, 335-337; men of the best educational equipment needed; Latin Americans respect learning, 336.
- Denmark, a volunteer movement in universities of, 28.
- Denver, Buenos Aires as large as Baltimore, Boston and, added together, 319.
- "Der Islam," a quarterly published in Germany, 71.
- "Destiny of a Continent, The," address by S. M. Zwemer, 219-222; the present Moslem advance in Africa constitutes the most crucial missionary problem, 220; we must press into the great strategic centers not yet occupied, 220; and we must meet the Moslem advance by reinforcing the missions, 221; Africa is a continent at stake, 220.
- De Tocqueville, A. H. C., author of "Democracy in America," mentioned, 590.
- Detroit, influence of Convention held at, 21.
- Dewey, Admiral, opened the opportunity of the Church of Jesus Christ in Manila, 329.
- "Die Welt des Islams," a quarterly published in Berlin, 71.
- Ding Li Mei, Pastor, traveling secretary for Chinese Student Volunteer Movement, 30, 55-56, 259, 260.
- Dispensaries, special facilities for evangelistic teaching in hospitals and, 380, 381; mode of instruction and its gratifying results in the hospital in Bengal, 381, 382, 383.
- Disraeli, quoted, 17.
- Divine Presence, the, manifested in colleges, 21.
- "Does China Need Christianity?" address by O. E. Brown, 507-511; Christ alone can furnish a freedom that is safe and really helpful, 508; Christ alone can furnish passion for social purity, 569; Christ alone furnishes that clear consciousness of God which makes scientific progress healthy, 509; Christ alone has furnished those personalities that have had a love of country so intense as to become strong national leaders, 510.
- Doughty, W. E., address by, on "South America: A Brief Survey," 319-320.
- Drummond, the answer of, to how a man may know the will of God, 12; the book by Professor, "Tropical Africa," quoted, 190; Professor Henry, quoted, 383.
- Duff, Alexander, evangelism dominant purpose in the life of, 109.
- Duomo, the, of Florence, 9.
- Durham, Bishop of, recent book by the, 9.
- Düsseldorf, the picture of Christ in the gallery at, 183.
- Dutch East Indies, number of Mohammedans in the, 72.
- Dutch Government, attitude of the, toward Islam, 74.
- Dutch Reformed Church, men from the, who have died on the foreign field, 130.
- Dykstra, Mr. and Mrs., the travels of, missionaries, through Arabia, 361, 364, 365.
- labor in factories of Japan and of the United States, 161.
- Ecuador, area of, 320.
- Eddy, D. Brewer, address by, on "Educational Value of an Adequate Program of Missionary Giving," 461-463.
- Eddy, Sherwood, evangelistic meetings in Japan conducted by, 53; in India, 57; experiences of, in Russia, 87; university centers in India, 91; experience of, in China, 97; address by, on "Soul-Winning in Student Days Essential in Preparing for a Fruitful Missionary Career," 151-155; address by, on "The Awakening of Asia," 195-200; address by, on "India's Fourfold Awakening," 285-290; address by, on "How Can We Do Most for China's Evangelization?" 559-564; address by, on "Faithful Stewardship," 594-596; address by, on "Our Responsibility as We Go from this Convention," 633-637.
- Edinburgh Missionary Conference, book published by Commission I of the, 22; preparation of missionaries emphasized at the, 35; question put to the, 65, 67; subcommittee of the, to study unoccupied fields, 68, 71; an address of the, printed in Cairo, 76; pressure of the note of immediacy at the, 104; great modern movement received impetus at the, 115; mentioned, 139.
- Educated classes, kind of Christian message that will challenge and win intellectual confidence of the, of the Orient and of Latin America, 41; influence of the, on the destiny of the Japanese Empire, 52; accessible in Japan, 93, 94; in India, 90-92; in China, 95, 96; in Manchuria, 97.
- Educational associations in China, organization of, 528, 529, 530.
- Educational missions, 118, 123.
- "Educational Missions," title of a book by James L. Barton, D.D., mentioned, 22.
- Educational missionaries, 140, 143.
- "Educational Value of an Adequate Program of Missionary Giving," address by D. B. Eddy, 461-463; a real campaign should be begun, 461; adequate preliminary preparation should be made, 462; definite object should be selected, 462; modern publicity methods should be used, 462, the rally should be made a big success, 462; the college should be canvassed, 462; let the slogan be "Something from Everyone!" 462; the practical use of such a campaign, 463.
- "Educational Work among Women in China To-day, Opportunity for," address by Miss Edna Jones, 252.
- Edward VII, King, quoted, 152.
- Edinburgh Conference, address at, by Baron Yun Tchi Ho, 309.
- Edmondson, Dr., once mobbed in a province of Persia, has lived there alone working for two years, 355.
- Effendi, Mohammed, influenced by the impact of the West, 75.
- Egypt, entrance of Mohammedanism into, 66; impact of the West has changed social practices in, 75; meetings for Mohammedan students in the largest theater in, 89; the Coptic Church in, 219; significance of Israelitish bondage in, 348; common saying among Mohammedans in, regarding women, 358; Moslems in, all belong to some orthodox sect, 363.
- Egyptian Sudan, increase of Moslems in the, 68.
- Eliot, President, opinion of, on Bible-study, 446; in interview with the Prime Minister of China, 506.

E

- East, The Christ Himself came out of the, 123; we have given the fatal gift of congested city life to the, 146.
- Economic justice, struggle for, 161; child

- Ellis Island, vast numbers of people that land every year upon, 161.
- "El Minar" (The Beacon), published quarterly in Cairo, 71.
- "El Muayyid," the leading Moslem newspaper in Cairo, 72.
- Emperor Hsuan Tung, of China, referred to, 242, 534.
- Empress Fu Chin, Dowager of China, referred to, 534.
- England, prophecy that, would take the whole of Arabia, 362.
- "Enlisting Theological Men for Foreign Service," address by Gordon Poteat, 495-497; the seminaries ought to contribute more volunteers for the foreign mission field than any other institutions, 495; the men have already dedicated themselves to Christian service, 495; seminary men are more mature than men in the colleges, 495; the seminaries should be helped by traveling secretaries just as the colleges are helped, 496.
- Equal suffrage and feminism, their relation to the woman's movement in foreign lands, 611.
- Erickson, Charles Telford, address by, on "Conditions in Albania," 345-350.
- Etah District of India, 2,000 native Christian homes in the, 275.
- Etheridge, H. A., address by, on "Christian Stewardship: A Personal Testimony," 579-581.
- "Ethics," the, of Aristotle, quoted, 151.
- Eucken, influence on Japan of the writings of, 53.
- Europe, represented at the Kansas City Convention, 3; sailed volunteers from the Continent of, 26; literature of continental, 53; people of Albania the oldest race in, 346.
- European Powers, that part of Albania set aside by the, to be made free and independent, 347.
- "Evangelical test, the," adopted at the Fourteenth North American International Convention, Portland, Me., in 1869, 548.
- Evangelistic efforts, results of, among students in India, 90; in China, 6, 56, 94, 95; in Russia, 86-88; in Constantinople, 88, 89, in Cairo, 89, 90; among Buddhists in Burma and Ceylon, 92, 93; in Korea, 93; among government students in Japan, 94, 95.
- "Evangelistic Harvestings in Africa," address by S. J. Corey, 230-236; the Africans are simple-minded people and are like little children in the faith; they have to be taught, led, disciplined, and taught again; but when it comes to some of the fundamentals of the Christian life, some of them are ahead of so-called Christian people in our own land, 232; almost any place in Africa will give you a field such as can hardly be duplicated in all the rest of the world, 234.
- Evangelistic missions, 107, 108.
- Evangelistic missionaries, in Japan, 94; 116, 117; 120, 121; 122, 123; 125, 126; 152-154.
- Evangelistic Opportunity of Medical Missions, The," address by G. B. Archer, 379-383; evangelistic work in dispensary, 380; in hospital, 381; learn to do personal work now, 382; necessary to live life of Jesus Christ, 383.
- "Evangelistic Work by Laymen," address by William C. Coleman, 575-578; value of evangelistic work by laymen to their own Churches, 575; develops Christian unity, 575; strengthens weaker Churches, 576; increases religious fervor and a spirit of service, 576; a leader must be a man of vision, 576; arranging program, 577; men of prayer necessary, 577.
- "Evangelistic Work in India," address by Mrs. R. Reed McClure, 277-279; work of going into the homes, 277; three pictures of life in India, 278.
- "Evangelization Fundamental in China's Regeneration," address by W. N. Brewster, 253-257; the spiritual and ethical regeneration of China require the Gospel, 254; industrial regeneration, 254; Christianity necessary to industrial regeneration, 255.
- "Evangelization of Korea, need for the Speedy," address by J. L. Jerdine, 313-316.
- "Evangelization of the Constructive Forces of Civilization in America," address by Shailer Mathews, 159-163; civilization conquering the world—will Gospel conquer civilization? 159; great movements of to-day must be Christianized, such as science, 160; the woman's movement, 160; immigration, 160; the struggle for economic justice and democracy, 160; not only for America but for civilization, is the appeal of the hour, 162.
- "Evangelization of the World in this Generation, The," address by R. E. Speer, 101-111; the emphasis of the Watchword must be rearranged, 101; the world-view is still inadequately accepted, 101; the essential character of Christianity is still inadequately perceived, 102; not only have we passed into a new era of world-movements, but we are facing to-day a new revelation of a world-need, 102; the emphasis must be laid on the closing words of the Watchword, 103; this is a generation of deep mortal need, 104; a generation of plastic flow, 105; a generation in which the plastic flow is fast setting into molds, 105; for us to evangelize the world in our generation, 105; our great aim and end is to evangelize, 106; this evangelization should more and more become a controlling principle in all the program and development of our missionary undertaking, 106; should dominate every man and woman, no matter what our particular profession or calling may be, 109; this emphasis alone will give us our power, 111.
- Evansville, Indiana, the members of one congregation who went as volunteers to the Civil War (1861) from, 127.
- "Evidences of Christianity," title of a book by Hugo Grotius, 145.
- Ewald, Dr., of the University of Buenos Aires, Christian influence of, among students, 330.
- Ewing, Harry E., leader in Christian Association at Buenos Aires, 50.
- Executive Committee of the Student Volunteer Movement, Report of the, presented by John R. Mott, 17-47; Progress made during the last quadrennium, 18; number of Volunteers who have sailed, 18; the Candidate Department, 21; mission-study, 22; finances, 23; effect of the Movement on colleges, 24; influence of the Movement on the home Church, 25; points to be emphasized during the next year, 31; more Volunteers needed, 32; increasing efficiency of Volunteers, 35; more mission-study needed, 36; Missionary Societies should have Candidate Departments, 39; number of students from Oriental and other non-Christian countries, 40; the most critical battlefield from the point of view of the Volunteer Movement is our own American and Canadian universities and colleges, 41; need of placing stronger emphasis

- than ever upon the Watchword of the Movement, 42; the Movement will widen the plans of the Church, 44; we should get other persons to adopt our Watchword, 45; Christ summons us to more faithful intercession and also to enlist others as intercessors, 46.
- "Experiences in the British Movement," address by W. H. Brodie, 484-487; it is true of the British Movement that it has far too many addresses by Churchmen, 484; in England they are reviving the potentiality in the Student Volunteer libraries, 485; nobody can emphasize too strongly the importance of study circles, especially Bible circles, 485; in England they have a Foreign Student Secretary to work among the foreign students, 485.
- F**
- "Faithful Stewardship," address by Sherwood Eddy, 594-596; here is a challenge to personal work, 594; here is a challenge of great world-influence, 594; here is a challenge of a world-need, 595; stewardship is a question of personal responsibility, 595.
- Far East, the present advantage of the Christian Church in the, 32; doors wide open before the forces of the Christian religion, 85; Christ will draw all men, whether they are in the, or the near East, 95; sectarian effort doomed to failure in the, 124.
- Fei, H. J., address by, on "Aspirations of New China to Promote the Progress of Humanity," 248-250; address by, on "Religious Education," 536-537.
- Fifth Quadrennial Conference, The, of the Student Volunteer Missionary Union of Great Britain and Ireland, 27.
- Filipinos, liberal government given to the, 328.
- Finland, a Student Volunteer Movement in universities of, 28.
- Finley, Major, Governor of the Moro Islands, 72.
- First Intercontinental World's Conference, the "Paris Basis," adopted in 1855, at the, 548.
- Fisher, Galen M., address by, on "The Christianization of the Students of Japan," 296-299.
- Fisher, Jesse C., address by, on "Carrying the Light of the World to India," 272-274.
- Fleming, Daniel J., pamphlet on social study and service for students of India, 288.
- Flexner, Dr. Abraham, secretary of the Carnegie Foundation Fund, quoted, 386.
- Florence, the city of, influenced by Savonarola, 9.
- Foreign Missionary Societies, served by Student Volunteer Movement, 17-20; sailed volunteers from, 18; medical missionaries needed by the, 37.
- Foreign missions, idea of, originated in the heart of God, 116.
- Foreign Students in American colleges, 409; their claims on American students and professors, 409; advantages to be gained by association with, 410; cordial hospitality should be shown to, 410.
- Forsythe, Dr., passage by, quoted in the Morning Watch, 132.
- Poster, Arnold, extract from a letter from, 438.
- Fourteenth North American International Convention, held at Portland, Maine, in 1869, the "evangelical test" adopted at the, 548.
- Frame, John Davidson, address by, on "The Situation in Persia," 350-355.
- France, Morocco under the protection of, 67; African colonies of, 67; what part of Turkey will fall to, 74.
- Franklin, James H., address by, on "Unity and Cooperation," 119-124.
- Fraser, Sir Andrew, testimony of, as to the common value of man and man, 478.
- "Freedom through Surrender to God," address by A. C. Harte, 599-601; any disobedience to the heavenly vision finds a man out, and is likely at some time or other to make him a coward, 600.
- French Empire, collapse in Mexico of the, 322.
- "Friendship of Foreign Students, The," address by J. R. Hart, 469-470; mental attitude of our American students toward foreigners is provincial, 469; we must remember that these men are judging us by the way we treat them, 470.
- Friends of America Society, 172.
- Fry, Elizabeth, mentioned, 145.
- Fuchau, experiences of Sherwood Eddy in, 97.
- "Fulness of Time in the Moslem World, The," address by S. M. Zwemer, 70-78; for the first time in human history the whole of Christendom now faces the whole of the Moslem world, 70; the challenge comes to us to-day because we know the character of Islam and we know its proportions as we never have known them before, 72; to-day we are facing a political situation that is absolutely unprecedented, 73; great social and intellectual changes, 75; the present spiritual crisis in Islam is a call to evangelism, 76.
- G**
- Galilee, tempest stilled by Christ, 91; Jesus went up and down, 106; words of the Man of, 176; the simple men of, 187.
- Gamewell, F. D., excerpt from address by, at Shanghai Conference, 439.
- Garibaldi, mentioned, 52, 596.
- "General Attack on the Moslem World," address at the Edinburgh Conference, printed in Cairo, 76.
- Genesis, the Book of, the great message of, about God, 149-150.
- George V. of England, 74.
- Georgia, the proportion of population that went to the front in the Civil War (1861) from, 127.
- German Christianity, challenged by Moslem peril, 74-75.
- German Colonial Congress, resolution passed by the, 74-75.
- German Emperor, colonial possessions of the, 223.
- German Government, the attitude of the, toward Islam, 74-75.
- German Missionary Societies, candidates sent out by, 28.
- "German Universities, Missionary Professorship in the," address by J. Warneck, 393-397.
- Germany, growth of the Student Missionary Movement in, 27, 28; Fifth Triennial Conference, 28; recent visit by S. M. Zwemer to, 28; its importance to future of German missions, 28; two Moslem quarterlies published in, 71; what part of Turkey will fall to, 74; corrupt influences from, 86; apologetic lectures given in Constantinople by professors from, 88; re-creation of the modern municipal system of charity in, 144; call of, 166.

- Gibbon, quoted, 152.
 Gifts by students to missions, 697-704.
 Gladstone, William E., quoting John Bright, 148.
 "God's Working in One Denomination," address by A. E. Cory, 581-584.
 "Golgotha, Martyr of," in poem, 81.
 Gordon Christian College, 200.
 Gordon, General, at Khartum, 66.
 Gorky, effect of reading the works of, 297.
 Gospel, unfathomable word of the, 7; object of Convention to send the, 10; receptivity of Japanese students to the, 53; fear of publicity in carrying the, to the Mohammedans, 72; extended hearing for the, in India, 91; what makes the, valid in the life of any individual, 102; an increased and abiding emphasis upon the world-idea of the, 103; light of the, 105; the, of Christ alive in us, 106; education and philanthropy to represent the, 107; the, as our one message, 111; contributions from American Churches for propagation of the, 126; preached in both English and Portuguese in Brazil, 338.
 "Gospel in China, The," address by Peng Chun Chang, 517-520.
 Gothenburg, Student Missionary Conference held at, 29.
 Graves, Bishop, of China, quoted regarding Bible-study, 444.
 Great Britain, a board of missionary preparation established in, 35; summer courses provided by the Board of Mission-Study in, 36; "The Student Volunteer Movement in," address by William H. Brodie, 47-48; relation to the evangelization of the world, 128.
 Greece, a new situation in, 74; the predecessor of Western civilization, 159; the call of, 166.
 Greek Church, Albania beset by the, 347.
 Greek Europe, doors open for forces of the Christian religion, 85.
 Greetings to Convention, 628-629.
 Grotius, Hugo, 145.
 Groton School, per capita contribution of, to missionary objects, 23.
 Guiana, mentioned, 320.
 Gulick, S. L., address by, on "Japan's Moral and Intellectual Need of Christianity," 293-296; quoted, 306.
- H
- Haggard, Fred P., address by, on "The Preparation Necessary for Successful Service as a Medical Missionary," 383-389.
 Halideh Hanum, influential woman in the Turkish Empire, quoted, 355, 356.
 Halle, Fifth Triennial Conference of the Student Missionary Movement in Germany, held at, 28.
 Hall, C. Stanley, quoted, 443.
 Hamadan, a converted Persian physician driven from his native city to, 352; men of a Persian city wanted a boys' boarding-school like the Christian school in, 354.
 Hamburg, German Colonial Congress held at, 74; Colonial Institute at, 394.
 Hamilton, Alexander, the great speech by, for freedom, 197.
 Hangkow, industries of, 146; union school at, 378; factories in, 550.
 Harnack, A., quoted, 152.
 Harrington, James, referred to, 225.
 Harris, Bishop, mentioned, 311.
 Harrow School, prayer of a master of, 8, 182.
 Hart, J. R., Jr., address by, on "The Friendship of Foreign Students," 469-470.
 Harte, A. C., address by, on "The Call of India," 57-61; address by, on "Freedom through Surrender to God," 599-601.
 Hattin, the slopes of, 57.
 Hawaiian Islands, thrust upon us by God, 103.
 "Haystack Prayer-Meeting," one hundredth anniversary of the, 154, 195, 567.
 Heckelman, F. W., address by, on "The Need and Call for Evangelistic Workers in the Rural Districts of Japan," 304-307.
 Helm, Verling, what, accomplished among the young men of Japan, 298.
 Henderson, C. R., address by, on "Social Study and Social Service Indispensable in the Preparation of the Modern Missionary," 143-147.
 Himalaya Mountains, experience among the, 278.
 Hinduism, the citadels of, 41.
 Hindus, of India, extend helping hands to the, 83; audiences of, 91; increase in numbers of, 287.
 Hofmeyr, Mr., quoted, 68.
 Holland, growth of Student Volunteer Movement in, 27, 28; Queen of, 74; area of, compared with that of Colombia, 320.
 Holland, Miss Ary J., address by, on "Mission Work in Malaysia," 267-269.
 Holy Ghost. (See Holy Spirit.)
 Holy Spirit, indwelling of the, 6; work of the, 8, 11; in the name of the, 77.
 Holy War, the two allies in the, 150.
 Holy Writ. (See Bible.)
 Homes of India, taking the Message into the, 277.
 Hongkong, experiences of Sherwood Eddy in, 97.
 Honor Roll, 631-632.
 Hope College, 130.
 Horton, R. F., address by, on "The Lordship of Christ," 6-10; his visit to India, 57; address by, on "Intercession as a Missionary Force," 132-136; a book by, referred to, 134; Convention Sermon by, on "The Message," 181-185; quoted, 191.
 Howard, John, mentioned, 145.
 "How Can the Living Forces of Christianity Be Strengthened?" xlii-xliv.
 "How Can We Do Most for China's Evangelization?" address by Sherwood Eddy, 559-564; the one hope for China, 560; Christ the Creator and Leader of social reform, 561; Christ crucified and the great Republic, 561; China's young men and women and Christ, 563.
 "How One Business Man's Interest in Missions Began and Deepened," address by C. A. Rowland, 581-588; result in the speaker's life of the Student Volunteer Convention at Cleveland, 586.
 Hugh O'Neill, Jr., Academy, teachers and pupils of the, cast into Korean prison, 309-311.
 Hugli River, Serampore, students baptized in, 91.
 Hungary, a missionary movement in, 29.
 Hurrey, C. D., address by, on "The Challenge of Latin America," 49-52; mention of a burning appeal from the lips of Mr., 80; address by, on "Student Conventions in Latin America," 329-331; address by, on "Claims of Foreign Students upon Professors," 409-410.
 Hutchcraft, Miss Helen, address by, on "The Influence of Oriental Students in Our Colleges," 470-471.
 Huxley, Thomas, his opinion of the Bible, 438.

Hyde, A. A., address by, on "Lay Not Up for Yourselves Treasures on Earth," 587-589.

I

Ibsen, influence of his writings, 297.

Idaho, the area of Peru as related to that of, 320.

Illinois, proportion of population that went to the front in the Civil War (1861) from, 127.

Illyricum, extent of, 106.

Iloilo, second city of the Philippines, 326; union hospital in the city of, 329.

Imperial University, Japan, 94.

"Importance of Being Thoroughly Prepared in Doctrine and Established in Character Before Going to the Mission Field," address by J. Warneck, 422-427; the missionary must be a man of solid Christian character, a man in Christ, 422; missionary must be prepared to stand strain of working for years with no results, 423; there must be clearness of vision and the faith that overcomes the world, 425; a missionary must have scientific and technical training, 425; theological preparation, 426; church history indispensable for the missionary, 426.

"Importance of Foreign Missionary Work, The," address by W. J. Bryan, 169-178; objections answered, 170-171; Christianity includes every element that enters into the making of a life and the development of a civilization, 173; we have been giving the atheist too much latitude, 174; those who go to the foreign field can go with the assurance that every day of their lives will be well spent, 178.

"Importance of Leadership in the Home Church," address by Wellington H. Tinker, 455-457; the Church is vitally important; it ministers to the whole life of the community, to the family as well as to the individual, 456; dire need of leadership in the Church, 456; many home Churches are prejudiced against foreign missions, 456; we ought to provide inspiration for our home Churches, 457; we must find people in the home Church who are willing to take responsibility, 457; we must be willing to make essential sacrifice, 457.

Incarnation, the, of Jesus, was the supreme sacrifice, 129.

Incas, empire of the, mentioned, 49.

Independence Hall, Seoul, a scene in, on Dr. Mott's first visit to Korea, 93.

"India Awakening," title of a book by Sherwood Eddy, 483.

India, number of sailed volunteers to, 18; prayer for development of Student Movement in, 30; conference of the movement at Serampore, 30, 57; the power of caste in, 42, 58; the crises in, 58-61; possible problem of Christianity in, ten years hence, 59; the Christian Church in, 60; Mohammedan population in, 70, 72; the Moslem press of, 72; open door to Mohammedans in, 74; the Christian Emperor of, 74; if our Lord had given one day to each village in, 79; first visit of Dr. Mott to, 90-91; thousands of the educated classes all over, convinced, 91-92; the statement of a president of a Christian college in, quoted by Dr. Mott, 92; the stamp of Alexander Duff upon, to-day, 109; the first report of the Christian Movement published in, 115; a doubting of the missionary force needed in, 126; the noble army of martyrs in, 128; the farming people of southern, 282;

their eagerness to find a higher life, 282; to throw off the yoke of Mohammedanism, 282; more than 3,500 were baptized in 1913 within a circuit of 4,000 square miles, 283; unparalleled opportunity for Christian work among the women alone, 283; urgent need of helpers, 283; long search for the true God by the people of, 286; seven periods in this search, 287; our duty to aid them, 287; increase in ten years of Buddhists in, 287; of Mohammedans, 287; of Hindus, 287; of Protestant Christians, 287; the Christian increase gaining steadily, 287; evidences of political and economic awakening in, 288, 289; her railways, telegraph lines, post-office, irrigation system, hospitals, export trade, iron and steel works, 288, 289; famine relief-fund in, 288.

"India: Its Life and Thought," title of a book by John R. Jones, 407.

Indian Councils Act of 1909, the, 285.

Indian Empire, the time has come in the, to get results from our siege work, 92.

Indian Mutiny, British establishing of universities in India, after the, 438.

Indian National Missionary Association, activities of the, 30.

Indian Ocean, the Moslem faith west of the, 65.

Indiana, four States of the size of, would be covered by Paraguay, 320.

"India's Fourfold Awakening," address by Sherwood Eddy, 285-290; breaking down of the old pantheistic order, 286; social awakening, 287; political and economic awakening, 289; educational and intellectual awakening, 289.

"Individual, The Will of God for the," address by S. M. Zwemer, 617-621.

"Industrial Storm-Centers in Africa," address by C. H. Patton, 223-225; all Africa is waking up, 223; for this reason, missionary work of a highly scientific character, as well as of evangelistic power, is the imperative need, 223; the natives are coming to the missionary by hundreds and thousands to-day, 224; the problem is nothing less than that of giving these people the entire structure of Western civilization, 225.

"Infidel Cornell" changed to "Christian Cornell," as a result of the Mount Hermon Convention a quarter of a century ago, 635.

"Influence of Addresses by Missionaries, Travelers, and Publicists, The," address by Howard Y. Williams, 473-474; these men form factors in overcoming provincialism, 473; provincialism is caused largely by ignorance of outside life, 473; knowledge, personality, sympathy, challenge to unselfish service, come as a result of soul-stirring addresses by missionaries and travelers, 474.

"Influence of Addresses on Missions, The," address by Gordon Poteat, 471-473; one method of coming in contact with the world is by means of the missionary address, 471; a provincial mental attitude in college almost an unpardonable sin, 471; missionary addresses produce the consciousness of the unity of the human race, 472; they show the individual worth of the nations discussed, 472.

"Influence of Mission-Study, The," address by Miss Dorothy Kilpatrick, 477-479; mission-study is, first, a study of history, 478; a study of individual human value, 478; a study of the community of need, 478; mission-study should be an effort of the will, 479; it is a study of the Christ Himself, 479.

- "Influence of Oriental Students in Our Colleges, The," address by Miss Helen Hutchcraft, 470-471; Oriental students make real the things we have heard, and give us a vision of the world that is real, 471; they teach us many things about their native countries and the life there, 471.
- "Influence of the Christian Woman on the Foreign Mission Field, The," address by Mrs. B. W. Labaree, 605-607; the largest opportunities for missionary service may come in two unexpected ways, 605; the Christian home is a living object-lesson, 606; the joy of the word must be the missionary's strength, 607.
- "Inside the Cup," book by Winston Churchill, quoted, 301.
- "Intercession as a Missionary Force," address by R. F. Horton, 132-136; intercession is the highest as it is the hardest part of prayer, 132; intercession brings the greatest blessing to those who practise it, 132; we are much better placed for praying than our fathers were, since we can see its meaning and can understand the real work of it, 134; the real thing in life is communion with God, 134.
- "Intercessors—The Primary Need," address by John R. Mott, xxv-xliv; God must wonder at the lack of intercession, xxv; the fundamental need of the Church to-day is more Christlike intercessors, xxvi; the possibilities of intercession are limitless, xxvi; our Lord has commanded us to pray for others, xxvi; the reason that some people do not give themselves to intercessory prayer is because of insidious unbelief, xxvii; because they are living on a plane which violates the conditions of effective intercession, others because of difficulties that beset the path, xxviii; others because of discouragement incident to futile resolutions, xxviii; others because they do not care enough for men, xxix; others because they are unable to master the conditions in which they find themselves, xxix; we should utilize many unrecognized opportunities for intercession, xxix.
- Interdenominational Education Movement, the, can be wrought out on a scale creditable to the religious forces of the United States and Canada, 334.
- Iowa, number of preachers in the State of, 79.
- Isaac, Mr., at Lake Mohonk, 91.
- Isaac, the story of, 150.
- Isaiah, the volunteer spirit that flung, down before the lifted Lord, 110; Japan calls for men like, 307.
- "Islam, The Advance of, in Africa," address by C. R. Watson, 65-70; attention of thinkers now as never before being riveted on, 71.
- Islam, "The New Encyclopædia of," published in London and Leyden, 71; certain privileges of, 72; we know the character of, 72; the true horror of, 73; a challenge to German Christianity, 74-75; the present spiritual crisis in, 76; the problem of, quoted, 76; we must extend helping hands to, 83; like Judas Iscariot, 222; the common people of Persia somewhat dissatisfied with the religion of, 351; converts from, now travel through Persia and preach the Gospel, 352.
- Islamism, books published on history and character of, 71; common people of Persia believe the true, has been corrupted by the priests, 351.
- "Is Missionary Intelligence Demanded of the Minister by the Modern Church?" address by H. P. Beach, 497-501; ministers ought to know what missionary intelligence will most appeal to Sunday-school children and to middle-aged men and women, 497; ministers should be interested in and informed about mission study, 498; they should be able to help their women's missionary societies, 498; in dealing with the men of a church, ministers should have a man's point of view and a business point of view, 499; the subject of missions must be presented to the congregation, but not in glittering generalities, 500; ministers should be informed on the mission work of their own denomination, 500.
- Israel, the chariots of, 96; the God of, 150; the call of, 166.
- Israelites, as the, surrounded the walls of Jericho, 363.
- Italian Parliament, a history of Islam prepared by a member of the, 71.
- Italy, war between, and Turkey, 68; Mazzini faced the decadence and depression of, 168.
- Italy, the propaganda of the Roman Catholic faith in, backed by, carried on against Albania, 347.

J

- Jains, audiences of, 91; decrease in numbers of, in India, 287.
- Jalapur, operations for cataract performed by Dr. Lechmere Taylor of, 382.
- James, William, the teachings of, find a welcome in Japan, 297; mentioned, 591.
- Japan, number of sailed volunteers to, 18; sailed volunteers organized only in, 26; influence of Volunteer Watchword on a recent study made in, 26; educated classes of, 41; influence of, on students from China and Korea, 52; most brilliant nation of the world, 93; the impressive cable message from, to the Student Volunteer Convention at Nashville, 94; Continuation Committee Conferences in, 94; educated classes in, accessible, 94; remarkable experience of Dr. Mott's visit on his last night in, 94; inquirers baptized in, 95; appeal from the Continuation Committee Conference in, 108; impress of S. R. Brown and Guido Verbeck upon, 109; work, entitled "The Christian Movement in Japan," published about 1900, 115; number of missionaries now in, 126; child labor in the factories of, 161; William Jennings Bryan's travels in, 170; many religions of the world found in, 294; effect on, of contact with the Eastern and the Western civilizations, 294; what, has taught all Asia, 294; 5,000 students in Bible classes throughout the empire, 298; urgent need of a national Christian university, 298; of a doubling of the evangelistic missionary force, 298; women and children of, 301; cry for help comes from all classes in, 302; what the Three-Religions Conference meant for the future of, 301; what it taught for the people of, as a whole, 307; evangelistic statistics of the rural districts of, 304, 305.
- Japanese Government, the, mentioned in connection with Dr. Mott's visit to Manchuria, 97; public education, 308.
- Japanese, outstanding characteristics of the, 93; wonderful achievements of the, 93.
- "Japanese Students and Christianity," address by Katsuji Kato, 52-54; future of Japan is hidden in the lives of her students, 52; influences at work now are

Buddhism and older faiths, 52; Bushido the code of Japanese knighthood, 53; modern literature of continental Europe is degrading, 53; physical temptations are terrible, 53; Japanese students are unusually receptive to the Gospel, 53; impression made upon Japanese students in the colleges of Canada and the United States should be truly Christian, 54.

"Japan's Moral and Intellectual Need of Christianity," address by S. L. Gulick, 293-296; Japan the leader of all Asia, 293; that Japan shall become Christian is by no means a foregone conclusion, 293; we must recognize the good and the true that Japan already possesses, 293; intellectual and moral situation, 294; what Christ can do for Japan, 295.

Jaro, Philippine Islands, the industrial school in, 329.

Java, population of, 600 inhabitants to the square mile, 265.

Java, subscribers to "El Muayyid" in, 72; numbers of converts from Islam in, 77.

Jedburgh, Scotland, prayer that ascended in, for two missionaries, 135-136.

Jefferys, Dr. William H., address by, on "The Medical Missionary as a Teacher of Medicine," 376-379.

Jefferson, Joseph, in the character of "Rip Van Winkle," mentioned, 446.

Jehovah, the very presence of, 148; prophets stand before, 151.

Jerdine, J. L., address by, on "Need for the Speedy Evangelization of Korea," 313-316.

Jericho, the walls of, beginning to crumble, 95; highwaymen on every road between, and Jerusalem, 162; as the Israelites surrounded the walls of, 363.

Jerusalem, Christ in, 8; struggle for the possession of, 70; St. Paul had fully evangelized the Roman world from, round about to Illyricum, 106; a commission given to us, "beginning at," 129; money gathered for the poor saints at, 144; highwaymen on every road between, and Jericho, 162.

Jews, attend meeting in Constantinople, 88; some missionaries working for the Armenians and the, hope to reach the Moslems, 350, 353.

Jiddah, S. M. Zwemer preaches in streets to Mohammedans, 77.

Johannesburg, in Africa, a city like Omaha and Denver, 224.

Johnson, Bertha G., address by, on "Mission Work Among the Lepers," 279-281.

Johnston, Sir Harry, quoted, 362.

Jones, Alfred G., 186.

Jones, Miss Edna, address by, on "The Opportunity for Educational Work Among Women in China To-day," 252-253.

"Jornal do Commercio," the, Rio de Janeiro, quoted, 324.

Joseph of Arimathea's confession of Christ, 600.

Joseph, the answer of, to fierce temptation, 150.

Judæa, Jesus went up and down, in three short years, 106; the unique prophets of, 148.

Judaism, strong in Russia, 88.

Judas Iscariot, Islam-like, betrays the Son of Man with a kiss, 222.

Judson, Adoniram, work of, in Burma, 92, 269.

Judson, Dr. Edward, the biography of his father by, mentioned, 189.

Jung Fang Li, address by, on "The Call to the Ministry," 545-546.

Justin, quoted by Gibbon, 152.

K

Kabul, a baptized Christian, Abdul Karim, dragged to, a prisoner, 132.

Kalahari desert, use of American plows in the, 499.

Kangra, a mecca in India for pilgrims, 60.

Kansas City, meeting of students and professors in, 195; Volunteer Convention at, presents a challenge of a world-opportunity, 199, 200; what would be the effect in this country if one member of every family in cities the size of, were consecrated to Christ? 376.

Kansas, the proportion of the population that went to the front in the Civil War (1861) from, 127; area of Korea equals that of the State of, 313.

Kato, Katsuji, address by, on "Japanese Students and Christianity," 52-54; Baron, the late president of the Imperial University, quoted, 297.

Kegon, many men have ended their lives in, the most beautiful of Japan's waterfalls, 295.

Keith-Falconer, Ion, telling phrase of, 221; first Christian missionary in Arabia, 363.

Kennedy, John S., gifts to missions, mentioned, 463.

Kentucky, area of Venezuela compared with that of, 320.

Kerbela, preaching to Mohammedans in, a great center of Mohammedan pilgrimage, 77; strong missionary station opened at, 363.

Kerr, John G., a great medical missionary, 109-110; his wonderful work in China, 371.

Khartum, ruins of the city of, 66; meeting of missionaries in, 68.

Kilpatrick, Miss Dorothy, address by, on "The Influence of Mission-Study," 477-479.

Kimball, Edward, leads D. L. Moody to Christ, 152.

Kingdom of God, explained, 6; expansion of the, 57; lay the foundation for the coming of the, 117; he that loathes his life for the, 121; gift of R. A. Long, of Kansas City, toward spreading the, 127; what do you spend for the? 131; it is intercession that brings the, 135; kingdoms of the world are becoming the, 345.

Kinsolving, Lucien Lee, address by, on "To-day's Challenge from Latin America," 78-84.

Koran, the, interest a crime forbidden in, 75; calendar of the, 75; abrogation of the, throughout the Mohammedan world, 76; quoted, 76; Persians believe they will find the true religion if they can get back to the, 351; Mohammedan women veiled because of a single verse in the, 356.

Korea, number of sailed volunteers to, 18; influence of Japan on students from, 52; Dr. Mott's visit, 93, 97; Christianity exists with vitality in, 93; Sherwood Eddy's visit to a Church in, 154-155; changed conditions in, 308; educational work in, 308; different policy used in, from that employed in other mission fields, 308; more than 200,000 Christians in, 308; incidents of the so-called "conspiracy case," 309; effect of prayer in a time of terrible testing, 311; need of more help in educational work for Koreans, 312; character of the Koreans easily amenable to Christianization, 314; great Korean Christian revival of 1904-05-06, 314.

Korean Church, real Christianity of the, 308, 310.

Kuala Lumpur, Malaysia, capital of the Federated Malay States, 267.

L

- Labaree, Mrs. B. W., address by, on "The Condition of Women in Mohammedan Lands," 355-359; address by, on "Advantages to a Woman Missionary Candidate of Taking a Course of Special Study in a Residential School," 427-430; address by, on "The Influence of the Christian Woman on the Foreign Mission Field," 695-697.
- Lahore, a daily newspaper published at, 71; the return of a Mohammedan student, who had become a Christian, to, 91; a wide-open door in the university center of, 91; industries of, 146.
- Lake Mohonk, World's Student Christian Federation Conference at, 31, 91.
- Lambeth Conference of Anglican bishops, 205.
- Langkester, Dr. Arthur, quoted, 381.
- Laos, Siam, number of sailed volunteers to, 18.
- La Plata, University of, a fine position given up by a student in the, to become a Young Men's Christian Association worker, 332.
- Last Supper, wine of the, 49.
- Latin America, areas of neglect in, 41; how to win educated classes of, 41; "The Challenge of," address by C. D. Hurrey, 49-52; first International Student Christian Conference in, 50; uprising of the student class of, 50; desire of students of, to learn the truths of pure Christianity, 50; peculiar difficulties of missionary work in, 51; "To-day's Challenge from," address by L. L. Kinsolving, 78-85; holidays in the 'sixties throughout, 80; a desert upon the pathway of Christianity, 82-83; never has been a time when, in many parts of, doors were as wide open before the forces of the Christian religion, 85; the number of missionaries now in, 126.
- Latin and Greek countries of Europe, number of sailed volunteers to, 18.
- Latin lands, real work of evangelization in, must be done by native ministry, 336.
- Latin names, what some great, have meant to the world at large, 52.
- Laymen, responsibility of, 567; their relation to the world-program for evangelistic work, 567; why they should help, 568; how they can help, 569, 583, 586, 588, 595.
- Laymen's Missionary Movement, mission-study developed by wise propaganda of, 23; established through influence of Student Volunteer Movement, 23; improvement in contributions to missions made by the, 592.
- "Lay not up for Yourselves Treasures on Earth," address by A. A. Hyde, 587-589; are our "assets" treasures we should like to show to God? 588; His principles must govern lives of Christian business men, 589.
- Le Chatelier, M., editor of the "Revue du Monde Musulman," 65, 71.
- Lee, Miss Mali, address by, on "The Call to Christian Woman Leadership in Educational Work," 551-552.
- Lee, Robert E., quoted, 201.
- Lehman, W. S., address by, on "The Medical Missionary as a Pioneer in Missionary Service," 369-372.
- Leopold, King, of Belgium, story of a tax-collector's conversion to Christianity, 233.
- Lepers of India, the missionaries' care for the, 280, 281; lack of funds for the work, 281.
- "Les Misérables," Victor Hugo's, quoted, 129.
- Leyden, "The New Encyclopædia of Islam," published in, 71.
- Liberals, the Young, in the revolution of 1906 in Persia, 351.
- Liberia, in the partition of Africa, 67.
- Li, General, of the Southern military forces of China, 197.
- Li Hung Chang, Christian meetings in China, held in the temple of, 636.
- Liu Kuang Ching, pastor of the Tientsin Christian Church, 594.
- Liverpool, conference of the British Student Movement held at, 27, 48.
- Livingstone, David, a birthday prayer of, 11; life for Africa, 152; the secret, unworded language that, spoke, 190; the pioneer of civilization in Africa, 378; ill of a fever, 593.
- Lodge, Sir Oliver, influence on Japan of the writings of, 53, 297, 510.
- Lolodori, a mission station in West Africa, work at, 369.
- London, "The New Encyclopædia of Islam," published in, 71; street discussion in, 74; the great work of Moody in, 134-135; power of British Empire in Arabia administered in, 362; the plague that swept, in 1665, 376.
- Long, R. A., the gift of, toward spreading the Kingdom of God, 127; allusion to the munificent gift made by, 568; address by, on "The Blessing of Giving: A Testimony," 572-575.
- "Lordship of Christ, The," address by R. F. Horton, 6-10; Christ is the way by which God establishes His throne in the heart of humanity, 6; God is not the autocrat of the human heart, but the elected president of the soul's republic, 7; Christ's Lordship over the human heart, 8; influence of the Holy Spirit, 8.
- Lord's Prayer, meaning of the, 301, 302.
- Louisiana, number of soldiers sent to the Civil War (1861) from, 127.
- Lowell, James Russell, quoted, 105.
- Loyola, mentioned, 154.
- Lucknow, the Moslem conference in, 71, 73.
- Lull, Raymond, quoted, 70; a great spirit who laid himself on the altar of the problem of the Moslem world, 349; efforts of, at evangelizing the Mohammedan world, 491.
- Luneta Park, Manila, the shooting of Dr. Jose Rizal at, 328.
- Luther, Japan calls for men like, 307.
- Lyon, D. W., address by, on "The Progress of Christianity in China," 520-528.

M

- Macdonald, J. A., address by, on "The Vocation of North America," 163-169.
- Macedonia, the man of, 345; cry of, 346, 348.
- Macfarland, H. B. F., address by, on "Our Trusteeship," 200-206; address by, on "What Factors Are Doing the Most to Christianize America?" 540-542; address by, on "The Reflex Influence of Missionary Giving Upon the Churches," 590-594.
- McGavran, J. G., address by, on "The Training of Native Leaders for India," 283-285.
- McGaw, A. G., address by, on "Work Among the Outcasts of India," 274-276.
- McGill University, responsibility of, for missions, 98.
- Mackay, quoted, 152.

- McKennon, Mrs. Peter, significant remark of, 568.
- Mackenzie, the rule in the hospital of, at Tientsin, 110; a pioneer of civilization, 378.
- MacKenzie, Murdoch, address by, on "The Chinese Republic a Prepared Field," 241-244.
- MacKenzie, Murdoch, address by, on "The Necessary Intellectual Equipment for Missionary Work," 139-143; quoted, 146; address by, on "The Apologetic Value of Christian Missions," 397-400.
- McKinley, President, quoted, 327-328.
- McClure, Mrs. R. Reed, address by, on "Evangelistic Work in India," 277-279.
- McCray, work of, at Adana, 364.
- McCune, G. S., address by, on "The Progress of Christianity in Korea," 307-312.
- Madras, open door in university center of, 91; the disturbance in Dr. Mott's meeting, 91; industries of, 146.
- Magdala, Mary of, mention of, in poem, 81.
- Magellan, the Straits of, 84.
- Mahdi Empire, the capital of the, 66.
- Malay Peninsula, actions of the British on the, 267; the form of government, 267.
- "Malaysia and the Next Great Migration," address by H. B. Mansell, 265-267.
- Malaysia, extent of Mohammedanism in, at the time of the Crusades, 71; number of Mohammedans in, 73; open door to Mohammedans in, 74; the making over of, 266; what power shall dominate their civilization—Christ or materialism? 266; unusual features of mission work in Malaysia, 269; more Christian leaders the crying need, 269.
- Malcolm, Mrs. N., quoted, regarding girl mothers in Persia, 357.
- Manchester, Bishop of, quoted in regard to events following the Indian Mutiny, 438.
- Manchuria, Dr. Mott's visit to, 97.
- Manila, J. C. Robbins quarantined in, 328; the death-rate of, reduced, 328.
- Manry, James C., address by, on "Mission-Study as a Factor," 474-476.
- Mansell, H. B., address by, on "Malaysia and the Next Great Migration," 265-267.
- Manson, Dr., mentioned, 376.
- Manu, the law code of caste and, 287.
- "Marabouts at Khouan," book mentioned, 66.
- Marconi, achievements of, 52.
- Mariolatry, 81.
- Mars, import a few peoples from, into Brazil, 83.
- Martin, W. A. P., John the Baptist's phrase often quoted by, 533.
- Martyn, Henry, burning out his life for God, 152; life dedicated to the Moslem world, 349.
- Massawah, 364.
- Mateer, Calvin, evangelism the dominant purpose in the life of, in China, 109.
- Mathews, Shailer, quoted, 53; address by, on "Evangelization of the Constructive Forces of Civilization in America," 159-163.
- Mauritius, Island of, a weekly Pan-Islamic paper published on the, 72.
- Maximilian, collapse of the French Empire in Mexico under, 322.
- Maya Das, the sisters, 411.
- Mazzini, quoted, 166; influence of, on Italy, 168; with the prophet's inspiring idea, 169.
- Mecca, the black stone of, 364.
- Medical missionaries in Africa; opportunity to open up new territory given to, 369; new diseases as subjects of study for, 369; scientific medical treatment counteracting upon strange practices of fetish doctors, 369, 370; winning souls by healing bodies with something like the touch of Jesus, 371; many thousands in need of spiritual and physical aid, 372.
- "Medical Missionary as a Pioneer in Missionary Service, The," address by W. S. Lehman, 369-372; opportunity to open new territory, 369; opportunity to study new diseases, 370; in pioneer work, opportunity to show Christian love, 371; affords opportunity to help men in Christ-like way, 371.
- "Medical Missionary as a Teacher of Medicine, The," address by W. H. Jefferys, 376-379; from a medical point of view, China is in the position of Europe in the Dark Ages, 376; medical missions mean the giving of a knowledge of scientific medicine outright to the whole world, 377; they have their well-marked stages of progression, 377; the growth of missionary medical schools, 378; the practical solution of the whole question of medical missionary education is concentration, 378; five reasons why medical missions should exist, 379.
- Medical Missionary Union Schools, 378.
- Medina, preaching in, a great center of Mohammedan pilgrimage, 77.
- Mei, Y. C., address by, on "The Need of Christianity in Personal Life," 516-517.
- Meiji, the late era of, in Japan, 306-307.
- Melcher, Miss Margery, sent to India by the University of Chicago, 464.
- "Men and Missions," statistics on average church membership in the United States given in the December (1913) number of the magazine, 592.
- "Men and Religion Campaign," subjects considered in the, 418, 419, 592.
- Meng Chi Tseng, pastor of the Peking Christian Church, 594.
- Meshed, preaching in, a great center of Mohammedan pilgrimage, 77; pilgrimage of the people of Afghanistan and Baluchistan to, 355.
- Mesopotamia, the whole of, to be the sphere of Germany, 362.
- "Message, The," Convention sermon by R. F. Horton, 181-185.
- "Messenger, The," Convention sermon by R. E. Speer, 185-191.
- Methodists, in Albania, 363.
- Mexico, number of sailed volunteers to, 18; hope that, had emerged from its period of revolution, 80; shall she be allowed to be a witness to the impotence of Christianity? 83; the message of the United States and Canada to, 165; conditions inherited from the historic Church in, 321; ignorance of the Bible, 321; of the true Christ, 321; newspaper reports about, 321; the Constitution of, 321; results of Christian mission work in, 322; relations as Christians to the present complicated situation, 322; golden opportunity for mission work, 323.
- "Michigan and Arabia," address by Frank Olmstead, 465-466; slogan of missionary campaign at University of Michigan, 464; campaign the result of the Rochester Convention of 1910, 465.
- Michi Kawai, Miss, National Secretary of the Y. W. C. A. of Japan, 411.
- Michigan, University of, the hospital at Bir-es-Seba, under the control of the, 364.
- Middle Ages, St. Francis of Assisi of the, 145; pupils studying the life of the, 364.
- Milner, Isaac, the personal work of, 152.
- Milton, John, quoted, 336.
- Ministerial Board of Relief, referred to, 574.

- "Minister, Is Missionary Intelligence Demanded of the, by the Modern Church?" address by H. P. Beach, 497-501.
- Ministers of Chile, of Brazil, Argentina, Great Britain, and the United States at the summer camp of the Young Men's Christian Association at Montevideo, 331.
- Ministry, Christian, call to the Chinese students to enter, 545-546.
- "Mir Islama" (The Moslem World), published in St. Petersburg, 71.
- Mirabeau, Comte de, famous saying of the, 600.
- Misses Masters' School, the per capita contribution to missionary objects of the, 23, 204.
- Missionaries, preparation and qualifications of, 140; a knowledge of the history of the people to whom they go; of their religion, 140; of their language, 141; of Christianity, 141; of effective methods and instruments of work, 142; of social study and social service, 143, 144, 145, 146; of medical, 376-379; 383-389; 400-408; 415-447; 491-495.
- Missionary Boards, the peril of feverish haste for the securing of visible results forced upon the new missionary by the, 116-117.
- Missionary Ecumenical Council, the, held in 1900, 115.
- Missionary Education Movement, 23.
- "Missionary in China as an Educationist, The," address by J. W. Cline, 528-530; the work of Christian education has been able to express Christianity along lines that controlled the nation's thinking, 529; not a work of destruction, but an effort to help to conserve all the good and build up that which is still better, 529.
- "Missionary in China as an Evangelist, The," address by A. E. Cory, 530-531.
- Missionary organizations of the Home Church, Demand on students for leadership in the, 449-457.
- "Missionary Literature as a Factor," address by E. B. Whitcomb, 479-481.
- "Missionary Motive, The," book mentioned, 27.
- "Missionary Professorship in the German Universities," address by J. Warneck; five regular professorships of missions, 393; in Germany is found the institution of so-called "seminaries," 394; the science of missions falls into three parts, 395; professorships of missions serve a valuable purpose by their influence on mission-history and theory, 395; their influence on the general body of students, 396.
- Missionary Society, praying around our own, 118.
- "Missionary Statesmanship," address by J. L. Barton, 115-119; missionary statesmanship defined, 115; a failure to grasp the immensity of the task a peril, 116; another difficulty is the failure to prepare for its accomplishment, 116; a third is the feverish haste for visible results, 116; there must be statesmanship in relation to the native Church, and the native force on the foreign field, 118; statesmanship is required to see the wholeness of the work, 118; statesmanship is needed in the work of intercession, 119.
- Missionary training schools, advantages of, 427-430.
- Mission Boards, candidates furnished to, by Student Volunteer Movement, 17, 20; requirements of the, 18; coöperation of Candidate Secretaries of, with the Student Volunteer Movement, 19; student contributions through the regular, 23.
- "Mission-Study as a Factor," address by J. C. Manry, 474-476.
- Mission-study Department of the Student Volunteer Movement, history of, 22; steady improvement in work done by leaders of the, 22.
- Mission-study, importance of, 38; it should be conducted in a genuinely spiritual manner, 38; the function of, 476; should help one in correlating facts and in adjusting his personality to those facts, 476; a study of history illustrating the bearing of one nation upon another, 478; shows the contribution of every race to the task of all humanity, 478; a study of individual human value, 478; a revelation of the reconciling and redeeming power of the Gospel, 479; should not remain merely intellectual discipline, 479; a study of the Christ Himself and of the evidences of His living Power and Person, 479; duty of pastors to lend a helping hand to the classes in, 498; to present the subject of missions to their congregations, 500; to find out precisely for what mission fields their particular denomination is responsible, 501; how to get directly in touch with these fields, 501.
- "Mission Work Among the Lepers," address by Miss Bertha G. Johnson, 279-281.
- "Mission Work in Malaysia," address by Miss Ary J. Holland, 267-269.
- "Missions and the Spread of Christianity, etc.," title of a book by A. Harnack, 395.
- "Missions, Apologetic Value of Christian, The," address by W. D. Mackenzie, 397-400.
- Moffat, Robert, mentioned, 225.
- Moffett, Dr., mentioned, 311.
- Mohammedan faith in Africa, power of the, 66.
- Mohammedan girls, 356; seldom wanted; they begin life with a handicap, 356; evils of early marriages of, 357; held in contemptuous estimate by Mohammedan men, 357; child-mothers, hard fate of, 357; divorce the great fear of Mohammedan wives, 358; sometimes divorced as young as nine years of age, 357, 358; brighter pictures where Christian religion and education have been able to penetrate, 359; great need for more Christian help, 359.
- Mohammedan publications, 71, 72, 76; Mohammedan watchfulness of Christian activities, 72.
- Mohammedans, conscious of spiritual bankruptcy to-day, 76; the whole life of the Mohammedan modified by the impact of the West, 76; number of newspapers published by the Mohammedan press in the city of Cairo, 76; 24,000 converts from Islam in Java, 77; 4,000 in Sumatra, 77; 6,000 in a single district in Bengal, 77; signs of a mass movement of Moslems toward Christianity in Bulgaria and Albania, 77; problems of the, 58; outcasts becoming, 59; modern, 75-76; missionaries hold meetings for, 76; put us to shame, 89; obedience of, 91; increase of, in India, 287.
- Mohammedan University, only, in the world, 58.
- Mohammedan world, statistics of, 73.
- Mohammedanism, geographical extent of, 60; dominating power of, over Africa, 60; "Advance of Islam in Africa, The," 65-70 (see also 341-366); fanatical convictions, social and material advantages of, 66; the religious appeal of, 66; in Nyasaland, 68; a topic in the field of

- journalism, 71; conscious of the struggle between Christian world and Mohammedan world, 71-72; degradation to womanhood in, 73; number of Mohammedans on borderland between paganism and, 73; one of the three strongest religions in Russia, 88; experience of a missionary in Persia, 352; Persian Mohammedan boys in a missionary school, 354; the light of God's Word penetrating the darkness of, 358; the influence of Christian schools on Moslem girls in India, 358-359.
- Mohammed, declared by Moslems to be God's apostle, 132; five descendants of, in a missionary boarding-school in Persia, 354.
- Mohammed Obaysis, the reception of S. M. Zwemer by, 363.
- "Money Power, The," address by J. Campbell White, 124-128; number of missionaries from the United States and Canada, 125; the contributions from North American Churches during the last eight years, 126; the entire missionary force should be doubled, 126, 127.
- Mongols of China and Japan, we should extend helping hands to the, 83.
- Montenegrins, missionaries had to work with, many years before getting in touch with a Moslem, 350.
- Montenegro, a campaign of, against Albania, 347.
- Montevideo, success of Y. M. C. A. among students in, 330; a university student camp in midsummer, 331.
- Montreal, without "scientific medicine," 376.
- Moody, D. L., words on the gravestone of, 14; the name of, most frequently occurs in this Student Movement, 134; great work of, in London, 134, 135; the debt of R. F. Horton to, 134, 135; the conversion of, 152; the students' meeting with, twenty-five years ago, 195; mentioned, 491.
- Morley, Lord, mention of, 285.
- Morning Watch, influence of Student Volunteer Movement in the wide observance of the, 25; Dr. Forsythe's passage quoted in the, 132; the card of the, 143, 477, 626.
- Morocco, under the protection of France, 67, 68; subscribers to "El Muayyid" in, 72.
- Moro Islands, the, 72.
- Moslem peril, German Christianity challenged by, 74, 75.
- Moslem press, blasphemous attacks of the, 493-494.
- "Moslem Review, The," magazine published in England, 71.
- Moslems, attend evangelistic meeting in Constantinople, 88, 89; appreciate the value of missionary schools in Persia, 354; boys' Christian boarding-school in a Persian city supported by, 354.
- Moslem, the coming of the, into life of the pagan, 66; leading a single, into the light of God, 73.
- "Moslem World, General Attack on the," address made at the Edinburgh Conference reprinted, with this title, by Moslems in Cairo, 76.
- "Moslem World, The," or "Islamic Review," a Mohammedan magazine, quotation from, 494.
- "Moslem World, The Fulness of Time in the," address by S. M. Zwemer, 70-78.
- Mosul, missionary stations opened at, 363.
- Mott, John R., address by, on "Possibilities of the Kansas City Convention," 3-6; "The Report of the Executive Committee of the Student Volunteer Movement for Foreign Missions," presented by, 17-47; book by, "The Decisive Hour of Christian Missions," mentioned, 22; evangelistic meetings in Japan conducted by, 53; Japanese leaders in conference with, 54; visit of, to India, 57; address by, on "An Unprecedented World-Situation," 85-98; visit of, to Mukden, 97; interviewing the President of the Republic of China, 97-98; Continuation Committee Conferences held throughout Asia by, 108; the winning of, 152; the selection of, by the President of the United States as the best representative man for United States minister to China, 172-173; on Mount Everest, 285; address by, on "Obligations Resting on Chinese Students for the Evangelization of China," 556-559; address by, on "Daily Communion with God," 625-628; quoted, 300; the conference held in Tokio last January, 305; quoted, 313; paper by, on "Intercessors—The Primary Need," xxv-xliv.
- Mount Hermon Conference, mention made of the, 635.
- Muir, Mrs. J. R., address by, on "Work of the Medical Missionary in Tibet," 372-376.
- Mukden, Dr. Mott's visit to, 97.
- Mulford, quoted, 149.
- Murillo, mentioned, 52.
- Murrays, work of the, in the South Seas, 135-136.
- Muscat, S. J. Thoms, who laid down his life at, 77; the castle of, the Union Jack flying from, 362; number of missionaries in, 363; first hospital in Arabia built near, 364.

N

- Nakaye, Toju, quoted, 294.
- Nanchang, girls' schools in, 551.
- Nanking, experiences of Sherwood Eddy in, 97; the Union School at, 378.
- Napoleon, quoted, 96; born in Corsica, 361.
- Napoleon, Louis, dream of, of a Catholic empire in America, 322.
- Nashville Convention, increase of traveling secretaries as a result of, 20; influence of the, 21; cable message from Japan to the, 94; decision of the Foreign Mission Board Secretaries at the, 125; cost of this great missionary enterprise as given at the, 125-126.
- National Conference of Japanese and Missionary leaders in Tokio, 298.
- Near East, Mohammedan problem of the, 29; influence of Constantinople Conference on the Student Movement in the, 31; present advantage of the Christian Church in the, 32; doors open to Christian religion in, 85; Christ will draw all men, whether they are in the Far East or the, 95.
- Nebraska, area of, compared with that of Chile, 319.
- "Necessary Intellectual Equipment for Missionary Work, The," address by W. Douglas Mackenzie, 139-143; must include that equipment of the human frame, and of the character and spirit, and that inner experience of the grace of God, which go to the making of a man, 139; the utmost that can be had of intellectual equipment is necessary, 139; the history of the people to whom you are going must be known, 140; their religion and language must be known, 141; necessary to master Christianity, 141; supreme art of training the mind to the truth of God, 143.
- "Need and Call for Evangelistic Workers in the Rural Districts of Japan," ad-

- dress by F. W. Heckelman, 304-307; the unreached population of Japan, 304; industrial awakening, 305; moral foundations, 305; rural evangelization, 305; a people ready for evidence as to the superiority of Christianity, 206; the Three-Religions Conference, 307.
- "Need for the Speedy Evangelization of Korea," address by J. L. Jerdine, 313-316; speedy evangelization is feasible, 313; providential preparation, 314; God's purposes will be manifested through speedy evangelization, 315.
- "Need of Christianity in Personal Life, The," address by Y. C. Mei, 516-517.
- Neglected Continent, the. (See South America.)
- Nevada, area of, compared with that of Peru, 320.
- "New Encyclopædia of Islam, The," 71.
- New England, number of Moslems in, 73.
- New England States, the area of Ecuador as large as all the, 320.
- "New Era in Asia, The," title of a book by Sherwood Eddy, 259.
- New Jersey, area of, compared with that of Bolivia, 320; of Ecuador, 320.
- New Testament, the, sales of, in Arabia, 76; Christ and the women of the, 81; days to hold before the people the character of some saint of the, 83-84; not a word in the, that singles out races, 102; does not use the word, "evangelize," in an exact sense, 106; the word, "sacrifice," seen in its present significance in the, 128; that basic theology which shines forth in the, 129; the power of direct appeal to the original language of the, 141; a Korean prisoner and the, 310; translated into languages of Philippine Islands, 328.
- New York, area of State of, compared with that of Bolivia, 320; of Ecuador, 320.
- New York City, the Missionary Ecumenical Council held in, 115; Moody's first visit to, 135.
- New Zealand, a volunteer movement in, 29.
- Nganwei Province, mention of an incident in, 260.
- Nicolai, Baron, in Russia, 87.
- Nietzsche, influence of, in Japan, 53, 297.
- Nile, Great Britain in the valley of the, 68; students at Anatolia College from the lands of the, 344; fertility of the, 361.
- Nile Mission Press, the only Christian press in North Africa, 220.
- Non-Christian nations without any proper conception of God, 209.
- Non-Christian world, the, 72, 73; so-called Christian peoples, 80, 81; 85, 86.
- North America, represented at Convention, 3; opportunity to students of, 3; developing it as a strong home base for world-wide missions, 17; missionary calls circulated among colleges of, 20; student conferences held in, 21; sailed volunteers from, 26; missionary possibilities of the institutions of, 32; Board of Missionary Preparation established in, 35; Oriental students in institutions of, 40; how triumphant warfare may be waged by Churches of, 41; need of a strong home base in, 42; Latin-American students in, 52; number of Moslems in, 73; corrupt influences from, 86; possibilities and opportunities in, compared with those of the Orient, 98; average field of every missionary from, 125; number of Protestant and Roman Catholic Church members in, 125; how to make, wholly Christian, 125; number of people in the non-Christian countries for whom, is responsible, 126; delegates on their return to the colleges of the Continent of, 154; the history of, 163, 164; notable things in science and the arts achieved by, 164, 165; a rebuke to students in, 330.
- North American Christians, challenge of the Student Volunteers to, 127, 128.
- North American Churches, and the occupation of the world-field, 125; missionary contributions from, 126.
- North American Continent, dedication of students of the, 17.
- North Carolina, sent more soldiers to the front in the Civil War (1861) than it had voters, 127.
- North Dakota, area of, compared with that of Uruguay, 319.
- Northfield, conference mentioned, 4; students, meeting with Moody at, twenty-five years ago, 195.
- North India Mission, 274.
- Norway, universities of, centers of missionary interest, 28.
- Nyasaland, the Moslem faith in, 68.

O

- Oberlin College, contributions to missionary objects of, 23.
- "Objective of the Missionary in China, The," address by W. N. Brewster, 531-532.
- "Obligations Resting on Chinese Students for the Evangelization of China," address by John R. Mott, 556-559; if China had fifty true leaders, the path would be clear for the future, 556; the best men and women are needed to lead China, 557; China faces the danger of syncretism, 558; and of becoming separated from real Christianity, 558; the evangelization of China is a Chinese enterprise, 559.
- Occupation of the entire world-field, decision of the Foreign Missions Board secretaries at the Nashville Convention for a more comprehensive, 125.
- Oceania, number of sailed volunteers to, 18.
- Ohio State University, John H. Warner, of the, 50.
- Okuma, Count, quoted, 299; quoted, 307.
- Old Testament, the word "sacrifice" seen in its fullest significance in the, 128; the very heart of the teaching of the, 128-129; the basic theology which shines forth in the, 129.
- Old Turk, the, 74.
- Olmstead, Frank, address by, on "Michigan and Arabia," 464-466.
- Oman, the Gulf of, an automobile landed at a port on, 360; the copper mines of, 361; the Union Jack flying from the castle of, a British province, 362.
- Omdurman, the battle-field of, 66.
- O'Neill, Hugh, Jr., Academy, teachers and pupils cast into prison, 309, 310.
- "Open Secret, The," book by R. F. Horton, 134.
- "Opportunity for Educational Work among Women in China To-day, The," address by Miss Edna Jones, 252, 253.
- "Opportunities for Service for Educated Women in China," address by Miss Margaret E. Burton, 552-554.
- Oregon, area of, compared with that of Peru, 320.
- Organization of the Convention, 705-709.
- Orient, how to win the educated classes of the, 41; a tremendous field for missionaries in the, 98; we of America should not attempt to control the work of God's Spirit in the, 123; the receipt of

the desired quota of missionary workers not common in the, 316.
 Oriental Christianity, the stagnation of, 343.
 Oriental woman students, a loan fund organized for the benefit of, in America, 412.
 Oriental women in American colleges, 410-413; their influence on fellow students, 412, 413.
 Osaka, industries of, 146; non-Christian parents of the pupils in a certain school in the city of, 301; a scene on the seashore not far from, 302-303.
 Osler, Dr., mentioned, 376.
 "Our Present Responsibility in China," address by A. E. Cory, 258-261.
 "Our Responsibility as we go from this Convention," address by Sherwood Eddy, 633-637; we must face the facts, 633; responsibility to our colleges, 635; responsibility to the Churches, 636; responsibility to the world, 637.
 "Our Trusteeship," address by H. B. F. Macfarland, 200-206; only the idealists are practical, 201; it is our duty to give no less than the Student Volunteers, who have sailed, have given, 201; the Church as a whole is not a faithful trustee, 202; when we give our lives to this cause, no trouble about giving money, time, and effort, 203.
 "Our Unprecedented Opportunity and Responsibility," address by W. K. Chung, 538-539; with the fresh idea of the need of religion, and the indispensable right of religious liberty, we are confronted with the best opportunity for Christian work, 539; superstition and idolatry have been largely done away with, 539; higher education should be encouraged, 539.
 "Outcast's Hope, The," title of a book by G. E. Phillips, 27.
 "Overcoming Obstacles," address by Wilbert B. Smith, 602-604; by going to the mission field one sets an example, 602; the enthusiasm and joy of the Lord are necessary, 602; we can get others to go by being able to say, "Come!" 604.
 Oyama, Princess, of India, 411.

P

Pacific, the older civilization beyond the, 163.
 Pacific Coast, Moslems on the, 73; delegates from the, 198; the un-Christian treatment of Japanese on the, 300.
 "Paisa Akhbar," daily newspaper published at Lahore, 71-72.
 Palestine, people in ancient, 161; the interview of an American tourist with a missionary in, 356; influence of, 361; the unhappy choice of the rich young man of, 601.
 Palmer, M. B., address by, on "The Tai Race," 271-272.
 Pan-Americanism, rising tide of, 49-51.
 Panama, without "scientific medicine," 376.
 Panama Canal, 345.
 Panay River, Philippines, mentioned, 326.
 Pandita Ramabai, referred to, 484.
 Pan-Islamism, dead politically, but alive as a common *esprit de corps*, 72.
 Pao Ting Fu, a place of martyrdom in Boxer uprising, 635.
 Paraguay, 320.
 "Paris Basis, the," adopted, 548.
 Parsees, audiences of, 91.
 Patton, John G., referred to, 423.
 Patton, C. H., address by, on "Industrial Storm-Centers in Africa," 223-225.
 Payne, Dr., of Cairo, death of, 77.
 "Pearl of the Orient, The," 327.
 Peking, mentioned, 56; a bi-lingual Moslem magazine published in, 71; experiences of Sherwood Eddy in, 97; the union school at, 378; University of, 539.
 Peking University, mention of, 539.
 Pen Yang, story of a chapel-keeper in, 190-191.
 Pennell, Dr., death of, on the borders of Afghanistan, 77; quoted, 132; the great power of, 383.
 Pennsylvania, statement made in, 79; area of, compared with that of Bolivia, 320.
 Pericles, mention of, 346.
 Peritia, Albania, a missionary to, 346.
 Perkins, of Yale, men like, needed in Albania, 350.
 Pernambuco, Brazil, students in, 50.
 Persia, number of sailed volunteers to, 18; number of Mohammedans in, 72; the partition of, 74; number of newspapers published in, 76; the situation in, 350-355; international relationships in, 350, 351; the favorable reception of missionaries in the most fanatical cities of, 351-352; public speaking in the city streets of, without opposition, 352; no colleges of Western education in, 353; a province in Northeastern, once closed to the Gospel, now receptive to it, 355; the infant mortality of, 358.
 Persian Government, the present, 351.
 Persian Gulf, 36.
 Persians, unfit for self-government, 74.
 Perth, Australia, the mosque at, 73.
 Peru, empire of the Incas, 49; National University of, 50; a witness to the impotence of Christianity, 83; the size of, 320.
 Peshawar, mention of, 273; Dr. Arthur Lankester of, quoted, 281.
 Philadelphia, the number of Protestant Churches in, 79; area of, compared with that of Buenos Aires, 319.
 Philippine Islands, number of sailed volunteers to, 18; circulation of "El Minar" in, 71; thrust upon United States by God, 103; changes that have taken place in the, 327; Iloilo in 1904 and in 1914, 326; no Protestant Church there ten years ago, no hospital, 327; the church, hospital, orphanage, boys' club, and high school of to-day, 328; disappearance of cholera and smallpox under American rule, 328; union hospital in Iloilo, 329; industrial schools in, 329; schools for girls, 329; general evangelistic work, 329.
 Phonetics, study of, increases facility in learning foreign languages, 429.
 Pierson, Arthur T., saying of, 437.
 Pillars of Hercules, mentioned, 66.
 Ping-Yang, Presbyterian Hospital in, 213.
 Pilkington, missionary to Uganda, 314.
 Pitkin, Horace, quoted, 635; martyrdom of, 635.
 Pius IX, Pope, dream of, 322.
 Pohlman, Frei Jose, quoted in a Rio de Janeiro newspaper, 324.
 "Points to emphasize in carrying the Gospel to Primitive Peoples in the Light of Experience in the Indies," address by J. Warneck, 225-230; the Christian must have assurance, 226; the messenger must do preparatory work by his behavior, 226; emphasis should be laid upon the gifts of the Gospel, 229; freedom, 227; rest, peace, and happiness, 227; forgiveness of sin, 227; the gift of a personal will, 227; hope of eternal life, 228; a fundamental point in our teaching should be the Oneness of the personal, living God, 228; the missionary should keep absolutely to the central points in his message, which center is Jesus Christ, 230.

- Polygamy, Moslems' declaration that the Koran does not preach, 74; Western education leads Moslem girls to protest against, 358; attitude of many educated Moslem parents toward, 359.
- Pontus, the Anatolian group of institutions in old, 344.
- Port Arthur, the Japanese who did the mining before, 92.
- Porto Rico, thrust upon United States, 103.
- Port Swettenham and the port of Penang, 268.
- Portugal, King of, payment of gold decreed to St. Anthony, by the, when Brazil was a colonial possession, 324-325.
- "Positive Preaching and Modern Mind," title of a book by Dr. Forsythe, 439.
- "Possibilities of the Kansas City Convention," address by John R. Mott, 3-6; we have come here to face the task confronting the forces of Christianity, 3; to remind ourselves that we who acknowledge Jesus Christ as our Lord are all one, 3; to realize the spiritual solidarity, 3; to demonstrate the reality, the vitality, 4; to send out the call to students of North America to face an absolutely unprecedented world-situation, 4; the possibilities of this Convention, 4; in this part of the country is found the pioneer spirit, 5; no limit to the outreach of this Convention, 5.
- Potat, Gordon, address by, on "The Influence of Addresses on Missions," 471-473; address by, on "Enlisting Theological Men for Foreign Service," 495-497.
- "Power of Sacrifice, The," address by S. M. Zwemer, 128-132; meaning of "sacrifice," 128; supreme example and its highest attainment in the life and death of Jesus Christ, 129; the great unwielded power of missions to-day, 130; the test of true discipleship, 130; power of sacrifice the highest demand of the Christian life, 131.
- "Practical Application of Christian Ideals," address by William Jennings Bryan, 554-556.
- Prayer, our most obvious and effective weapon, 48; twelve parts in, 132; science itself suggests the possibility and validity of prayer, 132; we are much better placed for praying than our fathers were, 134; value of a prayer-list, 134; a congregation in England praying for the Convention, 135; influence of prayer-groups among students, 154; a prayer that has gone far and wide in transforming lives, 8, 9, 182, 424; necessity of daily, 625, 626, 627.
- "Preparation Necessary for Successful Service as a Medical Missionary, The," address by Fred P. Haggard, 383-389; preparation needed, 384; the quality of preparation, 385; the schools or colleges wherein preparation should be secured, 386.
- "Present Demand for More Thorough Training of Missionaries," address by E. W. Capen, 417-422; many factors call for better missionary preparation: first, the development of education, 417; the second, the introduction of Western thought and intellectual problems, 418; third, industrial development, 418; fourth, social reform, 419; fifth, the question of the new Movements among the women of the Orient, 419; sixth, the nationalistic movement, 420; the chief task of the missionary, 421; the missionary must be acceptable to the people, 421.
- "Present Outlook in Turkey, The," address by C. C. Tracy, 343-345.
- "Present Situation in Arabia," address by S. M. Zwemer, 360-366; future and possibilities of Arabia, 361; its area, 362; its economic, political, and religious future, 361, 362, 363, 364; first Christian missionary in Arabia, 363; many converts from Islam along the coast of the Red Sea, 364; Arabian schools and hospitals under Christian management, 364; annual meetings of Christian missionaries in Arabia, 365.
- "Present World-Situation, The," address by John R. Mott, 86-98; the world-situation is unprecedented in point of opportunity, 85; in danger, 85; in urgency, 85; the rising tides of nationalism and of racial patriotism, 85; the rapid spread of the corrupt influences of so-called Western civilization, 86; the spread of the cancerous and leprous growths of the non-Christian civilizations, 86; the process of syncretism, 86; discussion of Russia, 87; of Constantinople, 88; of North Africa, 89; of India, 90; of Ceylon, 92; of Colombo, 92; of Korea, 93; of Japan, China, and Manchuria, 97.
- President of the Republic of China, Dr. Mott's interview with, in Peking, 97-98.
- President of the United States, selection made by the, of John R. Mott as minister to China, 172-173.
- Princeton, contributions of, to missionary objects, 23; responsibilities of, 98.
- Pritchett, Dr. Henry, president of the Carnegie Foundation, quoted, 323; quoted, from the Report of the Carnegie Foundation, 386.
- "Professorship, Missionary, in German Universities," 393-397.
- "Professor's Responsibility to Call and Prepare Students for Foreign Missionary Service, A," address by O. E. Brown, 405-408; the college and seminary faculties constitute the most strategic factor in the work, 405; the first responsibility to qualify for participation in this supreme form of Christian service, 405; opportunities in classroom, 406; sphere of influence outside the lecture-room, 407; influence through participation in the activities of the Student Christian Association, 407; suggested reading and talks on the work in missionary world, 407; teachers may influence those who are to be diplomatic representatives of our Government, 408.
- "Progress of Christianity in China, The," address by D. W. Lyon, 521-528; increase in number, 522; the contributions are increasing, 523; the number of Protestant foreign missionaries is growing, 524; growth in the number of Chinese Christian workers, 525; pray for more laborers, the solution of present problem, 526; increase in the number of boys and girls in mission schools in China, 527.
- "Progress of Christianity in Korea, The," address by G. S. McCune, 307-312; educational policy in Korea, 308; genuineness of Christianity of the Korean Church, 308; Korean students are well worth the effort used in educating them, 310; value of Christian education in developing Christian workers among Koreans, 310.
- "Promotion of Missionary Intelligence Among Students in Normal Schools, The," address by Miss Eleanor Richardson, 482-484.
- Protestant Christianity has gone everywhere, 84; men from more than fifty

- branches of, met in conference, 88; the opportunity of, in Mexico in 1857, 322-323.
- Protestant Christians, the average weekly gift of ten millions of, to foreign missions, 127; time required to win converts on the foreign field, 199-200.
- Protestant Church, influence of the, 84; men from more than fifty branches of the, met in conference, 88; the average weekly gift of members of, to foreign missions, 127; time required to win converts on the foreign field, 199-200; the opportunity of, in Mexico, in 1857, of the, 322-323; character of the converts to the, in Persia, 351.
- Protestants, character of, in Persia, 351.
- Provincial Assembly, giving a grant for Y. M. C. A. building at Chengtu, 199.
- Provincial attitude toward foreigners, dangers of a, 467, 469, 471; factors that aid in changing this attitude, 472, 473, 479.
- Psalms, the thirty-fourth, quoted, 381.
- Psalms, the divine revelation may rest on the Book of, 148.
- Punjab, a Mass Movement of Mohammedans toward Christianity in the, 77; a Mohammedan student's statement, 90; mail-train, the, 273.
- "Purpose of the Conference of Chinese Students," address by W. P. Wei, 505-507; the subject for Conference and discussion, 505; the new Government can have nothing to do with the old-time superstitions, 506; the State-religion Movement, 506; China's need of Christianity, 507.
- Pyeng Yeng, one arts college in, 308.
- Q**
- Quadrennial Convention, a potent agency of the Student Volunteer Movement, 17.
- Qualifications essential for an out-going missionary to a foreign field, 422, 423; must commune with God, 424; must learn to obtain strength, patience, and courage through Christ, 425; must have scientific and technical training and be thoroughly grounded in Christian doctrine, 425; theological preparation and thorough familiarity with the Bible, 426; Church history should be studied, 426.
- R**
- Ranaghat, Bengal, number of out-patients in 1912 in the dispensary at, 380.
- Rangoon, Burma, response of Buddhist students at Dr. Mott's meeting in, 92-93.
- Raphael, mentioned, 52; price of one picture by, 152.
- Ray, T. B., address by, on "An Appeal for Service in Latin Lands," 337-339.
- "Recent Experience at One University, The," address by Miss Geraldine Brown, 463, 464; campaign for missionary funds at the University of Chicago in 1912, 463; methods used, and result, 464.
- Red Cross Movement, the, of social evolution, 161.
- Red Sea, the Moslem faith west of, 65; Dr. Zwemer lands on coast of, 363.
- "Reflex Influence of Missionary Giving upon the Churches, The," address by H. B. F. Macfarland, 590-594; the Church saved from selfishness only as individual is saved, 591; the Church does not give in right proportion, 592; if the Church is to grow in spirit, it must act as men and States act in a patriotic war, 592; the hope of the Church lies in the fact that she recognizes her shortcomings, 593.
- Reformation, South America of to-day compared with Europe before the, 335.
- "Religious Conditions in Brazil," address by Ed. F. Cook, 323-326; moral and spiritual destitution in Brazil, 323; interviews with well-known Brazilians, 324, 325; no country makes a more urgent appeal than Brazil, 326.
- "Religious Conditions in Mexico," address by J. W. Butler, 320-323; Roman Catholic Church in South America is unable to meet the moral and spiritual needs of the people, 321; present political conditions in Mexico, 322.
- "Religious Education," address by H. J. Fei, 536-537; importance of religious education to Church of China, 536; existing system of religious education must be improved, 537.
- Religions, non-Christian, general ignorance of, illustrated, 493.
- Religions of Old China: Taoism, Confucianism, Buddhism, Mohammedanism, Judaism, Roman Catholicism, Protestantism, 242; Christianity commanding the thoughtful attention of the intelligent Chinese to-day, 243; the passing of the ancient temples with their gods, 243; the present a history-making epoch in China, 244; Confucianism offers no solace to religious cravings, 507; both Buddhism and Taoism are jumbles of absurdities and superstition, 507; needs of the present prove the opportunity of Christianity, 507.
- "Renaissance in India, The," title of a book by C. F. Andrews, 27.
- "Report of the Executive Committee of the Student Volunteer Movement for Foreign Missions, The," 17-47.
- "Revue du Monde Musulman," mentioned, 65, 71, 76.
- Rhenish Mission in New Guinea, the, 424.
- Richardson, Miss Eleanor, address by, on "The Promotion of Missionary Intelligence among Students in Normal Schools," 482-484.
- Rinn, Louis, author of "Marabouts et Khouan," mentioned, 66.
- Rio de Janeiro, a citizen of, mentioned, 324; the Young Men's Christian Association reaching students in, 330.
- Rio Grande, 103.
- Rizal, Dr. Jose, the great Filipino hero, shot, 328.
- Robbins, J. C., address by, on "The Situation in the Philippines," 326-329; address by, on "The Consciousness of God in One's Life," 614-617.
- Robertson, Professor, winning a Confucian atheist, 196; speaking to students in China, 198.
- Rochester Convention of 1910, quotation from Executive Committee's Report at the, 405.
- Rochester Student Volunteer Convention of 1910, the present shows most wonderful world-situation since the, 5; number of sailed Volunteers since, 18; number of sailed traveling secretaries up to, and since the, 19; number of secretaries increased as result of, 20; profound influence of, 21; increase in gifts since year preceding the, 23; Mohammedan world at the time of, 70.
- Roman Catholic Church, in South America, 49, 50, 51; the historic Church does not hold the allegiance nor command the respect of its people, 50; the challenge of the Church, 51; chief contributions of the, to the civilization of South America, 323; attitude of the, toward popular

- education in Brazil, 324; has failed to meet the moral and spiritual needs of the people, 325, 326; system of primary and secondary public schools a departure from the parochial systems of the, 333; practices and immoral conditions of the priesthood in the, 337; the treatment of the Bible by the, 440.
- Roman Catholics, met in conference, 88.
- Roman Empire, fall of the, 161.
- Rome, the Apostle Paul in the dungeon at, 152; the call of, 166; moral and intellectual blight and spiritual blindness, the contributions of, to Latin America, 326; teachings of the Church of, 336.
- Root, Elihu, quoted, 201.
- Roosevelt, approval of the Christian Student Movement by, 51; letter sent by, to the students of Russia, quoted, 88; his remarks to South American students, 615.
- Rose, Horace, mentioned, 635.
- Rouse, Miss, experiences of, in Russia, 87.
- Rowland, C. A., address by, on "How One Business Man's Interest in Missions Began and Deepened," 584-587.
- Royal Geographical Society, annual meeting of the, 72; gold medal of the, highest geological honor of the world, 361.
- Russia, subscribers to "El Muayyid" in, 72; number of Mohammedans in, 72; what part of Turkey will fall to, 74; first visit of Dr. Mott to, 86; latest visit of Dr. Mott to, 86, 87; suicide of students in, 87; Russian Orthodox Church, met in conference, 88; the call of, 166; students in, telegraphed not to come to Anatolia College because of lack of room, 344.
- S**
- St. Anthony, the soldiers' monthly pay made over to, in Brazil, as tribute, 324, 325.
- St. Christopher, the "Christ-bearer," 511.
- St. Francis of Assisi, mentioned, 144, 145; the twelve with, 154; story in life of, 187, 188.
- St. John, the Gospel according to, quoted, 13, 14; the great multitude seen by, in the vision, 128; quoted, 129-130; quoted, 133; seventh chapter of, mentioned, 147.
- St. John's University, China, 539.
- St. Luke, not one single healing miracle wrought by, 107; quoted, 129; quoted, 345, 379.
- St. Mark, the Gospel according to, quoted, 129.
- St. Mark's University, Lima, interview of C. D. Hurrey with a student in, 329-330.
- St. Matthew, the Gospel according to, quoted, 129, 185.
- St. Paul, mentioned, 55, 61; what was done by, illustrates the word, "evangelize," 106-108; not one healing miracle wrought by, 107; message borne to the non-Christian world, 109; things set before the early Church by, 110; quoted, 131; Japan calls for men like, 307; the apostle, who answered the call of the man of Macedonia, 346; Albanians among the very first to receive the Gospel from the Apostle, 346.
- St. Peter, Christ inspired, 144.
- St. Petersburg, the review, entitled "The Moslem World," published in, 71.
- Sailed Student Volunteers, list of, 641-670.
- Sakamoto, G., address by, on "Christian North America and Japan," 299, 300.
- Sakura Sogoro, the story of the crucified, 293.
- Samaria, 106; the woman of, 147.
- Samurai, the, 297.
- Sandwich Islands, the first Church of the, organized in Boston, Mass., 117.
- San Paulo, 330.
- Saunders, Miss Una, address by, on "What Constitutes a Call to a Woman Student?" 607-614.
- Saviour. (See Christ.)
- Savonarola, 9.
- Saxons and the Franks, conversion of the, 394.
- Scanderbeg, mentioned, 345.
- Scandinavian countries, growth of a Student Volunteer Movement in the, 27; number of students sailed from universities of, 29; conference of students from, 29.
- Science of Missions, 395.
- Scott, W. Q., quoted in reference to the Bible, 441, 442.
- Scriptures. (See Bible.)
- Seoul, 93; a medical college in, 308.
- Serampore, conference of Indian Christian students held at, 30, 91.
- Sermon on the Mount, teachings of, 293-294.
- Servia, a campaign carried on by, against Albania, 347.
- Shaftesbury, Earl of, mentioned, 145.
- Shah of Persia, 351.
- Shanghai, Conference held at, 108; industries of, 146.
- Shantung Protestant University, beginning of the Student Volunteer Movement in, 55.
- Shantung Province, 96.
- Shintoists, number of, in University of Tokio, 53.
- Shinto sects, fourteen, in Japan, 294.
- Shuster, W. Morgan, quoted, 74; 351.
- Si, I. Hsuan, address by, on "The Chinese Students' Christian Association," 55-57; address by, on "China's Need of Christianity in Social Life," 514, 515.
- Siam, number of sailed volunteers to, 18; Christian missions in, 271; Christian hospitals and dispensaries, 271; the University of Laos, 271; extension evangelistic work in North, 271.
- Siberia, circulation of, "El Minar" in, 71.
- Sinna, experience of converted Persian physician in, 352-353.
- "Situation in Persia, The," address by J. D. Frame, 350-355; present situation, compared with the past, 350; missionaries are welcomed everywhere and speak in the streets, 351; native missionaries now travel through the country preaching the Gospel, 352; the great immediate educational problem, 353.
- "Situation in the Philippines, The," address by J. C. Robbins, 326-329; kingdoms of the Orient becoming Kingdoms of God, 327; the responsibility of the United States, 328; educational statistics, 328; United States trying to do its duty to, 329.
- Sleaman, John B., vision of, at Nashville Student Volunteer Convention, 567; founder Laymen's Movement, 596.
- Smith, John, the prayer of, taught at Harrow School, 8, 182.
- Smith, Sydney, quoted, 379.
- Smith, W. B., masterly conduct of Candidate Department of the Student Volunteer Movement, 19; goes to India, 19; address by, on "Overcoming Obstacles," 602-604.
- "Social Service as a Necessary Preparation of Missionaries," address by A. M. Trawick, 430-436; the East in a period of transition, 431; need of the East is a social order made thoroughly Christian, 431; the missionary is of necessity a social worker, 432; Church chief direct-

- ing force in every social agency, 432; socialized religion possesses transforming power, 433; a society Christianized from its foundation better than palliatives, 433; religion that purifies social order has apologetic power, 434; social observation necessary in solving social problems, 434; specific welfare work, 435; social legislation, 435; leadership in Church activities, 436.
- Social service in our day, the particular form of, 144; called to larger enterprise by the growth of industries, 145; two forms of this service, 145; needed in the industrial centers of Orient, 146.
- "Social Study and Social Service for Students of India," pamphlet by D. J. Fleming, 288.
- "Social Study and Social Service indispensable in the Preparation of the Modern Missionary," address by C. R. Henderson, 143-147; success depends upon facing reality, 143; social service an ancient fact of human life, 144; first act of the Church was to organize mutual relief, 144; two forms of social service are suggested to-day; first, personal ministrations, 145; second, public service, 146; the world needs our best offering of body, mind, and spirit, 147.
- Sohar, 361.
- Songdo, 309.
- "Soul-Winning in Student Days Essential in Preparing for a Fruitful Missionary Career," address by Sherwood Eddy, 151-155; Christ's example and teaching, 151; the example of great missionaries at home or abroad, 152; the intrinsic and eternal value of each human person, 152; why we do not win men, 153; how win men? 154.
- "South America: A Brief Survey," address by W. E. Doughty, 319-320; comparison of areas of South American countries with those of other countries, 319, 320.
- South America, number of sailed volunteers to, 18; favorable attitude to student association work of educators in, 50-51; circulation of "El Minar" in, 71; number of Mohammedans in, 73; number of preachers and of Anglican bishops in, 79; number of students allied with any religious body, 80; the best hand-book on, 80; only one religion throughout, 80; experience of W. J. Bryan in, 176-177; the "neglected continent," 79, 336; number of missionaries, 319; areas of countries of, compared with those of various States, 319, 320.
- "South American Problems," title of a book by R. E. Speer, mentioned, 22, 80, 81.
- South Carolina, number of soldiers sent to the Civil War (1861) from, 127.
- Southern Baptist Theological Seminary, contributions to missionary objects of the, 23.
- Southern Cross, 81, 335.
- Southern Europe, people from, emigrating to United States, 103.
- Southern Hemisphere, sailed volunteers from the Christian lands of the, 26.
- Spain, the call of, 166; was Dr. Jose Rizal a traitor to, 328.
- "Spectator," the London, stanzas in, quoted, 621.
- Speer, R. E., address by, on "What Is God's Will?" 10-14; book by, "South American Problems," mentioned, 22; address by, on "The Evangelization of the World in This Generation," 101-111; quoted, 129; Convention Sermon by, on "The Messenger," 185-191; visit of, to some Roman Catholic priests, 333.
- "Spiritual Destitution of Non-Christian Lands, The," address by J. Campbell White, 206-215; all religions apart from Christianity are like salt water to a man who is perishing of thirst, 207; non-Christians have no proper conception of God, no reliable standard of morality; they do not understand the real nature of prayer, and have no idea of what salvation consists in, 207; God wants you to have something to do with the greatest work that is going on on this planet that ever will be done, 211; what we need is system adopted everywhere, pushed by men and women and young people, trying to educate the whole Church membership and to enlist the whole Church membership as systematic givers, week by week, 214.
- Spiritual solidarity of Christian students, 3, 4, 26.
- "Springs of Spiritual Life, The," address by W. W. White, 147-151; there must be eager, appropriate study of available, reliable knowledge of God, 148; and also persistent fellowship with God, 148; search for the springs of spiritual life in the uplands of Holy Writ, 150.
- Spurgeon, a story of, 92.
- Stamboul (Constantinople), apologetic lectures in, 88; a deputation urging Dr. Mott to visit university of, 89.
- Stanley, Henry M., impressed by the depth of degradation of the jungle folk, 230; the great uplifting change through Christianity, 230.
- State Normal Schools, problems of daily life in, 482.
- State, the union of Church and, 146.
- Statistics of mission work in China, 521-525; 531-532.
- Statistics of the Kansas City Convention, 710.
- Statistics of workers and money in missionary activities, 125-128.
- Stephenson, Miss Mary E., address by, on "The Work of the Medical Missionary in India," 276-277.
- "Stewardship, Faithful," address by Sherwood Eddy, 594-596.
- Stock, Eugene, quotation from a book by, 587.
- Straits Settlements, number of sailed volunteers to, 18.
- Stranahan, E. H., 578.
- "Strangling of Persia, The," title of a book by W. M. Shuster, 74.
- "Student Conference in South America, A," address by P. Arthur Conard, 331-332.
- Student Conferences in Latin America, 329-332; in North America, 4; missionary interests of, 21, 45; conferences of the British Movement, 48; in Uruguay, 50; summer conferences held in Russia, 87; World's Student Conference held at Constantinople, 88; conferences at Nashville, 125; near Northfield, 195; at Kansas City, 195, 199.
- Student Conventions in Latin America," address by Charles D. Hurrey, 329-331.
- Student Missionary Movement in Germany, 28; Fifth Triennial German Conference at Halle, 28; its importance to the future of German Churches, 28; in Switzerland, 28; in Holland, 28; in Norway, Sweden, Denmark, and Finland, 28; in France, 29; in Australasia, 29; in South Africa, 29.
- Student Movement. (See Student Volunteer Movement, World's Student Christian Federation.)
- Student Volunteer Missionary Union of

- Great Britain and Ireland, a mighty factor in life of universities, 27; unique service of the, 28; Fifth Quadrennial Conference of the, 27; address by W. H. Brodie on, 47, 48.
- Student Volunteer Movement, origin, influence, and purpose of the, 17-18; as related to the Young Men's and Young Women's Christian Associations, 17; principal factor in increase of number of missionaries, 18; glory of the, 19, 38; embraced in World's Student Christian Federation, 31; traveling secretaries of the, as missionary agents, 20; international gatherings of, 21; most notable book published by the, 22; indirect service of the, 23; financial responsibility of students emphasized by the, 23; reflex influence on student life by the, 24-25; counteracts perils of college life, 25; influence of the, on home Church, 25-27; helps develop student movements in other countries, 27; obligation to State universities, 34; relation to Board of Missionary Preparation and Mission Boards, 36; relation to Oriental students in this country, 40; members of the, cadets of the cross, 84; Watchword adopted when the, began, 101; a new era of world-life in the twenty-six years since the origin of the, 102, 103; the note of immediacy made possible by the courageous emphasis of the, 104; ideals of the, turned R. E. Speer from study of law to Christian service, 109; the Watchword of the, 163.
- "Student Volunteer Movement in Great Britain and Ireland, The," address by William H. Brodie, 47, 48.
- Sudermann, influence of works of, 297.
- Suez Canal, 75.
- Sumatra, Island of, number of converts from Islam in, 77; size of territory, 265.
- Sun Yat Sen, 197, 258.
- "Superhuman Factor, The," xxxiii-xxxix; the Church is totally unable by itself to discharge its overwhelming responsibility, but Almighty God is able, xxxiii; prayer is the method of which relates the irresistible might of God to the missionary enterprise, xxxiv; it is certain that the spiritual resources of the Church are more than sufficient for the accomplishment of the work, xxxv; none can pray his best who has not received some careful training in the practice of prayer, xxxvii; encouragement and direction of the prayers of Christian people is one of the highest and most difficult forms of Christian service, xxxviii; prayer gatherings for intercession serve an invaluable purpose, xxxviii; a special opportunity for remembering the worldwide work of the Church is afforded by daily family worship, xxxviii; evangelizing the non-Christian world cannot be done until the Church learns again to believe in the living God, xxxix.
- Supreme Being, take out of man's life the belief in a, 176.
- Swanwick, annual conferences held at, 48.
- Sweden, universities of, centers of missionary interest, 28; student missionary conference at Gothenburg, 29.
- Switzerland, growth of a student volunteer movement in, 27; the movement confined to French-speaking, 28.
- Syen Chun, teachers and pupils of the Hugh O'Neill, Jr., Academy at, cast into prison in, 309-310; the Governor-General coming through, 311.
- Syria, infant mortality of, 357-358.
- Szechman, the Governor, quoted, 199.
- T**
- "Tai Race, The," address by M. B. Palmer, 271-272; work of the North Laos Mission, 271; people of the mission, 271; as a mission, we are responsible for 14,000,000 of this race, 272.
- Tai, the story of an old chapel-keeper in Pen Yang, 190-191.
- Taiyuan, Shansi, Sherwood Eddy's visit to the spot where missionaries were beheaded in the Boxer uprising in, 561.
- Tanta, preaching in, a great center of Mohammedan pilgrimage, 77; Christian literature distributed in, 77.
- Taylor, Hudson, in prayer for Inland China, 152, 491; quoted, 634.
- Taylor, Dr. Lechmore, operations for cataract performed by, 382.
- "Tears of Christ," name of a wine (Lacrima Christi) in Latin America, 49.
- Teheran, a converted Persian physician driven from his native city to, 352; the boys' school in, 354; the Moslems support a boarding department in school for boys, 354-355.
- Telugu people, mass movements among the, 282.
- Tennessee, area of, compared with that of Venezuela, 320.
- Tertullian, quoted by Harnack, 152.
- Tewksbury, Dr., translator of English Sunday-school books into Chinese, 534.
- Texan Rio Grande, the, 79; that sister republic across the, 80; not our Rubicon, 84.
- Texas, area of, compared with that of Venezuela, 320.
- "The Changing Chinese," title of a book by E. A. Ross, 407.
- The Hague, Second Conference of the Nations at, 591.
- "The Message," sermon by R. F. Horton, 181-185; the message of Christianity is that God, as the Holy Spirit, is able and willing to enter and to dwell in every human heart, in every human society, in the whole body of humanity, making it the temple of God, 181; the first condition that the Spirit of God shall dwell in you is that you shall ask Him to come, 181; the second, that the heart should be made clean, 182; the third, the desire to surrender to Him, 183; the fourth, to obey with joy, 184; necessary to have faith, 185.
- "The Messenger," sermon by R. E. Speer, 185-191; a messenger must be in possession of the message, 185; he must know what the message is, 186; in their minds and in their lives, 187; the message must be an ever-enlarging message in ever-expanding lives, 189.
- Theological Institutions and Foreign Missions, 489-501.
- "The Religions of India," title of a book by E. W. Hopkins, 613.
- Thoms, S. J., died at Muscat, 77; call for missionaries in the place of, 78.
- Thorwaldsen, statue of the risen Christ chiseled by, 130.
- Three-Religions Conference, the, held two years ago in Japan, 301, 307.
- Tibet, work among the mountain folk of, 373; woful ignorance and physical plight of the people, 375; their suffering under native doctors, 375; crying need for Christian physicians, 375; medical work in, 376.
- Tien Lu Li, address by, on "The Chinese Christian Church," 533-535.
- Tientsin, changed attitude in students of, 6; the rule in Dr. Mackenzie's hospital in, 110; industries of, in, 146.

- Tilbe, H. H., address by, on "Christian Missions in Burma," 269-271.
- Tinker, Wellington H., address by, on "Importance of Leadership in the Home Church," 455-457.
- "To-day's Challenge from Latin America," address by L. L. Kinsolving, 78-85; industrially, educationally, needs of, 79, 80; governmental problems of, 80; Latin Americans nominally Christians, 80; influence of Roman Church, 80, 81; open Bible necessary, 82; shall Latin America be left a spiritual desert? 82, 83; separation of Church and State in Brazil, 83; call for workers, 83, 84.
- Togo, Admiral, his patriotic signal to his fleet before a battle, 222.
- Tokio, number of men in colleges of, 52; ethnic religions in the Imperial University of, 52-53; influence upon Japan, and China, 296; need of a Christian university of, 52, 53; influence upon Japan, and religious faiths followed by students at, 401; World's Student Christian Federation held in, 411.
- Tolstoi, saying of, quoted, 555.
- Tong Shao Yi, mentioned, 506.
- Toronto, influence of the Convention held at, 21; Student Volunteer Convention at, referred to, 586.
- Toronto, University of, contributions to missionary objects from the, 23; students of mission-study in the, 38; responsibility of the, 98.
- Townsend, Meredith, quoted, 103.
- Tracy, C. C., address by, on "The Present Outlook in Turkey," 343-345.
- "Training of Native Leaders for India, The," address by J. G. McGavran, M. The., address by J. G. McGavran, 283-285; political responsibility, 284; social responsibility, 284; test of success, 285.
- Transportation in China, modern methods of, necessary, 255; lack of, 255.
- Trauchi, Count, the Japanese Governor-General of Korea, 309.
- Trawick, A. M., address by, on "Social Service as a Necessary Preparation of Missionaries," 430-436.
- Treaty of Washington, war prevented by the, 591.
- Trent, the Council of, mentioned, 144.
- Trinidad, Mohammedans on the Island of, 73.
- Tripoli, annexation of, 68.
- "Tropical Africa," title of a book by Professor Drummond, quoted, 190.
- Trumbull, Dr. H. Clay, quoted, 200.
- Tugwell, Bishop, quoted, 68.
- Tungchou, organization of Student Movements in, 56.
- Tunisia, under the power of France, 68.
- Turk, the war between the Arab and the, 74.
- Turkey, number of sailed volunteers to, 18; war with Italy, 68; number of Mohammedans in, 72; the struggle for decentralization in, 74; influence of West on social practices of, 75; a missionary from, quoted, 76; free to travel to-day in nearly all parts of, 89; some difficulties in, 89; a Mohammedan official in, interviewing the head of a Christian College there, 118; martyrs in, 128; oppression and tyranny of, 247; Christian colleges in, 344; Anatolia College, Girls' School and Theological Seminary, 344; promises of, to Albanians, 347; Albania disciplined under, 348-349; the number of schools and colleges in, compared with those in Persia, 353; the power of, waning in Arabia, 362.
- Turkish Empire. (See Turkey.)
- Turkish Government. (See Turkey.)
- Turks, the, in battle, 70.
- Tutuella, the power of prayer experienced by missionaries at, 135-136.
- U
- Uganda, Mackay in, 152; the practice of a great missionary in, 314.
- Ume Tonda, Miss, founder and head of school for girls, 411.
- Unbelief, teachers and professors in South American schools and universities in a state of, 333; their bad influence on students, 334; an interdenominational movement for higher Christian education imperatively necessary, 334.
- Underwood, Dr., mentioned, 311.
- Union Jack, the, Lord Curzon expected to see, flying from the castles of Muscat and Oman, 362.
- Union language schools, organization of, 35.
- "United Christian Movement in the Empire of Japan," annual report of the, 115.
- United States and Canada, student organizations of, 4; influence of Student Volunteer Movement on colleges of, 17; sailed volunteers from, 18; number of male students in, 37; mission-study in the theological seminaries of the, 37; impact on non-Christian world of the, 42; Japanese students in, 54; God's method of broadening our views, 103; the number of missionaries now in the field from the, 125.
- United States, Albania looks to the, for help, 347.
- United States, the policy of the Government, in the Philippine Islands, 327, 328.
- "Unity and Cooperation," address by J. H. Franklin, 119-124; there is an increasing desire on the field for Christian unity and practical cooperation, 119; to-day the demand is for a larger comprehension, 121; our great concern is that they may have Christ and come to Him direct rather than through any particular denomination, 122; we need to cooperate in the survey of unoccupied fields, 123; comprehension, not compromise is the note of the hour, 124.
- Unity, mission-study a strong bond of Christian, 418; how the right kind of "team work" brings into any town the spirit of Christian, 576.
- Universities and colleges, American, form the most critical battle-field, 41.
- Universities, State, missionary strongholds and propagating centers, 34.
- University of Michigan, its contributions to missionary objects, 23; Sharon J. Thoms, of the, 77.
- University of Pennsylvania, contributions to missionary objects of the, 23.
- Unknown God, an altar on men's hearts to the, 141.
- "Unoccupied Mission Fields, The," book by Dr. Samuel M. Zwemer, mentioned, 22, 45.
- Upanishads, the, 287.
- Upper Mississippi Valley, Convention first meets in the, 5; conditions of the, help realize purposes of Convention, 5; larger proportion of volunteers from, 5.
- Uruguay, student conference held in, 50; little, 83; a progressive country, 319; students from the national government universities of, in Y. M. C. A. Camp, 331, 332; new vision for Uruguayans, 332.
- "Uska Dorsan," the cry of an Indian woman, 60, 61.
- Utah, the area of Peru compared with that of, 320.

V

- Valjean, Jean, in "Les Misérables," quoted, 129.
 Van Duzee, Miss, interview with blind old Mohammedan woman, 359.
 Van Dyke, Henry, reference made to story by, 599.
 Vedas, poetry of the, 286.
 Venezuela, the area of, 320.
 Vera Cruz, a Bible sold in a town in the State of, 321.
 Verbeck, Guido, evangelism dominant in the life of, in Japan, 109.
 Victoria, Queen, 362.
 Virginia, mission-study classes in a woman's college in, 38.
 Virgin Mary, purity of the, cardinal point in the faith of Roman Catholics, 81.
 "Vocation of North America, The," address by J. A. Macdonald, 163-169; America in strategic position, 163; America unique in achievements, 164; America's vocation tremendous, 166; America's obligation, 168.
 Volunteers of Christ, a student organization in French universities, 29.
 Vories, W. M., what, an architect, accomplished in Central Japan, 298-299.

W

- Waihaiwai, story of a soldier at the battle of, 130.
 Wang, Cheng-Fu, address by, on "China's Need of Christianity in Political Life," 511-514.
 Wang, C. T., referred to, 197.
 Warneck, Johannes, address by, on "Points to Emphasize in carrying the Gospel to Primitive Peoples, in the Light of Experience in the Indies," 225-230; address by, on "Missionary Professorship in the German Universities," 393-397; address by, on "Importance of Being Thoroughly Prepared in Doctrine and Established in Character before Going to the Mission Field," 422-427.
 Warner, John H., 50.
 Washington, area of State of, compared with that of Peru, 320.
 "Washington Star, The," conundrum quoted from, 377.
 Watchword of the Student Volunteer Movement, influence of the, 31, 32, 42-46; address on, 101-111; quoted, 313.
 Water Street Mission, miracles of the, 106.
 Watson, C. R., address by, on "The Advance of Islam in Africa," 65-70; address by, on "The Continent of Opportunity," 236-238.
 Webster, Daniel, quoted, 151.
 Wel, W. P., address by, on "Purpose of the Conference of Chinese Students," 505-507.
 Wells, Miss Elizabeth J., address by, on "Work Among the Farming People of Southern India," 282, 283.
 Wesley, mentioned, 145; at Oxford praying with fellow students, 154; Japan calls for men like, 307.
 West Indies, number of sailed volunteers to, 18.
 Westerman, Professor, quoted, 66.
 "What Constitutes a Call to a Woman Student?" address by Miss Una Saunders, 607-613; the missionary call a covenant between ourselves and Jesus Christ, 607; how many voices are calling us to-day, 607; three classes who say they have not heard the call: those who are deaf, 609; those who have set their wills against it, 609; those who are needed at home, 609; the call may come very simply, 610; it may mean a new, deep realization, 610; it may come through the uniqueness of opportunity to-day, 610; it may come because of the needs of the woman's movement, 611; decision should follow the call, 611.
 Whately, Archbishop, quoted, 151.
 "What Factors are doing the most to Christianize America?" address by Henry B. F. Macfarland, 540-542; one factor helping to Christianize America is the presence of Christian men and women from China, 540; another is the Church universal, 540; the greatest factor in Christianization is prayer, 541.
 "What is God's Will?" address by R. E. Speer, 10-14. The two simple, fundamental needs with which we gather in this Convention are the need of a right mind, and the need of a right will, 10; we need the clear and right judgment as to what God's purpose for our lives is, 11; men's judgments are determined by their moral proximity to Himself, 12; many a time companionship has clarified judgment, 13.
 "What Shall the Chinese Student Study to Prepare Him to Help in the Christianization of His Country?" address by E. D. Burton, 542-545; two important things for a Chinaman to have are: the scientific spirit, and the religion of Jesus, 543; study the lives of the men Christianity has produced, 543; learn the religion of Jesus by experience, 544; that which applies to learning a science applies to learning a religion, 545.
 Wherry, Mrs. C. M., quoted, regarding the educated Moslem girl in India, 358, 359.
 Whitcomb, Elmer B., address by, on "Missionary Literature as a Factor," 479-481.
 White, J. Campbell, address by, on "The Money Power," 124-128; in India, 128; address by, on "The Spiritual Destitution of non-Christian Lands," 206-215; address by, on "The Call to Laymen," 567-569.
 White, W. W., address by, on "The Springs of Spiritual Life," 147-151; address by, on "Bible-Study Essential in Missionary Preparation," 437-447.
 Wichita, Kansas, evangelistic work done by laymen of, 515.
 Wilberforce, mentioned, 145; the value of that one godless student, 152.
 Wilhelmina, Queen, Protestant Christian rule under, 74.
 William Jewell College, mission-study classes in, 38.
 Williams, Howard Y., address by, on "The Influences of Addresses by Missionaries, Travelers, and Publicists," 473, 474.
 Williamstown, the "Haystack Meeting" at, 195.
 "Will of God for the Individual, The," address by S. M. Zwemer, 617-621; the only thing that counts is to know the will of God, 617; any dread to know the will of God points to the fact that all is not right between that person and God, 618; the first requirement in knowing the will of God is surrender, 618; the second is the adopting of new standards of judgment, 619; the third is humility, 619.
 Wilson, Woodrow, President, expression of his estimate of the value of the Young Men's Christian Association, 550.
 Wishard, John G., allusion to address made by, 585.
 Womanhood of the East, Christ's call for us to guide the, 611.
 Woman's Movement, needs of, constitute a call for other women, 611.
 Woman's opportunity in the mission field,

- 605; a Christian woman's home a living object-lesson, 605; her reward for kindness, unselfishness, helpfulness, 606, 607.
- Women's Boards and Societies, propaganda for mission-study, 23.
- Women of the people in India, low degree of, 276; contempt and carelessness shown toward, 276; great opportunity to lift and aid, 277; the love shown by these women toward the medical missionary as she relieves their suffering and gives them the Message of hope, 277.
- Wong, John, address by, on "The Call to Lay Christian Work," 546-547.
- Word of God. (See Bible.)
- "Work Among the Farming People of Southern India," address by Miss Elizabeth J. Wells, 282, 283; conditions among the low-caste people, 282; need for workers, 282; unparalleled opportunity for Christian work in Southern India, 282, 283.
- "Work Among the Outcasts of India," address by A. G. McGaw, 274-276; success of work among these unfortunates, 274; the urgent call is for teachers, 275.
- "Work of the Medical Missionary in India, The," address by Miss Mary E. Stephenson, 276, 277.
- "Work of the Medical Missionary in Tibet," address by Mrs. John R. Muir, 372-376; first missionaries at Batang, 372; early experiences, 373, 375; source of wisdom, 373-374; difficulties of medical work, 375; call for workers in Tibet, 375, 376; the greatest difficulty a medical practitioner in Tibet has to overcome is the religion and the manner of healing practised by the priests, 375; the crying need is Christian physicians, 375.
- "World Atlas of Christian Missions, The," mentioned, 22, 483.
- "World-Situation, The Present," address by John R. Mott, 85-98.
- World's Student Christian Federation, and Student Volunteer Movement; Movements embraced in and growth of the, 31; two conferences of the, held, 31; its service to Christian missions, 31; the Christian Student Movement of Russia received into the, 87.

X

- Xavier, St. Francis, mentioned, 154.

Y

- Yale, its contributions to missionary objects, 23; groups from colleges like, must dedicate themselves to this world-wide war, 98; C. T. Wang's honors at, 197.
- Yalu River, Korea, dedication of the bridge over the, 311.
- Yaos, the, a powerful tribe in Africa, 68.
- Yellow River, called "China's Sorrow," 560.
- Yellow Sea, a soldier at the battle of the, 130.
- Yenbo, preaching in, a great center of Mohammedan pilgrimage, 77.
- Ying Mei Chun, Miss, a Chinese director of physical culture for women, 553.
- Young, Dr., the splendid work of, at Adana, 364.
- Young Men's and Young Women's Christian Associations help in discovering men and women for missionary work, 20; effective work done by traveling secretaries of their Associations; work of the Y. M. C. A. in China, 547, 550.
- Young Men's Christian Association, as related to the Student Volunteer Movement, 17; its secretaries help mission boards, 20; its service to missionary work of the church, 21; Chinese Volunteer Movement an organic department of the, 30; Japanese secretaries in the, 54; a type of the, 147; success of the, in reaching the student class in Latin America, 330; larger contribution to national peace by methods of the, than by those of any other agency among South American nations, 332; important work undertaken for the Churches by the, of Peking, 435; community of 90,000 people ready to establish an association when a trained leader is found, 551.
- Young Women's Christian Association, as related to the Student Volunteer Movement, 17; its secretaries help mission boards, 20; its service to missionary life of the Church, 21.
- Yuan Shih Kai, President of China, 197; President, quoted, 550.
- Yu Kuo Chen, pastor of the Shanghai Christian Church, 534.
- Van Tchi Ho, Baron, prisoner in Korea, 309.

Z

- Zanzibar, news of Student Volunteer Convention might be given in the papers of, 76.
- Zee, Ko Seng, address by, on "The Call to the Association Secretaryship," 547-555.
- Zinzendorf, brought face to face, like, with the picture of Christ, 183.
- Zola, influence of his writings, 297.
- Zoroastrianism, India the greatest center of Hinduism and, 286.
- Zozi-la Pass, caravans of the, 273.
- Zürich, the World's Sunday-school Convention, held at, 71.
- Zwemer, the Rev. Samuel M., D.D., Candidate Department, Student Volunteer Movement, established by, 19; his book, "The Unoccupied Mission Fields," mentioned, 22; recent visit to Germany, 28; mentioned, 58; address by, on "The Fullness of Time in the Moslem World," 70-78; the number of new missionaries that would be needed by, for the Mohammedans, 126; address by, on "The Power of Sacrifice," 128-132; address by, on "The Destiny of a Continent," 219-222; address by, on "The Present Situation in Arabia," 360-366; quoted, 383; address by, on "Contributions Our Theological Schools should be making to the Evangelization of the World," 491-494; address by, on "The Will of God for the Individual," 617-621.

